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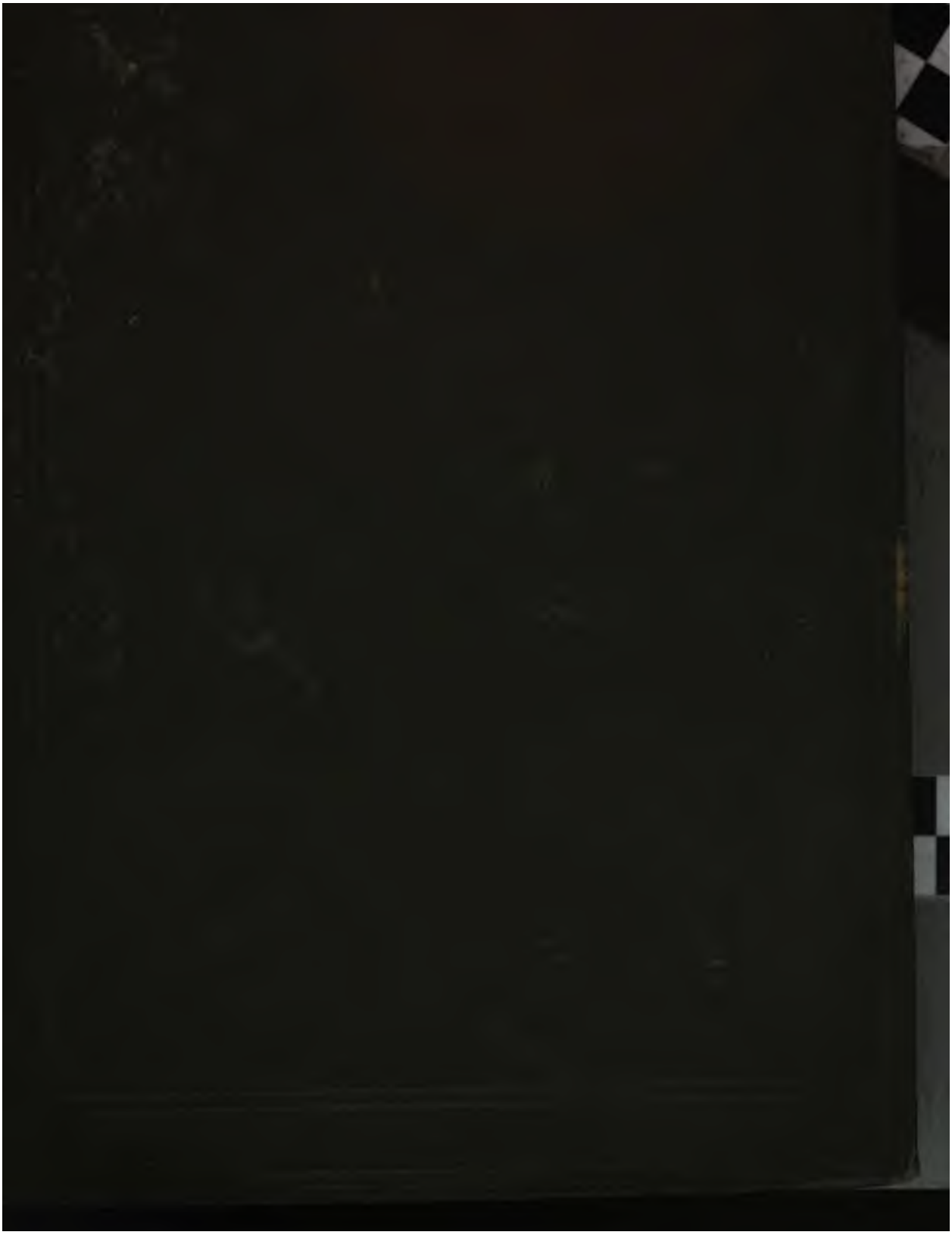

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Notes.

NEW YEAR'S DAY IN GLASGOW, 1830.

The following description, together with other rough entries after the fashion of a diary, was written in one of the books in which he kept his notes of lectures, by my father, a Yorkshireman, who was at that time a student of medicine in the University of Glasgow:—

January 1st, 1830.—The last year has just expired and the present consequently commenced, which is proclaimed by the shouts of the populace. The streets resound with their cries, for it is customary for the inhabitants of this city as soon as the hour strikes to rush into the streets and hail the new year, and then they go and call upon their friends. The drunk and the sober, the grave and the gay, all seem to hail the moment with apparent delight.

At one o'clock [A.M.] I took a stroll thro' the town to see the proceedings. The streets are crowded with men; I see none or few respectable females, but of the lower class of females there are many, and some of them not too sober. The streets resound with the shouts of the Bacchanalians who are now issuing from the Taverns, and no sooner does one party commence than it is taken up by another, so that it appears like one continued sound, and that sound is anything but human. I passed a party of gentlemen who were seizing every female they met and making them drink with them, and they claim as a right a kiss from each. The number of children that were in the streets this morning astonished me, and they, like their parents, in a great many instances were tipsy. I saw one of these small parties who had got a bottle of whiskey and were taking it by word of mouth, and the whole of them were intoxicated; this says little for the morality of the lower classes. The Police Offices are filled with persons who have been taken there for disturbing the peace, but the principal part are taken up for fighting and making disturbances in the Taverns. On going past one of the principal hotels I heard the sound as if persons were quarrelling, and in a few moments the police was called. Some of the gentlemen made their escape, two were taken, and one was left dead-drunk on the floor; two arm-chairs were broken to atoms, and one gentleman was much bruised. As I was looking on this scene a young man seized me by the arm and begged for God's sake that I would convey him home, "for," says he, "I am notoriously drunk." On turning to see who this was, I found it to be an old Class Fellow (MacNee); he had gone to dinner at the above hotel with a party of gentlemen, and after dinner they commenced drinking bumpers, until the whole of them had lost their senses. I had great difficulty in getting my gentleman home, for he was in a fighting mood, and struck at several persons. He hit one poor woman a severe blow, when she cried for the police, but luckily we got off without being seen. On the way he told me of numerous persons with whom he was acquainted, their histories, families, their secrets, his own; gave me his opinion of the medical men of Glasgow; his day's pleasure had cost him three pounds, and he went home with empty pockets. He informed me that he had been in the police office twice this week, and had each time paid a fine. After seeing him safe home, I now returned from Garnett Hill, where I had conveyed him, down once more into the Tron Gate, and by this time it was 2 o'clock, and yet the streets were as busy as ever, and the disturbances also. I was now weary, and so returned home and went to bed.

The police leave their particular stations at 12 o'clock and form themselves into bands of from 12 to 20, and patrol the streets, and several of these parties have a lamp-lighter with them to light such lights as may be put out. The whiskey shops and cellars kept open the whole night, and the quantity of whiskey drunk must be immense; almost every shop I passed this morning was full of persons getting bottles filled to go a first-footing.

12, M.—Went down the town, and how different is the scene which is now exhibited from that twelve hours previous. The Tron Gate and principal streets are now crowded with ladies and gentlemen, and this crowded state continued the whole day; but as the night advanced the old scene was once more exhibited, and the streets were filled with drunken parties, singing, halloing, fighting, &c. The streets began to clear this morning [2nd January, A.M.].

W. C. B.

COMMON ERRORS OF ENGLISH.

The errors to which I desire to call attention are those committed by people who ought to know better—by journalists in the best London newspapers and periodicals, by authors of reputation in their books, by statesmen in political speeches and writings, and by educated persons in conversation. The following is a list of a few:—

"Whether or no," in such phrases as "The right honourable gentleman should tell us whether or no he abides by his declarations." "No" should, of course, be *not*; "or not," however, is redundant.

"I should have liked to have," in phrases such as "I should have liked to have witnessed the effect upon the gentleman's auditors when," &c.

This ought to be "I should like to have witnessed." The speaker's liking is present; it is the witnessing that is past.

"I almost think." Surely this is nonsense, for if a man does not think a thing he knows nothing about it.

"Three alternatives." Should not this be "a course and two alternatives"?

"Qualify" used instead of *describe*. A common newspaper error, and a literal translation from the French.

"I don't think," in phrases such as "I shall not go to London this season, I don't think." Ladies are very fond of this construction, and are seldom pleased to be told that they say the opposite of what they mean, the second negative destroying the first.

"That statement is the most unsatisfactory of any I ever heard from that bench," a favourite House of Commons phrase; and the *Daily News* advertisement that it has "the largest circulation of any paper in the world," err in the use of the word *any*, which is properly used of one thing only. The *Daily News* might have the largest circulation of the newspapers, but could not have it of one only.

"Those sort of things" instead of *that sort*.

"Either side," in phrases such as "On either side of the road were tall trees," should be *both sides*.

"Quite impossible." The *quite* is used for emphasis, but it is a false use. There cannot be degrees of impossibility. It is surprising to find this phrase in the works of the late Mark Pattison.

"I never remember." A favourite with statesmen, who are fond of declaring, "I never remember a session of Parliament which began so auspiciously." The "never" is used to qualify the orator's remembrance, which is not his meaning. Let the equivalent of "I never remember," viz., "I always forget," be substituted, and then note what the orator says.

"There is no doubt but that," &c. "But" is not wanted, though generally used.

"Laborious" for *industrious* and "That goes without saying" are very vile translations from the French, and much liked by newspaper writers.

"From whence," where "whence" alone is required.

"No single operation had failed to," &c. "Single" in such phrases is no more to the purpose than "double."

Reduplication of "do" in such phrases as "I never do do that." One "do" is, of course, enough.

"Folks," where the final *s* is not wanted to make the word plural.

Other contributors may be able to add to the above, and an interesting collection of errors thus be got together. THORNFIELD.

THOMAS CHALKLEY.—In Leslie Stephen's 'Dictionary of National Biography' is an account of this distinguished minister of the Friends' Society. It is there stated that "there is no record of his visit to an Indian tribe in his 'Diary.'" But in his 'Journal,' published in 1754, second edition, vol. i. p. 49 (which is the only one to which I have access), there is the following account of his visit to the Conestoga tribe in Pennsylvania (1706):—

"When I was travelling in those parts, I had a concern on my mind to visit the Indians living near Susquehanna, at Conestogee, and I laid it before the Elders of Nottingham meeting, with which they expressed their unity, and promoted my visiting them. We got an interpreter, and thirteen or fourteen of us travelled through about fifty miles, carrying our provisions with us, and on the journey, sat down by a river, and spread our food on the grass, and refreshed ourselves and horses; and then went on cheerfully, and with good will, and much love to the poor Indians; and when we came, they received us kindly, treating us civilly in their way. We treated about having a meeting with them in a religious way; upon which they called a Council, in which they were very grave, and spoke one after another without any heat or jarring; (and some of the most esteemed of their women do sometimes speak in their Councils.) I asked my interpreter why they suffered or permitted the women to speak in their Councils—his answer was, 'that some women were wiser than some men.' Our interpreter told me that they had not done anything for many years without the Council of an intent grave woman, who I observe, spoke much in their Council, for I was permitted to be present at it, and I asked what it was the woman said? He told me that she was an Empress, and they gave much heed to what she said among them; and that she then said to them, 'She looked upon our coming to be more than natural, because we did not come to buy, nor sell, nor yet gain; but came in love and respect for them, and desired their well-doing, both here and hereafter; and further that our meeting among them, might be very beneficial to their young people, and related a dream she had three days before, and interpreted it, viz.: That she was in London, and that London was the finest place she ever saw; (it was like to Philadelphia, but was much bigger,) and went across six streets, and in the seventh she saw William Penn preaching to the people, which was a great multitude; and both she and William Penn rejoiced to see one another; and after meeting she went to him, and he told her that in a little time he would come over and preach to them also, of which she was very glad. And now, she said, her dream was fulfilled, for one of his friends was come to preach to them—and she advised them to hear us, and entertain us kindly; and accordingly they did. Here were two nations of them, the Senecas and the Shawnese. We held first a meeting with the Senecas, with which they were much affected; and they called the other nation, (viz.: Shawnese) and interpreted to them what we had spoken in their meeting, and the poor Indians, (particularly some of their young men, and women,) were under a solid exercise and concern; and we had also a meeting with the other nation, and they were all very kind to us, and desired more such opportunities; the which I hope divine providence will order them, if they are worthy thereof; the Gospel of Jesus Christ was preached freely to them, and faith in Christ who was put to death at Jerusalem by the unbelieving Jews, and that this same Jesus came to save people from their sins by his grace and light in the Soul, shows to man his sins, and convinceth him therof, and

delivereth him out of them, and gives inward piece and comfort to the soul for well-doing, and sorrow and trouble for evil-doing; to all which, as their manner is, they gave public assent, and to that of the light in the soul, they gave a double assent, and seemed much affected with the doctrine of truth; and also the benefit of the holy Scripture was largely opened to them."

J. J. Latting.

New York, U.S.

Punch in Egypt.—The 'History' by the late J. Payne Collier and the illustrations by George Cruikshank have long been familiar to all readers, for 'N. & Q.' has had many references to the history of Punch and Judy. An Egyptian Punch and Judy may, however, be new to many readers, through the following extract from a portly volume of archæological and agricultural interest, 'Egypt after the War,' by Villiers Stuart of Dromana, M.P., London, John Murray, 1883, pp. 315, 316:—

"On landing at one of the sugar factories, we found that there was a fair going on under an avenue of tamarisks close by. The dealers sat under the trees with their wares before them, fruit and vegetables in one quarter, cotton and calicoes in another, native woollen stuffs, robes, rugs, cloth, &c., in a third; there was also a cattle-fair, sheep, buffaloes, camels, and donkeys. There were *al fresco* coffee-stalls and a booth, within which the sounds of very noisy music could be heard, the drum predominating. We entered, and were much amused on finding that it was an Arab Punch and Judy show; but Punch wore a turban and Judy a yashmak. The former perpetrated a series of enormities, and ended by tearing off Judy's veil during a family squabble; after this he became a perfect desperado, and on the Mamour (chief magistrate of the district), got up in the official tarboosh and blue frock coat, arriving, attended by a retinue of cawasses, armed with sticks, he knocked that redoubtable personage head over heels, amid the vociferous applause of the assembled fellaheen. Punch Pasha's popularity was now at its height, and much sympathy was felt for him when his career terminated by his being hanged on the pole of a shadoof. It was really a very clever and lively performance. I turned to the Inspector of the Factory, who was with me, and said, 'I suppose they have borrowed this from Europe.' 'Borrowed it from Europe!' he exclaimed. 'Why it was performed in the East before Europe was thought of.'" So, then, old Punch is, after all, but a degenerate version of an Egyptian play."

Este.

Servian Scarecrows.—Some years ago there was a bitter controversy whether certain English travellers of the highest character were, or were not, mistaken in their accounts of what they had seen on the banks of the river Save while steaming down it. It is not for me, or for others who were not on the spot, to decide such a question. But if an alternative be put before me, is it more satisfactory to think that two travellers might be mistaken or that unheard-of cruelty was practised by an ally? For the credit of human nature I should incline to the former, and I therefore welcome any testimony which tends to render it the more probable of the two. Hence I append the following extract from 'The Wanderings of a War Artist,' Irving Montague, London, 1889. He states:—

"I am certainly under the impression that, terrible as they no doubt were, in many cases the Bulgarian and Turkish atrocities were much over-estimated; and that more than once Englishmen high in office, who, in the best of faith, described themselves as eye-witnesses to those horrors, were really the victims of delusion. I speak of the gibbeted warnings to be seen at intervals in fields near the banks of the Save by those who took that route on their way to the front. Nothing could be more grim than those sights at a little distance. However, when on closer inspection they were discovered to be nothing more terrible than scarecrows, which are made considerably more like the human form divine than those in this country, they lost their terrors."—P. 359.

I may add from my own experience that even English-made scarecrows may for a while impose upon a beholder, for when walking through my own parish some years ago I stopped, under the belief that I saw a man standing in a field, perhaps fifty yards off, and could not for some seconds convince myself that it was not a living being. Had I been driving quickly by I should have gone away in that first belief, and have continued to hold it unquestionably against all gainsayers. But I should have been mistaken!

W. E. Buckley.

Shakspeare.—It may be interesting to many of the readers of 'N. & Q.' to know that a Shakespear took part in the battle of Waterloo. According to 'The Waterloo Roll-Call,' by Charles Dalton, F.R.G.S. (Clowes & Son, London, 1890), "Arthur Shakespear, a son of John Shakespear, by Mary Drummond," was a captain of the 10th (or the Prince of Wales's own Royal Regiment of Light Dragoons) Hussars, one of the three regiments of the 6th, or Major-General Sir Hussey Vivian's, Cavalry Brigade. Capt. Shakespear was placed on half-pay in October, 1818, and died in 1845. He left issue. Henry Gerald Hope.

6, Freegrove Road, N.

New Year's Customs in the Isle of Man.—The following, which appeared under this heading in the *Manchester Courier* of January 6, 1890, deserves a less ephemeral existence in 'N. & Q.':

"On New Year's Day in the Isle of Man an old custom is still partially observed called the 'Quaaltagh.' In almost every district throughout the island a party of young men go from house to house singing a rhyme in the Manx language, which translated is as follows:—

Again we assemble, a merry New Year
To wish to each one of the family here,
Whether man, woman, or girl, or boy,
That long life and happiness all may enjoy.
May they of potatoes and herrings have plenty,
With butter and cheese, and each other dainty,
And may their sleep never, by night or by day,
Disturbed be by even the tooth of a flea,
Until at the Quaaltagh again we appear,
To wish you, as now, all a Happy New Year.

When these lines are repeated at the door the whole

party are invited into the house to partake of the best the family can afford. On these occasions a person of dark complexion always enters first, as a light-haired male or female is deemed unlucky to be a first foot, or 'Quaaltagh,' on New Year's morning. The actors in the Quaaltagh do not assume fantastic habiliments, like the mummers of England or the Guiscards of Scotland, nor do they, like the performers of the ancient mysteries, appear ever to have been attended by minstrels playing on different kinds of musical instruments. It was formerly considered a most grievous affair were the person who first swept a floor on New Year's morning to brush the dust to the door, instead of beginning at the door and sweeping the dust to the hearth, as the good fortune of the family individually would thereby be considered to be swept from the house for that year. On New Year's Eve, in many of the upland cottages, it is still customary for the housewife, after raking the fire for the night, and before stepping into bed, to spread the ashes smoothly over the floor with the tongs, in the hope of finding on it, next morning, the print of a foot. Should the toe of this print point towards the door, then, it is believed, a member of the family will die in the course of that year; but should the toe point in the contrary direction, then it is as firmly believed that the family will be augmented within that period."

J. B. S.

Manchester.

The Three Kings of Cologne.—The 'Bristol Guide,' by Joseph Mathews, published by J. Mathews, 29, Bath Street, Bristol, 1825, p. 149, states that

"Foster's Chapel, dedicated to the three Kings of Cologn [*sic*] was founded by John Foster in 1504, who had been mayor in 1481, and is situated in Steep Street, St. Michael's, the rector of which parish is paid by the chamberlain of Bristol, for reading prayers, and a monthly sermon to be preached in this chapel."

H. de B. H.

Lazy Lawrence.—For some time I had my doubts as to whether this phrase were due to alliteration—as I thought the more likely—or whether it took its rise from some county Lawrence noted for his laziness. However, a similar, and probably prior, saying in Breton's 'Olde Madcappes new Galli-mawfry,' 1602, decides the question in favour of alliteration. On signature D we have:—

> And lazy Lobkin, like an idle lowte,
> Was made no better then a washing blocke.

Br. Nicholson.

Mary, Queen of Scots.—There was recently some discussion in the columns of 'N. & Q.' touching the date of Queen Mary's death. To those readers who were interested in the subject the following quotation may be acceptable. The extract is taken from a small work, 'Mariæ Stuartæ, Viventis, ac Morientis, Acta,' by J. Bisselus, Solisbaci, 1725:—

"Anni Octogesimi Septimi Diem, rex posuit, Sextum Idus Februarii; Julianis e Fastis, Octavum Februarii. qui tamen, e Gregorianis numeratus: erat, & est hodie, Februarii decimus-octavus: seu, Duodecimus, ante Kalendas Martias. Cæterum ex Annis Vitæ Stuartææ, quos ponit ipse Quadraginta Sex, primus, ac postremus, exiguam duntaxat sui particulam obtinuerunt, annus videlicet primus, Decembrem mensem; quantus a die septime excurrit, in diem trigesimum primum. Annus vero postremus, Januarium, ac Februarii dies octodecim. Medii vero, inter primum & ultimum, anni; *pleni* sunt, & completi, *quadraginta quatuor*. Id supputatio facile evincet, ducentibus nobis calculum ab anno 1542. cujus septimo Decembris Stuarta nata est; usq' ad annum 1587. cujus 18. Februarii est extincta. Vixit igitur, ad summam exactam perducendo Chronologiam ejus, Annos consummatos, *Quadraginta quatuor, Menseseque duos*, & dies Undecim."

J. Young.

Edmond Hoyle. (See 7th S. vii. 481.)—The following Hoyle notes may interest your readers:

Richard, son of John Hoyle, gentleman, born in Dublin, entered Trinity College, Dublin, as a Pensioner November 13, 1696, aged fifteen next birthday.

John Hoyle, son of Francis Hoyle, merchant, born in county of Dublin, entered Trinity College as a Fellow Commoner July 16, 1698, aged sixteen next birthday.

Anne, daughter of John and Martha Hoyle, was buried at St. Michans August 16, 1697.

Y. S. M.

Abraham Rudhall, Bell-founder.—Among the Somerset and Gloucestershire MS. collections (mostly relating to the manor of Kingsweston, the chief property of the Southwell family in England), being the miscellaneous papers of Sir Robert Southwell and his son, the Right Hon. Edw. Southwell, Secretary of State for Ireland, contained in two volumes, folio, russia, gilt edges, which were offered for sale at eighteen guineas by Thomas Thorpe, of London, bookseller, in 1834, was the following large broadside, printed at Oxford by Leonard Lutfield, 1715:—

A Catalogue of Peals of Bells, and of Bells in and for Peals, cast since 1684,* by Abr. Rudhall, of the City of Gloucester, Bell Founder, with the names of Benefactors.†

From it we learn (*inter alia*) that for London Rudhall cast for St. Bride's, Fleet Street, ten bells;‡ St. Dunstan's-in-the-East, eight; and St. Sepulchre's, three.

And in some MS. memoranda of a journey, by the said Edward Southwell, from Kingsweston, Gloucester, to Wenlock, Salop, October, 1715, contained, with various diaries and notes of other journals by the same, 1684–1716, in another folio volume, half-russia, offered for sale at two guineas also in 1834 by Thorpe, is noted the following:—

* When the Gloucester foundry came into A. R.'s hands, a foundry which had been in active operation for more than three hundred years previously, and was held by his descendants down to 1830, when it was fused into the foundry at Whitechapel.

† Among whom is "Browne Willis, Esq., a great Benefactor to Church and Bells."

‡ In 1710, and two more in 1718.

"Glocester: at night had Mr. Rudholl, the bell-founder. A foundation ringer is one that rings at sight: not many of them. He has prick'd a ream of changes, the bobs and common hunt. 7*l.* per cwt. his metal. Tin-glass necessary to make sharp trebles. He casts to half a note, which is mended by the hammer. He takes the notes of them all by a blow pipe."

Probably at this interview the copy of the very scarce broadside above mentioned was given by Rudhall to Southwell, it having been printed the same year. W. I. R. V.

To Renege.—(Renounce, deny.)

"The reporters seem to have made a desperate stumble over a word used by Mr. Parnell in his speech at the meeting of the Irish party on Monday. The member for Cork spoke of the late Isaac Butt as having formerly 'reneged' him. The *Times* spells the word correctly, but places it between inverted commas, as though it were an unwelcome little stranger. The *Telegraph* has 'renaiged'; the *Standard* 'renagued'; the *Daily News* 'renaigred'; and the *Post* 'reneagued.'

"Of course 'renege' is a legitimate Shaksperian word of Latin derivation, meaning to deny, disown, or renounce. See 'Antony and Cleopatra,' Act I. scene i.:—

His captain's heart
Which in the scuffles of great fights hath burst
The buckles on his breast *reneges* all temper.

The reporter in the *Morning Post* may, however, defend his orthography on the ground that Charles Knight's 'Shakespeare' has 'reneagued.'"—G. A. S., in *Sunday Times* for Dec. 7, 1890.

(1) also King Lear II. 2. L. L. K.

Parallel Passages in Buckingham and Cowper.—The appended passages occur in two very different classes of composition. One is from a comedy written by the profligate George Villiers, Duke of Buckingham; the other forms the third verse of the pious Cowper's well-known hymn, beginning,—

God moves in a mysterious way.

The physician in Buckingham's comedy says:—

"All these threatning storms, which, like impregnate clouds, hover o'er our heads, will.....melt into fruitful showers of blessings on the people."—'The Rehearsal,' Act II. sc. i.

Cowper has:—

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

J. F. Mansergh.

Liverpool.

The French Verb "Fleureter" = to flirt.—This verb is found in Cotgrave = to skip from flower to flower, as bees do; but in Godefroy it is given not only this sense, but also that of "conter fleurette, dire des balivernes" ('Commines,' 1443–1509), which is very much what our *to flirt* means, though in the examples quoted *fleureter* does not seem to be used of soft talk between the sexes. But in modern French I never saw the word till the other day, when I met with it three times in the 'Bracelet de Turquoise,' by A. Theuriet (Paris, 1890). The first passage is p. 86, where a young married lady and a gentleman, who did not know each other previously, find themselves alone in a public conveyance, and the lady's reflections are:—

"Décidément le voisin avait le tour d'esprit original et puisqu' il aimait a *fleureter*, elle ne voyait pas d'inconvénients à lui donner gaiement la réplique."

In the course of the same evening it is said of the same lady that—

"sa tendresse expansive [towards her husband] était doublée par.....et peut-être aussi par un secret remords d'avoir *fleureté* plus que de raison avec le voyageur du coupé" (p. 94).

In the first example the word was used of a gentleman; in the second, of a lady. It occurs again p. 213, and is again used of a lady. I have asked a French friend about this verb, and he declares it to be quite new to him.

Now, why did M. Theuriet use this verb? Had he met with it in some old French writer; or did he make it up for himself out of the frequently used "*conter fleurette* = to say soft nothings"? It is not likely that he should have concocted it out of *flirter* (borrowed from our *to flirt*, and now very common in French), though he himself uses this in the same book (p. 176), and *flirtation** somewhere else, for the *i* in *flirter* is, I believe, always pronounced in France as a *y* in *myrte*, and not like our *i* in *to flirt*. But whatever led him to use the word, I sincerely hope it will take, for there is no notion of deceit or fraud in it, as Prof. Skeat tells us that there is in our *flirt*; far from that, it expresses all that is pretty and innocent in flirtation. Besides, the French word *flirter* is not pretty, and in this respect also *fleureter* (which is, moreover, of purely home growth) has a great advantage over it.

In conclusion, as all etymologists seem to be agreed that there is no grammatical connexion between *fleureter* and *to flirt*, which is looked upon as purely English, and as I myself cannot discover any reason for supposing that there is any such connexion—seeing that the older meanings of *to flirt* (often written *flurt*) cannot have been derived from *fleureter*—I will say nothing upon that point. But the question does arise, whether the present meaning of *to flirt*, which does not, at most, seem to be more than two or three centuries old and has no great resemblance to the older meanings of the word, may not have been derived, at least in part, from the very similar verb *fleureter*, which seems to have been used in the sense of talking frivolously and lightly so far back as the fifteenth century. F. Chance.

Sydenham Hill.

George Downing, Comedian.—He was the author of "Temple of Taste, or a Dish of all Sorts,

* The French sometimes say "un *flirt*" = a flirtation.

consisting of Prologues, Epilogues, Songs, Epitaphs, Epigrams, &c. (never Printed before), with a New Farce, called Newmarket; or, The Humours of the Turf." Halifax, Printed for the Author, 1763, 12mo. The second edition of his 'Newmarket,' a comedy, in two acts and in prose, was published at Coventry in 1774, 12mo. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'HOLY MIRROR.'—'Holy Mirror; or, the Gospel according to Jerome Xavier, S.J., Mr. Rogers has an article on this subject in the *Asiatic Quarterly Review* for July. Compare article on Publius Lentulus in Robert Taylor's 'Diegesis,' p. 359 of the sixth edition, published by Truelove.

J. J. FAHIE.

Shiraz, Persia.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE FIRST DUKE OF MARLBOROUGH.—It is certain that the Duke of Marlborough returned to England soon after the taking of Kinsale in 1690, and it is asserted that he stayed in London only a very short time, and went back to Ireland for the winter. 1. Is there proof—and if there is, what is it, and where is it to be found—that he ever did go back to Ireland? 2. If he did return to Ireland, what did he do there, and where did he command? I shall feel extremely obliged for any information on the subject. C. C. W.

[Mr. Leslie Stephen, in the 'Dictionary of National Biography,' simply says, "Marlborough was sent back to Ireland, where he held a command during the winter."]

BOW STREET RUNNERS: DETECTIVES.—Can any one inform me at what date and through what cause the Bow Street runner became obsolete? Also, does any one know when the term *detective* came into common use? TRAMPULETTI.

RULE OF THE FOOTPATH.—From Boswell's 'Life of Johnson,' vol. i. p. 87 (fifth edition), it appears that the rule for foot-passengers in London a hundred years ago was "keep to the right," and the rule has been observed to the present day, though there is no police regulation to that effect. Can any reader of 'N. & Q.' give a reference to any recorded authority on the subject ~~in~~ since Dr. Johnson's time? FOOT-PASSENGER.

[A similar question was asked 3rd S. ix. 296, and remains unanswered. It extracted much information as to the practice in various countries, the justification of the custom, and mnemonic verses, which is embodied in 'N. & Q.,' and needs not be repeated.]

NATIONAL FLAG OF SCOTLAND.—Can you inform me what was the national flag of Scotland, such as would be used on merchant vessels, before the Union? WILLIAM SEYMOUR.

GAMBRIANUS.—Who was Gambrianus? From the context it reads as if it meant the god of beer. Twice lately I have seen the name alluded to, and can find nothing to explain it in any book of reference. A. P. H.

NORTON INSTITUTION.—Please allow me to ask if any reader can inform me who and what was the founder of the Norton (M'Naughton?) Institution, when he lived, and when he died. I believe he was Scotch, was a bachelor, and lived in the last century, either in London or at St. Vine's, Scotland. In what part of Scotland is St. Vine's; and where is this institution? BEAULIEU.

YULE DOOS.—

"In the north of England the common people still make a sort of little images at Christmas, which they call Yule Doos—this in modern language would be Christmas gods—a custom no doubt derived from their pagan ancestors: in them it is no idolatry, as they attach no meaning to it whatever, and only do it because it always has been done."

Thus wrote Caroline Fry in 'The Listener' (vol. i. p. 62, seventh edition) in 1836. Are these Yule Doos, Doughs, or Dows (see Branch, vol. i. p. 526), still made in the form of "little images"; and, if so, where? H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

COMBE FARM.—Can any of your readers give me any information about Combe Farm, near Blackheath? I understand it is known by the name of Queen Anne's House, from a tradition that Queen Anne occupied it at one time. I am also told that a great writer lived there. I shall be glad to know if there is any foundation for these traditions; also how and when Combe Farm came into the possession of the Angersteins.

WILLIAM TAYLOR.

46, Shooter's Hill Road, Blackheath.

TENNYSON: 'THE PRINCESS.'—Can any one explain for me the reference in the lines,—

> Lands in which at the altar the poor bride
> Gives her harsh groom for bridal-gift a scourge.

I am told that this was a custom in Russia in the seventeenth century, but can find no first-hand notice of it. The lines occur in v. 367, 368.

P. M. W.

CAPT. CAROLINE SCOTT.—*Scottish Notes and Queries* accuses Capt. Caroline Scott of cruelty after Culloden. Who was this officer with a feminine name? HENRY F. PONSONBY.

'ABÉCÉDAIRE.'—I have an undated book, published in Paris, entitled 'Abécédaire des Petits Gourmands,' by Madame Dufrenoy, with twenty-six illustrations after designs by MM. Devilly

and Leloi, "peintres à la Manufacture Royale de Porcelaine [Sèvres]." The designs are extremely pretty; but they are spoilt by being lithographed in an offensively smudgy manner. Have other editions of this book ever appeared in which justice has been done to the designs; and has the book ever been described in 'N. & Q.' or elsewhere?

ANDREW W. TUER.

The Leadenhall Press, E.C.

GENEALOGY.—Could any reader of 'N. & Q.' give either the genealogy of, or any information about, Thomas Tod, who lived in the county of Edinburgh or Haddingtonshire, and who, in about the year 1695, married Janet Stuart?

E. MURRAY TOD.

22, Clarence Square, Cheltenham.

SHELP.—Can any one tell me the meaning of this word? I do not find it in any of my word-books. In 'Lex Londinensis,' 1680, there are minute directions, issued in 1630, for regulating the fishery of the river Thames.

Trinckes were small boats, used in netting, and a limited number of them were allowed to be moored in the stream, and only at certain places. "At Woolwich shelp two; at Dagnam [Dagenham] shelp six"; and so on.

Can "shelp" be a misprint for *shelf*? Hardly possible, I think; for the word occurs four times in the same form. J. DIXON.

ATTENDANTS ON KING JAMES I.—What manner of guards did duty in the palaces of James I.? Were they yeomen, gentlemen pensioners, gentlemen-at-arms, or what? F. B.

Addiscombe.

NAVAL ACTION IN SEVENTEENTH CENTURY.—Where can I find particulars of the action between H.M.S. Rainbow and John Ward the pirate in the time of James I.? ORCHID.

ROMINAGROBIS.—Sir Horace Walpole writes to Sir Horace Mann, in 1763, "The King of Prussia, who has one life more than Rominagrobis the monarch of the cats had, lights upon all his legs." What is the allusion? HERBERT MAXWELL.

OLD ETON SCHOOL LISTS.—I am in search of certain old MS. lists or rolls of Eton boys of the seventeenth and eighteenth centuries, once in the possession of Stephen Apthorp, assistant master. Down to some time between the years 1837 and 1847 these rolls were in the possession of the Rev. Edward Jones, Rector of Milton Keynes, Bucks. Mr. Jones's son has informed me that some time between these two dates his father went to Eton to dine, and took the rolls with him, and presented them, he believes, either to the provost or head master. The rolls cannot be found at Eton, and the representatives of Provost Hodgson and Dr. Hawtrey know nothing of them. The rolls were strips of parchment three or four inches wide. Any information about them would be thankfully received by me. W. STERRY.

4, Barton Street, Westminster, S.W.

LYNX-EYED.—What is the origin of this phrase? Dr. Johnson evidently held the opinion that it is derived from the "spotted beast remarkable for speed and sharp sight," and quotes Pope as an illustration, who says:—

> What modes of sight betwixt each wide extreme,
> The mole's dim curtain and the lynx's beam.

Many older authorities for the lynx's sharpness of sight could be produced. Mr. Francis A. Knight, in his most charming book 'By Leafy Ways,' says that this is

> "a misconception. The word does not refer to the beast at all, but to Lynceus, the Argonaut, the hero of the Calydonian Hunt, whose power of finding treasure in the bowels of the earth first brought the word into existence."

It would be interesting to have the true derivation ascertained. The false one, whichever it be, is a curious example of folk-etymology. ANON.

MERCERS AS A COMPANY.—In the *Athenæum* review of Mr. A. E. Gibbs's 'Corporation Records of St. Albans' it is observed:—

> "All crafts within the borough were classed under four companies, each with a warden—the mercers, the innholders, the victuallers, and the shoemakers. But of these the last two disappeared in time, with the result that the mercers included, *inter alios*, vintners, apothecaries, coopers, glaziers, &c., while among the innholders were tanners, musicians, ropers, and smiths."

I should be glad to know if this division of traders into companies was as plainly marked elsewhere. In the earliest Launceston parish register (1559–1670) there are entries concerning "Mr. John Badcock, Mercer," and "Mr. Robt. Pearse, mercer," the prefix being very uncommon, and elsewhere applied to a trader only, I think, in the case of "Mr. George Knill, vintner." Of other traders, John Cadbury, blacksmith; John Abbot, "shop-keeper"; William Cornish, innholder; Robert Jenkin, "malster" (*sic*); Henry Harnes, weaver; Benjamin Burgess, brasier; Sampson Goatch, glover; Christopher Thomson, innholder; John Ball, "marchiant" (*sic*); John Pears, "smyth"; John Kingdon, cutler; and William Barnerd, shoemaker, all appear without the "Mr." Did that prefix customarily designate such superior tradesmen as mercers? ALFRED F. ROBBINS.

PRE-REFORMATION RECTORS OF RIBCHESTER, CO. LANCASTER.—Information is sought as to any details concerning the early rectors of Ribchester. The list, as given by Baines (new edition) and Whitaker (fourth edition), as well as in the 'History of Ribchester' (published in 1890), is neither complete nor accurate. Mr. C. T. Boothman, of

London, from his notes taken from various sources, including the Harleian, Raines, and Piccope MSS., has recently sent me a mass of valuable and interesting information, which I propose to publish, along with the notes I have had sent me by various correspondents, in the form of extra sheets, which will be sent to all those who have subscribed to my work on Ribchester. If any of your readers are able to supply me with references to MSS., &c., in which information is likely to occur, or can send me a *précis* of the information itself, either through 'N. & Q.' or privately, they will be conferring a great favour upon me, besides adding to the completeness of the list. I propose to print my revised list of rectors early in February, 1891.

TOM C. SMITH.

Green Nook, Longridge, Preston.

THOMAS SOUTHWORTH.—During the restoration of Barrow Gurney Church, a slabstone was discovered in the Court aisle, bearing the following inscription:—"Hic jacet Tho: Southworth armiger legis Consiliarius et in Societate Gra.....ctor Pacis et qvorum Justitiarivs Civitati Wellensi a Memoria" (running round the outer edge); "Cvstos Rotvlorum Deputatus in Comitate Som. Qvi Obiit 8 Die Septembris Anno D'ni 1625 Ætatis Svæ. 61" (inside). The parish register, which is well kept and in good preservation, contains no entry of his burial, and there is nothing to connect his name with the parish. His younger brother, Henry Southworth, was lord of the manor of Wyck-Champflower, in this county, and was buried there in 1625. Thomas Southworth was Recorder of Wells, 1608–9, and member for the city in 1613 and 1619. Can any reader kindly supply the hiatus in the inscription, explain "deputy custos rotulorum," and give any information which will help to clear up the mystery?

J. A. W. WADMORE.

Barrow Gurney Vicarage, Somerset.

FORTESCUE.—Information is desired concerning the Fortescues of Sandford, Oxon, and Abingdon, co. Berks. Thomas Fortescue, of Abingdon, gent., was brother to John Fortescue, of Sandford, whose daughter Mary, born 1784, married James Sherwood, of Abingdon, surgeon, April 17, 1810, at St. Helen's, Abingdon. Any particulars as to the parentage and descent of Thomas and John will be much esteemed. Please answer direct.

GEO. F. TUDOR SHERWOOD.

6, Fulham Park Road, S.W.

JACOBITE WINE-GLASSES.—Is there any information available concerning the rules and constitutions of Jacobite clubs, and particularly as regards their wine glasses and the mottoes upon them? Such as have fallen under my observation are engraved with roses and rosebuds, with, occasionally, a star, and with such mottoes as "Fiat," "Radiat," "Turno tempus erit," "Audentior Ibo," "Cognoscunt me mei," "Præmium virtutis." Sometimes we find a portrait of the Young Pretender in conjunction with one or other of the above mottoes. All these glasses appear to come from the same manufactory, and to have been engraved by the same school of artists, which must have been a very limited one. Where was the manufactory? Could it have been Newcastle-on-Tyne?

ALBERT HARTSHORNE.

GRENVILLE FAMILY OF STOW, CORNWALL.—Was there ever a baronetcy in this family? I think not; but in 'Magna Britannia,' vol. iii. p. xcv, Lysons states that "Sir Richard Grenville, elder son of Sir Beville, was created a baronet in 1630" (when he was nine years old! and evidently confusing him with Sir Bevil's brother, as he adds that he died in 1658, *s.p.m.*, when the title became extinct).

Burke, in his 'Extinct Baronetage,' ignores the creation of this baronetcy entirely; nor do I find mention of it elsewhere. Where did Courthope get the idea from? CROSS-CROSSLET.

MERSH OR MARSH PLOTS pay to the vicar of a North Hants parish great and small tithes and one penny each to the church rates in the seventeenth century. What was their origin; and are they found elsewhere? In the same parish there were four parish seats paying fourpence each. How did these come to the churchwardens; and are they also to be found in ancient churchwardens' accounts elsewhere? VICAR.

Replies.

EMPRESS MAUD: HER BURIAL-PLACE.

(7th S. x. 449.)

The Empress Maud died at Rouen Sept. 10, 1167, and was buried, it would seem, no fewer than four times; but certainly not at Reading Abbey. Strickland says:—

"She was interred with royal honours, first, in the Convent of Bonnes Nouvelles. Her body was afterwards transferred to the Abbey of Bec, before the altar of the Virgin. In this ground her body remained till the year 1282, when, the abbey church of Bec being rebuilt, the workmen discovered it, wrapped up in an ox-hide. The coffin was taken up and, with great solemnity, reinterred in the middle of the chancel, before the high altar. The ancient tomb was removed to the same place, and, with the attention the Church ever showed to the memory of a foundress, erected over the new grave. This structure falling to decay in the seventeenth century, its place was supplied by a fine monument of brass, with a pompous inscription."

Her remains were discovered and exhumed for the fourth time, January, 1847, when the ruins of the Benedictine church of Bec were demolished. According to the *Moniteur*, a leaden coffin, containing fragments of bones and silver lace, was found, with an inscription affirming that the chest

contained the illustrious bones of the Empress Matilda. Sandford says "she was buried in the Abbey of Bec, in Normandy, with funeral pomp." He adds that "Gabriel du Moulin tells us that she had her interment in the church of Notre Dame du Pré, in the suburbs of Rouen." Père Anselme, Mrs. Everett Green, and Laurance all give Bec as the place of her interment.

King Henry I. (father of the Empress Maud) was "honourably interred in the Church of our Lady in the Abbey of Reading, which he had founded and richly endowed," but he was the only one of our monarchs buried there. His great-great-great-grandson, Prince John of Cornwall (eldest son of Richard, Earl of Cornwall and King of the Romans), was buried there in 1232, as was also his only sister, Isabel, two years later.

H. Murray Lane, Chester Herald.

Roger de Hoveden, who, as a contemporaneous chronicler, may be relied upon, records:—

"In the year of grace 1167, being the thirteenth year of the reign of King Henry, son of the Empress Matilda (Maud), the said Matilda, formerly Empress of the Romans and mother of the above-named king, departed this life and was buried at Rouen, at the Abbey called St. Mary de Pratis."

This Abbey is said by William of Malmesbury to have been founded by Matilda, queen to William I.; but according to Roger de Wendover it owed its origin to Henry I. In any case, it was much enriched by the latter; and on his death those portions of his body removed during the process of embalming (which was rendered necessary for its removal thence to Reading) were buried there. Walter J. Andrew.

The empress was buried in Bec Abbey, where in 1282 her corpse was discovered, wrapped in an ox-hide, and was reinterred, with an epitaph. See Mrs. Everett Green's 'Lives of the Princesses of England.' The only authorities (known to me) who name Reading are Stow and Baker, and the former of these adds a note that "Rouse of Warwick saith she deceased at Roane, and was buried in the Monastery of Becco in Normandy."

Hermentrude.

The Empress Matilda—married first to Henry V., Emperor of Germany, and secondly to Geoffrey Plantagenet, Earl of Anjou—is said by Stow to have been buried at Reading; but Sandford says she was buried in the Abbey of Bec, in Normandy; and Gabriel de Moulin says in the church of Notre Dame du Pré, in the suburbs of Rouen. M. Paris says, on account of her being the daughter of a king, wife of an emperor, and mother of a king, she had these words engraven on her tomb:—

Ortu magna, viro major, sed maxime partu
Hic jacet Henrici Filia, sponsa, Parens.

Constance Russell.

[Other replies to the same effect, including one which we still hope to publish, are acknowledged.]

Xavier de Maistre's 'Voyage autour de ma Chambre' (7th S. x. 488).—"V consonne" is explained in section xvi. The narrator of the charming voyage there describes his habit of slipping to the edge of a chair and putting his feet on the mantelpiece—a position, he says, admirably represented by the letter V. His faithful dog Rosine at such moments would pull at the skirts of his travelling dress that he might take her up and let her rest upon the ready-made bed formed by the angle of his body. Henry Attwell.

Barnes.

May I venture to controvert our Editor's explanation of "V consonne et séjour" in section xxxiii. of the above work? In section xvi. the author himself explains what he means:—

"Rosine, ma chienne fidèle, ne manque jamais de venir alors tirailler les basques de mon habit de voyage, pour que je la prenne sur moi; elle y trouve un lit tout arrangé et fort commode au sommet de l'angle que forment les deux parties de mon corps: un V consonne représente à merveille ma situation. Rosine s'élance sur moi, si je ne la prends pas assez tôt à son gré. Je la trouve souvent là sans savoir comment elle y est venue."

When, therefore, the author, in section xxxiii., says, "Viens, ma Rosine; viens.—V consonne et séjour," his meaning is, "Come, my Rosine; here is your usual bed ready for you." At least, this is how I understand the passage. Will the Editor kindly say if he agrees with me? I quote from Gustave Masson's edition in the "Clarendon Press Series," 1888, the same that I used for my recent article (7th S. x. 203).

Jonathan Bouchier.

[We agree. There is no doubt as to the general sense, which is the same under either explanation. But we still think that there is a double meaning, as "V. consonne" was used as a musical term for "turn over the page," *i. e.*, "let us make a fresh start"; and there is the reconciliation with the servant as well as the bed for the beast involved in the passage.]

John Peel, the Cumberland Hunter (7th S. x. 281, 369).—I dare say A. J. M. is correct in his surmise that "Sidney Gilpin" is a pseudonym. I have no evidence on the subject either *pro* or *con*. With regard to the *dog*, with "her sons of peerless faith," which has—I will not say unjustly—offended Killigrew, I must confess that this alteration is chargeable to myself. For reasons which I can scarcely account for, I have a strong dislike to the usual monosyllabic term for a female dog. Capt. Hector McIntyre, whom one would not suspect of being over scrupulous in such a matter, seems on a certain occasion to have had a similar objection to the word. (See the Ossian scene in 'The Antiquary,' chap. xxx.) Earlier in the chapter, however, both Hector and his uncle use the (to me) more objectionable term. The case of "a horse and her foal" is not quite analogous. Any lady might, and would, say, "My beautiful mare"; but no lady, I imagine, would, if she could help it, like

to say, "My handsome bitch." Even in a language other than one's own I do not like the word. In the delightful scene in the first act of 'Le Malade Imaginaire,' where Argan, stick in hand, pursues Toinette round the chair, he calls her, amongst other complimentary names, "chienne." This sounds unpleasant; whereas, had he called her "jument," or "ânesse," or "chatte," there would, considering his anger at the time, have been nothing specially disagreeable in any of these terms. Still I admit that KILLIGREW is right. In quoting one ought not to alter a single word, and for the future, like the Jackdaw of Rheims, I "won't do so any more," unless it should be something "beyond the beyont," which, of course, the female of dog is not.

I know so little about hunting, except from reading, that I can scarcely speak even to a matter of fact as to whether the Cumberland hill folk hunt foxes mostly on foot or on horseback. Mr. Graves's mention of "neck-break 'scapes" and "the rasper-fence," as well as of the sound of John Peel's horn, would lead one to infer that he is speaking of equestrian hunting. I do not think, but I write under correction, that a hunter on foot would, like little boy Bluet, "blow up his horn." See the 'Lady of the Lake,' canto i. stanza x., where the poet says of the mounted, or, strictly speaking, dismounted, FitzJames:—

> Then through the dell his horn resounds
> From vain pursuit to call the hounds.

This is a matter which a Cumbrian dalesman could settle for us directly. I remember, at my Cumberland school, a lad who came from West Cumberland, who used to tell us of his following the hounds, I am nearly certain, on foot; but it may have been that he possessed no nag other than Shanks's. As I have mentioned my old schoolfellow, I may perhaps be allowed, in passing, although it is not connected with hunting, but with another "sport," to recall the account he used to give us of the annual football match at Easter between the sailors and the colliers of Workington. Possibly, like boys, most things were both to him and to us "pro mirifico"; but, judging from my remembrance of his description of those fearful contests, the battle of Inkerman would seem to have been, in Milton's words, "a civil game to this uproar."

I am glad to hear from KILLIGREW that in Cumberland "the hill foxes are hunted for reasons other than those of sport pure and simple." I conclude that KILLIGREW means that they are hunted as vermin, which, I admit, is defensible. I fear, however—as, indeed, KILLIGREW more than hints—that the Cumberland "*fell* fox-hunters," as an old shepherd in 'Guy Mannering' says with an unintentional pun, "drink *delight* of battle," like the Carmelite in 'Les Maîtres Sonneurs,' who was obliged to confess to his superior that he fought with the "bourdon d'une musette" in the bagpipers' *bagarre*, not simply in self-defence, but that "il s'est laissé emporter au *plaisir* de taper comme un sourd." JONATHAN BOUCHIER.

Ropley, Alresford.

It may be worth noting that there is a memoir of Peel, illustrated by a sketch, in a recent number of the *Monthly Chronicle of North Country Lore and Legend*, published at Newcastle-upon-Tyne. At this moment I cannot lay my hand upon it and verify the passage.

The song 'Remember the Hunter John Peel' must have had a very wide circulation. Once, some ten years since, when on a visit to Orkney, and accompanying a party to the Standing Stones of Stennis, near Stromness, I heard it, for the first time in my life, sung by a young Scotchman of the party. He told me, on my inquiries as to "the hunter John Peel," that "he went foreign," which means, I suppose, that he went abroad. Let no one imagine, however, that hunting with him,

> In his coat of gray,
> And his hounds and his horn in the morning,

was like a day with the Pytchley or the Quorn, as described so graphically in his famous novels by G. J. Whyte Melville, or more amusingly by Robert Surtees in 'Mr. Sponge's Sporting Tour.' It was done on foot. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In what book of songs (if any) can I find the air and the words of the song 'John Peel'?

W. G. F. P.

THE PORT OF BANNOCKBURN (7th S. x. 468).—Let him speak for himself:—

> Sum Carmelita, Baston cognomine dictus,
> Qui doleo vita in tali strage relictus.

The poem is quoted at length in Bower's 'Scoti-chronicon,' book xii. chap. xxii. It is also printed as an appendix to the 1740 edition of John Major's 'Historia.' Bower, in introducing it, commends it highly as a piece which ought not to be hid under a bushel, but deserved to be set on a candlestick. It is a very curious sonorously musical performance, a marvel of ingenuity in rhymes oddly interlaced. Its structure is in the main that of the common Leonine Latin verse, but it has many irregularities. The description of the battle, the gathering of the hosts, the digging of the pits, the fury and clamour, the blood and terror of the fight—

> Est dolor immensus, augente dolore dolorem
> Est furor accensus, stimulante furore furorem
> Est clamor crescens, feriente priore priorem
> Est valor arescens, frustrante valore valorem—

the slaughter of the English, and, above all, the lamented fall of Gloucester, Clifford, Marshall, Maulay, Tiptoft, and De Argentine—all these, and much besides, are dwelt upon without more bombast than the forced character of the rhyme made inevitable. Take it for all in all the Car-

melite's ransom is a very queer piece of poetry. Its lilt is often as rhythmical as the 'Charge of the Light Brigade.'

There is another piece in much the same metre and on the same subject which also has been ascribed to Robert Baston. See 'The Political Songs of England, John to Edward II.,' Camden Society, 1839, p. 262, where the text begins, and p. 388, where the attribution of the authorship appears. The translation only is given on p. 48 of vol. iv. of Goldsmid's privately printed 1884 edition of Wright's fine work; and, as a recent disappointed purchaser, I would like to say that, in my humble opinion, that reprint by Goldsmid, though indeed a pretty book, is nothing short of an editorial villainy. Mr. Goldsmid, who left out so much, might surely have spared us also the repetition of Wright's statement that this poem on Bannockburn was made in 1313! It is much more querulous, much less vivid, and, on the whole, greatly inferior when compared with the poem preserved by Bower. It would be interesting to know what Mr. Wright's authority was for the ascription of it to our friend the Carmelite.

GEO. NEILSON.

Glasgow.

JOHN WESLEY (7th S. x. 467).—It may interest the REV. J. H. OVERTON (if he is not acquainted with the fact) to learn that pasted on the inside cover of the first Chipping register is a slip of paper with the following note, in the handwriting of the Rev. John Milner, Vicar of Chipping, 1739–1779:—

"John Wesley, late Fellow of Lincoln's College, in Oxford, ordain'd both Deacon and afterwards Priest, by Dr. John Potter, late Archbishop of Canterbury—June 7, 1752."

Also:—

"Benjamin Ingham, late of Queen's College, in Oxford, ordain'd by Dr. John Potter, late Archbishop of Canterbury—Dec. 24 and 25, 1752."

The date of these entries corresponds with the date of Wesley's visit to North Lancashire. On April 8, 1753, a memorable scene was witnessed in Chipping parish church, where Wesley had preached several times previously. A graphic description of what took place on this, his last recorded visit to Chipping, is given by Wesley himself ('Journal,' ii. 271–2).

TOM C. SMITH.

Green Nook, Longridge.

CHARLES CHEYNE, VISCOUNT NEWHAVEN (7th S. x. 441, 496).—MR. ROBBINS will find some notices of Lord Newhaven and of his family, extracted from the Cheyne Papers in the possession of the Bridgewater Trustees, in part vii. of the appendix to the Eleventh Report of the Hist. MSS. Commission, issued in 1888, pp. 151–3. His death occurred on June 30, 1698. He had a pension of 1,200*l.* per annum granted him by James II. on March 24, 1687, but this ceased to be paid after Christmas, 1688. There are interesting particulars respecting the monument erected by him in Chelsea Church to the memory of his first wife, who died October 8, 1669.

W. D. MACRAY.

JOHN SHEEHAN (7th S. x. 407, 431).—The name of John Sheehan, barrister-at-law of the Inner Temple, is attached to a new edition of 'The Bentley Ballads,' 1869, 8vo. From the biographical notes found in the preface it appears that he was educated at Clongowes Wood College, Sallins, co. Kildare, and at Trinity College, Dublin, afterwards entering the University of Cambridge. He was the author of 'The Irish Whiskey Drinker Papers' in *Bentley's Miscellany*, 'The Knight of Innishowen,' &c.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

John Sheehan, nicknamed "the Irish Whiskey Drinker," and more familiarly known as Jack Sheehan, was a well-known Irish barrister, who, with "Everard Clive of Tipperary Hall," wrote a series of pasquinades in verse, which were published in *Bentley's Miscellany* in 1846, and attracted considerable attention. He is generally believed to have been the prototype of Captain Shandon in 'Pendennis,' "one of the wittiest, most amiable, and most incorrigible of Irishmen." Thackeray, indeed, admitted as much, for in sending a copy of the book to George Moreland Crawford, Paris correspondent of the *Daily News*, he wrote, "You will find much to remind you of old talks and faces—of William John O'Connell, Jack Sheehan, and Andrew Archdecne." O'Connell, who was a cousin of the "Liberator," stood for Tom Costigan, and Archdecne for the ever-delightful Harry Foker, so that it is more than probable that Sheehan was the original of Captain Shandon. He and Archdecne used to frequent the "Deanery," a small, old-fashioned public-house near St. Paul's, which derived its name from the fact that it was presided over by "Ingoldsby" Barham, a canon of the neighbouring cathedral.

SYDNEY SCROPE.

Tompkinsville, New York.

I notice that MR. BENTLEY says the author of "Whiskey, drink divine" is John Sheehan, known as "the Irish Whiskey Drinker." What authority has he for this? In Mr. Halliday Sparling's 'Irish Minstrelsy' (London, Walter Scott) I find this song ascribed to Joseph O'Leary, who was, the editor informs us, for many years a writer on the London press, and author of several songs. Can any reader clear up the matter satisfactorily

R. M. SILLARD.

10, Nelson Street, Dublin.

Joseph O'Leary, to whom also is ascribed the well-known song "Whiskey, drink divine," was, I believe, at one time a contributor to *Punch*, and I

have heard that he wrote a poem, 'The English Vandal,' referring to the defacements of the monument of the Rodan. Can any of your readers corroborate this statement, or give any facts about him beyond that he was a reporter on the *Morning Herald*, and published a collection of prose and verse entitled 'The Tribute,' Cork, 1822? It has been stated that he was one of the earliest contributors to *Punch*, and was allowed great license by the editor; but no reference is made to him in any work on journalism except as a reporter, nor is he mentioned in Joseph Hatton's 'True Story of *Punch*.' D. J. O.

Belgravia.

MUMMY (7th S. x. 147, 197).—The phrase "beat to mummy" occurs in John Dryden's 'Sir Martin Mar-all,' 1666, Act IV. sc. i.:—

"*Sir Martin.* An' I had a mind to beat him to mummy, he's my own, I hope."

F. C. BIRKBECK TERRY.

WINDSOR CHAIRS (7th S. ix. 487).—

"It was on the great northern road from York to London.....that four travellers were.....driven for shelter into a little public-house on the side of the highway..... The kitchen, in which they assembled, was the only room for entertainment in the house, paved with red bricks, remarkably clean, furnished with three or four Windsor chairs, adorned with shining plates of pewter and copper saucepans, nicely scoured," &c.

Smollett wrote this during his imprisonment in 1759. The quotation is taken from the first chapter of 'The Adventures of Sir Launcelot Greaves,' which came out in the successive monthly numbers of the *British Magazine* in 1760 and 1761. 'Sir Launcelot Greaves' was published separately in 12mo. in 1762. There is nothing in the above excerpt which shows the description to be anything but that of an ordinary wayside inn of the period. The inference, therefore, may be drawn that Windsor chairs were in common use much before 1770, though they have not such a claim to antiquity as was once amusingly given to some of them by an imaginative auctioneer at Bruges. An English resident had died there, and his household furniture was put up for sale. Among other things were two of these Windsor chairs, which the bidders were assured had come from the palace of the Archbishops of Canterbury, and had originally belonged to Thomas Becket! This astonishing information was supplied with a view to enhance the value of the chairs in the eyes of a well-known local collector of old furniture who happened to be present at the sale. I have often heard the story from one of the executors of the deceased man. H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

A NOTE ON 'THE BRIDE OF LAMMERMOOR' (7th S. x. 462).—The novel of 'The Bride of Lammermoor' places the tragedy before the Union, as the Scottish Parliament was sitting. MR. PICKFORD puts the date 1709; the Union was 1707. The real dates of the tragedy may be interesting. The heroine was married Aug. 12, died Sept. 12, was buried Sept. 30, 1669. ONE OF THE FAMILY.

DATE OF OLD WATCH (7th S. x. 409, 496).—Had watches any escapement before "the anchor escapement was invented by Clement, a London clockmaker, in 1680"? See Beckmann's 'Hist. of Inv.,' s.v. "Clocks and Watches."

J. F. MAXWELL.

Liverpool.

HUNGARY WATER: BOUN TREE (7th S. x. 4, 115, 294, 453).—A man who was present at the rough ceremony of riding the stang at Skidby, in the East Riding of Yorkshire, in or about 1846, wrote down for me the verses used on that occasion. These verses tell of the series of punishments to be inflicted on the wife-beater. He is to be tied to a jackass's back.

If the jackass he should happen run,
We 'll shoot him thro' with a bottery gun.

I.e., a gun made of the elder-tree by extracting the pith. W. C. B.

"TRUCKLE CHEESE": "MERLIN CHAIR" (7th S. x. 67, 158).—Room may be found for the following short account of the inventor of this chair. John Joseph Merlin was a native of Huy, in the bishopric of Liège. He came over to England in 1760, and soon afterwards obtained the situation of "principal mechanic at Cox's Museum in Spring Gardens." He was subsequently "engaged in the invention and sale of various ingenious machines for the use of valetudinarians and other purposes, improved musical instruments, &c." About the year 1783 he opened a mechanical exhibition in Prince's Street, Hanover Square, known as Merlin's Museum, which was "finally closed about Midsummer, 1808" (Lysons's Supp. to the first edition of 'The Environs of London,' 1811, pp. 248–9). He died on May 4, 1803, aged sixty-seven, and was buried at Paddington. He is described in the obituary notice in the *Gent. Mag.* as "Rose's engine-maker, and mathematical instrument and watch and clock maker in general" (vol. lxxiii. pt. i. p. 485). G. F. R. B.

THE OLD CLOCK OF ST. DUNSTAN'S-IN-THE-WEST (7th S. x. 366).—This clock was bought, as MR. HIPWELL says, by the third Marquess of Hertford, and gave name to the House from which I date this note. The late Lord Hertford (fourth marquess) never lived here, nor did the house belong to him, having been left by his father to the Countess Zichy. At her death, her heirs renouncing the inheritance, the remainder (sixty-seven years) of the Crown lease was bought, some thirty-five years ago, by HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6, 138, 192, 333, 429, 475).—In a former communication I brought to the notice of readers that the assertions relative to there having been no change of climate during an entire revolution of the equinoxes, and due to astronomical causes, was not in accordance with the facts. As there exists at the present time a total absence of knowledge on this subject in the mind of the general reader, I will endeavour to place before you the main facts of the problem.

More than three hundred years ago, when it became admitted that it was true that the earth moved, the gradual and uniform change in position of the pole of the heavens was explained as due to a conical movement of the earth's axis. At that date it was imagined that no change whatever occurred, during thousands of years even, in the obliquity of the ecliptic, or extent of the arctic circles, or tropics. It being a rigid geometrical law that the distance between the pole of the heavens and the pole of the ecliptic must be of the same value as the obliquity, it was, on the assumption that the obliquity never varied, claimed as a fact that the circular course which the pole of the heavens traced must have for its centre the pole of the ecliptic, from which it was supposed it never varied its distance. Had the facts been as then imagined, the above statement would have been correct. During nearly a hundred and fifty years it was imagined that no change had occurred, or ever could occur, in the obliquity, consequently it was affirmed as an established fact that the pole of the heavens traced a circle round the pole of the ecliptic as a centre. This movement having been accepted as infallible, theorists set to work to explain why the pole of the heavens always traced a circle round the pole of the ecliptic as a centre, and the theory supposed to explain the movement was accepted and taught in all the schools. About a hundred and fifty years ago more accurate observations proved that a decrease in the obliquity of the ecliptic was occurring, and the examination of ancient records showed that this decrease had continued during two thousand years at least. This discovery was a very serious matter, as it interfered with the orthodox theories of the day, inasmuch as, if the obliquity decreased, it followed that the distance between the pole of the heavens and the pole of the ecliptic must decrease, consequently the one pole could not describe a circle round the other pole as a centre. During several years attempts were made to reject the fact of a decrease in the obliquity. Papers in the *Philosophical Transactions* of a hundred and fifty years ago will show how hard the old theorists fought in their endeavours to keep their theories "as they were." At length it was agreed that, even granting a decrease in the obliquity, the accepted theory need not be altered very much if the pole of the ecliptic were made to shift its position slightly, and thus to decrease the radius of the circle which the pole of the heavens was assumed to trace. The impossibility of the pole of the heavens tracing a circle round an imaginary centre, from which it continually decreased its distance, did not seem to be considered of much consequence. The difficulty was supposed to be overcome by assuming that this centre shifted its position less than one and a half degrees, and consequently prevented any great change of climate ever occurring on earth. This is the theory which is at present considered orthodox. At the date when this theory was invented the facts of geology were unknown. That these facts proved that an arctic climate had prevailed down to 54° latitude in both hemispheres, and comparatively quite recently, was not even dreamed of. When these facts were admitted, astronomers asserted that astronomy could give no explanation of the facts, and, strange as it may appear, it seems to be the great object of a certain class of astronomers in the present day to prove that astronomy is so feeble a science that it is quite unable to account for these facts. When, more than thirty years ago, I commenced investigating these facts, I found that the assertion of the earth's axis tracing a cone was obscure—that it must be the two half axes that traced cones. Since that date my contention has been admitted, but with the attempt to assert that all along it was meant that it was the two half axes that traced cones, and not, as had been stated, and shown by diagrams, the whole axis. After several years of investigation I found that the cause of the half axes tracing cones was due to a second rotation of the earth, and that the pole of the heavens, instead of tracing a circle round the pole of the ecliptic as a centre, traced a circle (in consequence of the second rotation) round a point six degrees from the pole of the ecliptic, thus causing, during about 15,000 years, an extension of the arctic circle of twelve degrees, and explaining not only all the facts of the Great Ice Age, but giving its date and duration. As a proof that these conclusions were correct, I have demonstrated how the polar distance of a star can be calculated for each year for a hundred years or more from one observation only of this star—a calculation hitherto supposed to be impossible. I have put this, among others, as a test question. Theorists have hitherto treated this question in the same manner as MR. LYNN has done, viz., prudently avoiding it.

MR. LYNN must really mean to attempt a joke when he states that we are not to accept what Sir J. Herschel and his numerous copyists asserted relative to the earth's axis tracing a cone, just as does a tee-totum, because every one should know that another tee-totum was under the floor and twisting. MR. LYNN has now only to advance another step, and to assert that when it was stated

that the earth's axis traced a circle round the pole of the ecliptic as a centre, every person acquainted with astronomy must know that there were six degrees under the floor, and that the axis traced a circle round these six degrees in addition to the radius between the pole of the heavens and the pole of the ecliptic. Some three hundred and fifty years ago two learned authorities on astronomy—viz., Libra of Pisa, and Sizzi—lived and died unconvinced that Jupiter possessed satellites. During the past ten years I have received several letters from a person who defies me to convince him that the earth is not a flat surface. MR. LYNN is afraid that unless I convince certain gentlemen, whose names he gives, I shall not convince him that the earth has any movement other than that invented by theorists three hundred years ago.

I am afraid that Jupiter possesses satellites, in spite of Messrs. Libra and Sizzi being unconvinced. I am certain the earth is not a flat surface, although I cannot convince my correspondent. I am also satisfied that the earth has a second rotation, the pole of which is six degrees from the pole of the ecliptic, even though MR. LYNN and those gentlemen whose names he substitutes for proof and argument are unconvinced of the facts. I claim that such test questions as I have given are proofs. Not avoiding these questions, and copying the proceedings of the obstructionists of the past, who considered that when they stated that Ptolemy, Libra, Sizzi, and Co. were unconvinced that the earth had any movement whatever, they proved that it could not move, MR. LYNN claimed to instruct the readers of 'N. & Q.' that no change of climate from astronomical causes can occur during an entire revolution of the equinoxes. I claim to have proved that as a variation of twelve degrees in the arctic circle takes place during 15,000 years, astronomy can, and does, prove this change.

It is not the first time in the history of astronomy that men have imagined the theories in which they believed were the laws of Nature. When a man can calculate the position of a star for a hundred years from one observation he may claim to know something. Can MR. LYNN do this? If he cannot, he has no claims to be a teacher as regards climatic changes from astronomical causes.

A. W. DRAYSON, Major-General.

Southsea.

ROYAL POETS (7th S. x. 9, 132, 251, 355).—Some correspondents have stated doubts as to the authorship of the hymn "Veni Sancte Spiritus," which has usually been assigned to King Robert II. of France. It is, perhaps, not generally known that he has been credited with the authorship of another Pentecostal Sequence. Platina, in his 'Lives of the Popes' (under Gregory V.), says of him :—

"Robert, the son and successor of the great Hugh, is much and deservedly praised for his courage, justice, modesty, and religion; for though he exercised himself very much in the art military, yet he found time so often to frequent the churches of God, and to celebrate the Divine service, as if he had been in holy orders. He is said to have made the hymn, 'Sancti Spiritus adsit nobis gratia'; and by these arts, not less powerful than his arms, he gained the hearts of the people, and drew those honourable respects to his family which they had before given to that of Charles the Great."

Is there any sequence with this commencement still in use in the Church of Rome? I find it given at full length in the missal of Arbuthnott. The first five lines are as follows :—

Sancti spiritus assit nobis gratia,
Quæ corda nostra sibi faciat habitacula,
Expulsis inde cunctis vitiis spiritalibus.
Spiritus alme, illustrator omnium,
Horridas nostri mentis purga tenebras.

R. M. SPENCE, M.A.

Manse of Arbothnott, N.B.

RICHARD OF CORNWALL (7th S. x. 467).—Hayles "is situated in the lower division of the hundred of Kiftsgate, at the foot of the range of hills which divides the Cotswold from the Vale part of the county, running from north-east to south-west nearly the whole length of it. It stands two miles distant north-east from Winchcombe, ten east from Tewkesbury, and seventeen north-east from Gloucester."

Richard, Earl of Cornwall, in fulfilment of a vow, built a Cistercian monastery here in 1246, which was dedicated with much pomp on November 5, 1251. The arms of the founder were formerly in the hall window, and round them, "Ricard' Plantagenet semper augustus Fundator noster."

He died at Berkhamsted, April 2, 1272. His heart was buried in the church of the Friars Minors in Oxford, and his body at Hayles. His wife, who died 1261, was buried here; and Edmund their son, Earl of Cornwall, was interred in this church in 1300 (Rudder's 'History of Gloucestershire,' pp. 487–8, Cirencester, 1779). ED. MARSHALL.

The Earl is buried at Hales, or Hayles Abbey, which is near Winchcombe, in Gloucestershire, and is not Halesowen. His first wife, Isabel de Clare, lies at Beaulieu Abbey, her heart having been taken to the grave of her first husband (Gilbert, Earl of Pembroke) at Tewkesbury. The second wife, Sancha of Provence, was interred at Hales with her husband. The burial-place of the third wife, Beatrix, is not known. Her name and history are wholly uncertain. She was a German, and niece of the Archbishop of Cologne, but whose daughter she was seems never yet to have been satisfactorily ascertained. Some writers give her the name of Falkmont, some of Hohentetten. Her very marriage has been called in question; but this point is settled beyond doubt by the Close Rolls, which give her the titles of "Beatrix Regina Alemannia" and "Beatrix que fuit uxor Ricardi

quondam Regis Alemanniæ" (Rot Claus. 56 Henry III., 4 Edward I.). She entered into litigation with her stepson, Earl Edmund, concerning the manor of Langeberg, in 1276; and the last mention of her in the English records is dated 1277. She probably either died or returned to Germany soon afterwards. There is another alternative possible—that she may have remarried in a lower station, so much to the displeasure of the king that her dower-lands were forfeited to the Crown; and the utter disappearance of her name so suddenly from the records seems to point either to this or death. The Chronicle of Hales Abbey (Harleian MS. 3725) has not a word to say of her after her marriage. HERMENTRUDE.

[MR. THOS. H. BAKER refers to Sir Richard Colt Hoare's 'History of Modern Wiltshire,' "Hundred of Mere," p. 6. Other contributors are thanked for replies to the same effect as those which appear.]

THE DROMEDARY (7th S. ix. 485; x. 36, 232).—

By the mass, and 'tis like a camel, indeed.

Something is rotten in the state of Denmark when a query about the first camel in England is entered under the unnatural heading of 'The Dromedary'! Having stated that preliminary objection, let me say that the Emperor Frederick II., in the year 1235, as a token of his affection for Henry III., sent him *unum camelum* (see Matthew Paris, at very end of year cited).

GEO. NEILSON.

MANOR OF WYNG (7th S. x. 468).—There are two places bearing this name, one in Buckinghamshire, the other in Rutland. The former is no doubt meant, as the Penns were connected with the county of Bucks. The manor is well known from the saying (of which there are variations):—

Wing, Tring, and Ivinghoe,
Hampden of Hampden did forego,
For striking the Black Prince a blow,
And glad was he to escape so.

See 'N. & Q.,' 4th S. vi. 277, 331, 428, 517. One story is that the person struck was Prince Henry, son of James I.; but this seems inconsistent with the grant of the manor by Henry VIII. to John Penne.

W. E. BUCKLEY.

There is a Wing in Buckinghamshire and another in Rutland. I have no doubt "that the king gave John Penne the manor of Wyng," which is five miles from Oakham, because so far back as Henry I. the sovereign had become possessed of manors in Rutland in exchange for Sutton given to Roger, Earl of Warwick.

H. G. GRIFFINHOOFE.

31, St. Petersburg Place, W.

The manor of Wyng (or Wing or Weng) is in Bucks. In 1544, on the dissolution of the monasteries, it was granted to Sir Robert Dormer, Sheriff of Bucks, and his wife Jane, daughter of John Newdigate, it having been part of the possessions belonging to the Abbey of St. Albans (Pat. 53 Henry VIII. p. 1). Sir Robert's grandson was created Baron Dormer of Wenge in 1615.

CONSTANCE RUSSELL.

Swallowfield.

There is a manor and a parish of Wing in Rutland. At the time of the suppression of the monasteries the manor of Wing belonged to the monastery of Thorney, co. Camb.; the Marquis of Exeter is the present lord of the manor.

JOS. PHILLIPS.

Stamford.

[Other replies are acknowledged.]

CHURCH AT GREENSTEAD (7th S. x. 208, 297, 371, 476).—A doubt is expressed about the use of chestnut. The books generally say that the roof of the great schoolroom at Westminster School is made of chestnut, and is of the thirteenth century. The tables in the College Hall also are said to be of the same wood, taken from the wreck of a ship belonging to the Spanish Armada, and bearing marks of shot. W. C. B.

"NO PENNY, NO PATERNOSTER" (7th S. x. 308, 434).—This may possibly have arisen from the price charged for a prayer, or rather prayers, offered up by the parish parson or other cleric; but I think not. St. Peter's pence, gathered for the Pope of Rome, were not necessarily coppers. Both words in this saying seem to me to have been chosen for the alliteration dear to our ancestors, which, like a rhyme, made the phrase easy of remembrance. Hence, I think, this proverbial jingle was chosen to express what might otherwise have been expressed as "no payment, no prayer."

BR. NICHOLSON.

DAVID ELGINBROD'S EPITAPH (7th S. x. 486).—I gave this epitaph, with a variant, in a collection of 'Canting Epitaphs,' 6th S. xi. 151, but I do not remember any discussion on the subject occurring in the columns of 'N. & Q.'; also I do not remember ever meeting it with the name of David; I have always seen John. The reason why it could not be traced in the Index is that it was buried under the heading of "Inscriptions."

Any similarity, however, that there may be thought to be between the Elginbrod epitaph and the sublimely intentioned passage quoted by MR. CARMICHAEL from 'All for Jesus' can only be considered the similarity of a parody.

R. H. BUSK.

LEATHER AND ATHEISM (7th S. x. 385).—It may not be uninteresting or out of place to draw attention, in reference to the remark of MR. BIRCH that "Cobblers have always been a contemplative craft," to the utterances of one of the characters—a cobbler and an astrologer combined—in Edward, Lord Lytton's, ever interesting novel of English town

and country life, namely, 'What Will He Do With It?' which first appeared in *Blackwood's Magazine* in 1857. Mr. Merle, the person I have referred to—who, by-the-by, "loved to talk out of the common way"—thus unburdens himself with respect to the superiority of his calling, intellectually, compared with that of a tailor:—"I 'm for the old times; my neighbour, Joe Spruce, is for the new, and says we are all a progressing. But he 's a pink—I 'm a blue. I 'm a Tory, Spruce is a Rad. And what is more to the purpose, he is a tailor, and I am a cobbler. You see, sir," quoth the cobbler, "that a man's business has a deal to do with his manner of thinking. Every trade, I take it, has ideas as belong to it. Butchers don't see life as bakers do; and if you talk to a dozen tallow-chandlers, then to a dozen blacksmiths, you will see tallow-chandlers are peculiar, and blacksmiths too."—"You are a keen observer," replied the hero of the novel admiringly; "your remark is new to me; I dare say it is true."—"Of course it is; and the stars have summat to do with it, for if they order a man's calling, it stands to reason they order a man's mind to fit it. Now a tailor sits on his board with others, and is always a talking with 'em, and a reading the news; therefore he thinks as his fellows do, smart and sharp, bang up to the day, but nothing 'riginal and all his own like. But a cobbler," continued the man of leather, with a majestic air, "sits by hisself, and talks with hisself; and what he thinks gets into his head without being put there by another man's tongue."—"You enlighten me more and more," said our friend with the nose in the air, bowing respectfully; "a tailor is gregarious, a cobbler solitary. The gregarious go with the future, the solitary stick by the past. I understand why you are a Tory, and perhaps a poet."—"Well, a bit of one," said the cobbler, with an iron smile; "and many 's the cobbler who is a poet, or discovers marvellous things in a crystal; whereas a tailor, sir [spoken with great contempt], only sees the upper leather of the world's sole in a newspaper." (*Vide* vol. i. pp. 8 and 9, Knebsworth edition, Messrs. George Routledge & Sons, London, 1875.)

HENRY GERALD HOPE.

6, Freegrove Road, N.

"Somehow it always is journeymen shoemakers who do these things [self-suffocation by charcoal?]. I wonder what the reason is. Something in the leather, I suppose."—Mrs. Nickleby (quoted from memory).

JONATHAN BOUCHIER.

The connexion between leather and atheism is in 'The Revolt of Man,' by Mr. Besant, chap. x., "The First Spark." "It is a very odd thing," said the professor, when he heard the story, "that cobblers have always been atheists." The relation is not between leather and atheism, as reported in the *Pall Mall Budget*, but between cobblers and atheism. We may suppose that Mr. Besant thought such is the case from his knowledge of history. W. J. BIRCH.

Leather and atheism have always been connected. Such a sedentary occupation gives more time for thinking. H. PUGH.

EPISCOPAL CONFIRMATIONS AT BOW CHURCH (7th S. x. 483).—G. M. E. asks a question about a story of a threatened opposition to the confirmation of a certain bishop, and says, "Henry Venn never lived in London, or he is just the man to have done it." Your correspondent is nearer the mark than he thinks. It was the Rev. Richard Venn, of St. Antholin's, London, the father of Henry Venn, who threatened a public opposition to the appointment of Dr. Rundle to the bishopric of Gloucester. His opposition was successful, and though Dr. Rundle was an intimate friend of the Lord Chancellor, the appointment was not made. The latter part of G. M. E.'s note seems, as you suggest, to be founded on the story of Andrew Marvell; but it is quite true that attempts were made both to bribe Mr. Venn and to deter him by threats from persisting in his opposition.

HENRY VENN, Vicar of Sittingbourne.

BARON HUDDLESTON (7th S. x. 487).—The collar of SS. is, or was, worn by the Lord Chief Justice of the Queen's Bench, the Lord Chief Justice of the Common Pleas, the Lord Chief Baron of the Exchequer, the Kings of Arms, the Heralds, the Sergeant-at-Arms, and the Sergeant-Trumpeter. As a Justice of the Queen's Bench, Baron Huddleston would not have worn the collar of SS.

ALBERT HARTSHORNE.

LANCERS (7th S. x. 448, 495).—Whatever may be the case as to Paris in 1836, ten years before I knew the Lancers, and I heard the terms applied on the stage to a dance of devils (qy. at the Adelphi?). HYDE CLARKE.

SWEDISH BAPTISMAL FOLK-LORE (7th S. x. 135, 236).—In Nidderdale, in Yorkshire, nightjars are known by the name of "gabble ratchets," and the people say that these birds contain the souls of infants that have never received baptism, and that, in consequence, are doomed to be perpetually wandering through the air.

F. C. BIRKBECK TERRY.

SUTTON WARWICK (7th S. x. 468).—After the Norman invasion the Conqueror retained in his possession the woods of Sutton-Coldfield, which had belonged to Edwine, Earl of Mercia, in the time of Edward the Confessor. The woods, which extended beyond the limits of the county, continued to form part of the royal demesnes till the time of Henry I., who granted them to Roger, Earl of Warwick, in exchange for the manors of Hockham and Lorgham, in Rutlandshire. The manor subsequently became the property of

Richard Neville in right of Anne his wife, and, on his taking part with Henry VI., was seized by Edward IV. and granted to Sir Edward Mountfort, one of the king's barons, for ten years, the rangership of the chase being given to John Holt, Esq., for life. The property was afterwards settled on the daughters of Lady Anne Neville, and eventually came to the Crown by special grant, confirmed by Parliament. The manor-house was then taken down by one of the king's officers, who sold most of the materials to the Marquis of Dorset, for the erection of his seat at Broadgate, in Leicester. The chase and manor subsequently became the property of Harman, *alias* Vesey, Bishop of Exeter, and a native of Sutton-Coldfield, who, in the nineteenth year of the reign of Henry VIII., gave them to the Corporation of Sutton to be held by them at a fee farm rent of 58*l.* per annum, and threw open the chase for the benefit of the poor. King John was the last monarch who took the diversion of hunting in the chase, which stretched from the river Tame to the river Bourne (See Dugdale's 'Antiquities of Warwick').

WILLIAM GILMORE.

118, Gower Street, W.C.

"The chase of Sutton Warwick," according to Brayley's map of the county, must be the same as Sutton Park, a well wooded and watered tract of land, in which the inhabitants of Sutton Coldfield, or Colefield, had—and for aught I know have still—the privilege of free pasture. "A rider of the chase" I take to have been the king's agent, the ranger, an office that sometimes, as at Enfield Chase, included those of master of the game, woodward, bailiff, and one of the keepers. (*Vide* Robinson's 'Enfield,' vol. i. p. 204.)

H. G. GRIFFINHOOFE.

24, St. Petersburg Place, W.

PALLAVICINI AND CROMWELL (7th S. x. 445, 497).—I thank LADY RUSSELL for her reply, which is, however, not an answer to my query. It gives some interesting particulars respecting the family of Pallavicini, but not of the relationship of the members mentioned to the Cardinal of that name.

With regard to LADY RUSSELL's last paragraph, I had no thought of my own ancestry when I penned my query. It is quite certain that I am not lineally descended from William Lynne, of Bassingbourne, Cambridgeshire, who was the first husband of the Protector's mother, since (see my own reference to this in 6th S. iii. 184) he died the same year (1589) as his only child, an infant daughter. Whether there is any collateral relationship I am quite unable to say. The final *e* in the name, of course, does not disprove it, as that termination seems to have been almost optional in those days. But I cannot trace my own ancestry further back than to Robert Lynn, of Shotton, near Easington, in the county of Durham, who came into possession of the manor of Mainsforth, near Bishop Middleham, in the same county. His son, another Robert Lynn, died (see Surtees's 'History of Durham,' vol. i. p. 276 and vol. iii. p. 20) either in 1744 or 1745, and was my grandfather's grandfather, as I mentioned in 'N. & Q.,' 7th S. ii. 288. I remember my father telling me that there was a tradition in the family that a previous generation came from the county of Northumberland into Durham, so that relationship to William Lynne of Cambridgeshire is unlikely.

W. T. LYNN.

Blackheath.

GEORGE SAND'S PROVINCIALISMS (7th S. x. 449).—MR. BOUCHIER will probably find what he requires in 'Vocabulaire du Berry et de Quelques Cantons Voisins,' par Un Amateur du Vieux Langage, Paris, 1842. Probably it is now out of print; if so, I shall be pleased to let MR. BOUCHIER consult my copy. J. G. ANDERSON.

Helvetia, Mountview Road, Finsbury Park, N.

BERKSHIRE INCUMBENTS (7th S. x. 448).—MR. SHERWOOD will do well to consult the Index of Institutions, in the Round Room of the Public Record Office, where the institutions are entered according to dioceses. Q. V.

MR. SHERWOOD will find in the Bishops' Certificates of Institutions, Salisbury diocese (1580–1838), at the Public Record Office, numerous entries relating to the Berkshire clergy.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RAINBOW FOLK-LORE (7th S. x. 366, 471).—In Dorset, where I was brought up, half a century ago, the secondary rainbow was called the "watergull," and supposed necessary to make the weather sign a satisfactory one. I heard of no attempts to "cross out" or get rid of the bow; but one that was seen alone, or with only an imperfect "watergull," was deemed unlucky. In one of the Chaldean flood-stories the bow is called "sign of the great arches," whether dual or plural I have not heard.

E. L. G.

BISHOP OF SODOR AND MAN (7th S. x. 487).—He had, and has, his place in the island legislature. This is why he has no vote in the House of Lords, though in courtesy he is given a seat. However, I have read this is outside the bar; and, if so, no wonder he likes not to sit in it. As to his speaking, I am not sure; but it would seem that this is (to some extent at least) "interfering in the proceedings" of the House, and therefore that he cannot speak. C. F. S. WARREN, M.A.

Longford, Coventry.

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369, 473).—*Chafe-bed.*—Not "chaff-bed," but surely

"warming-pan." Cf. "Chaff-wax," the official whose duty it was to heat the wax for the Great Seal. French *Chauffe-cire*. SHERBORNE.

Travellers' Club.

It seems to me impossible to interpret *flitches of byest* as "beast," "beef." Possibly it is a miswriting or a misreading for "gyest," or "gyste," or "gist," payment for pasturage, then used of things given in such payment. Cf. the word *Giste* in 'Catholicon Anglicum,' p. 157, where some instances of the word are given in the note. In the 'Household Book of the L'Estranges,' A.D. 1519, occurs, "iiii conyes and a loyn of veile of gyste," and this is not the only passage, as two curlews are "of gyste," "iii spowes of gist."

O. W. TANCOCK.

Little Waltham.

ST. MILDRED'S CHURCH, POULTRY (7th S. viii. 443, 496; ix. 3, 113, 154, 190, 312, 435).—A reference to 6th S. viii. 105 will show that Mr. J. Fytche, of Thorpe Hall, near Louth, Lincolnshire, happened in June, 1872, to see this church in process of destruction, and thereupon bought it from the destroying contractor, and shipped the materials to his estate. There they remained, in his own words,

"lying in a green field near my house, called St. Katharine's Garth, from an old priory of St. Katharine which formerly stood there, and which I hope some day to rebuild as my domestic chapel."

I trust this intention has long since been carried out. Pity it is that so admirable, reverent, and pious an example has not always been followed in this country. If Englishmen will not act thus, it is to be hoped that whenever any other of our venerable public buildings is removed—whether by a railway company, a town council, or other vandals—some spirited American, possessing both culture and capital, may jump at the opportunity, and carry off the remains for re-erection in his own country. Such an opportunity lately threatened in the city of Worcester, but will, I trust, be averted by the prompt action of the local Committee for the Preservation of the Old Galleried House in the Trinity, treasurer, Mr. A. C. Cherry, Old Bank, Worcester.

JOHN W. BONE, F.S.A.

HERALDIC (7th S. x. 327).—In the Sacrament House, or Ambry, at Airlie Church, Forfarshire, the arms of the Fenton family (three crescents) occur in the manner referred to by A. M. The explanation is that the stone (which forms the back of the ambry) bearing the arms has been pilfered from some previously existing structure, and used in a careless manner by being turned upside down. T. ROSS.

"EVERY BULLET HAS ITS BILLET" (5th S. viii. 68).—At this reference the proverb—if such it is, for it is not in common collections of proverbs—is attributed to King William III. I have seen just now a somewhat similar expression, but without the rhyming termination, in Gascoigne's 'The Fruites of Warre' (67):—

Suffiseth this to proove my theame withall,
That every bullett hath a lighting place.

ED. MARSHALL.

HENRI II. (7th S. x. 462).—Charles the Good, Count of Flanders, was murdered in the church of St. Donatian at Bruges on March 2, 1127:—

"The news, it was thought, flew over the world with miraculous celerity. The count was murdered on Wednesday morning, and the event was known in London, we are told, by the sunrise of the second day; and towards evening of the same day the inhabitants of Laon, in the opposite direction, also knew it. Galbert says he had these facts in the one case from students of his town, who were at that time studying at Laon; in the other, from merchants of Bruges who were on business in London."—'Life of St. Bernard,' by J. C. Morison, 1877, p. 102.

W. C. B.

FREEMASON'S CHARGE (7th S. x. 449).—The two most learned Masonic experts living are W. J. Hughan, Esq., Torquay, and R. F. Gould, Esq., 8, St. Bartholomew's Road, W., either of whom would afford MR. HAMILTON any information he may require. The "T. W. Tew" MS. at the Masonic Museum, Wakefield, which contains the ancient charges and constitutions, very much resembles the MS. described by MR. HAMILTON, of which it may be a duplicate copy, although the date assigned to the Tew MS. is *circa* 1680. It would be interesting to compare the two MSS.

J. R. DORE, P.Z., P.P.G.D.

If MR. WALTER HAMILTON will write to Mr. W. J. Hughan, Torquay, describing his MS. and giving any particulars he may possess as to its present and former ownership, he is certain to receive a courteous reply. Mr. Hughan takes the greatest interest in such documents. He was the pioneer of the modern school of Masonic historians.

E. S. N.

The charges form an important part of the work of the Freemasons, as may be seen in W. Preston's 'Illustrations of Masonry,' London, 1796, in which there is one of James I.'s reign, note pp. 96–9; also in the 'Freemason's Pocket Companion,' containing, as appears in the title, "A Collection of Charges, Constitutions, Orders, Regulations, Songs." The running title of pp. 128–148 is "The Charges of a Freemason." Much may be learnt about the early literature of Freemasons from these works. ED. MARSHALL.

"SHEPSTER TIME" (7th S. x. 425).—Here the starling is known as the "shepster." I seldom hear it called by any other name.

HERBERT HARDY.

Earls Heaton.

Miscellaneous.

NOTES ON BOOKS, &c.

Davison's Poetical Rhapsody. Edited by A. H. Bullen. 2 vols. (Bell & Sons.)

SCHOLARS, antiquaries, and lovers of our early literature who have hailed with delight the appearance of Mr. Bullen's gleanings from Elizabethan poets and song-writers will learn with regret that the two volumes now issued close the series of his lyrical anthologies. We have vainly sought to combat this decision, and we must yield to Mr. Bullen's judgment, which is as unfailing as his taste. He has given us two volumes of lyrics from Elizabethan song-books, one from Elizabethan romances, and one from Elizabethan dramatists. To these have to be added his two volumes of love-songs, his Campion (a munificent gift), and his 'English Helicon.' These are followed by the 'Poetical Rhapsody,' leaving only the 'Phœnix' Nest,' the best portions of which he has used. To demand more is, we own, greedy; but "if it be a sin to covet" more such books, we will contest with Hotspur the right to be considered the worst offender alive. Something in the shape of consolation comes in the thought that the leisure now acquired may enable Mr. Bullen to make progress with his edition of the Elizabethan dramatists. More imperiously, perhaps, than any book of Elizabethan times is a new and authoritative edition of Beaumont and Fletcher demanded.

To students of early literature Davison's 'Poetical Rhapsody' has been known in the edition published by Sir Egerton Brydges at the Lee Priory Press in 1814 in three volumes, or in that from Sir Harris Nicolas in two volumes, which followed in 1826. In literary merit Mr. Bullen regards it as inferior to 'England's Helicon'; in other respects it is, he holds, the most valuable of our old anthologies. In case of the destruction of 'England's Helicon,' almost the whole of its contents might be restored from printed books. The greater portion of the 'Rhapsody' is, however, from unpublished writings, and its destruction "would mean the irretrievable loss of much excellent poetry."

Among the contributors to the book is Sir Walter Raleigh, who, besides sending 'The Lie,' a thoroughly powerful and characteristic poem—which Mr. Bullen says unreservedly must be assigned to Raleigh, though the theory is contradicted by facts that he wrote it the night before his execution—adds one or two shorter poems. Edmund Spenser has one or two contributions of no very special merit. Sir Philip Sydney sends some verses which bear unmistakable proofs of authorship. His influence is felt through the volume, which is full of tears over his loss and manifestations of friendliness and admiration. Sir John Davies; Thomas Watson, who, according to Heywood,

wrote
Able to make Apollo's self to dote;

Donne; Henry Constable, the Catholic poet and exile; Sir Henry Wotton, who lived to praise the "Doric delicacy" of Milton's 'Comus'; and Thomas Campion are among those who send poems. The most voluminous writer is a certain A. W., whom neither Sir Harris Nicolas nor Mr. Bullen has been able to identify. Mr. Liston hazards a not very satisfactory conjecture that the initials may stand for "anonymous writer." Concerning this man and the two Davison's, the sons of Secretary Davison, one of whom, Francis, is the editor of the book, we must leave Mr. Bullen to speak. That Mr. Bullen's introduction, arrangement, and notes are all models in their way, readers of 'N. & Q.' have learned to expect. His book is, indeed, one of those possessions to which the owner clings. As is the case with all books from the same source, it is issued in a strictly limited edition, the copies being all numbered and the type already distributed. In all respects of get-up, moreover, it is perfect. By readers of a generation hence these handy beautiful volumes will be eagerly collected, and at no distant time they will be rarities. In bidding adieu to the garden in which he has long dwelt, Mr. Bullen speaks of the enjoyment he has experienced—as much, it is to be hoped, as that he has communicated—and quotes two lines from a masque writer, which are quite in the line of the 'Poetical Rhapsody':—

Who would not hear the nightingale still sing;
Or who grew ever weary of the spring?

Warren Hastings. By Capt. L. J. Trotter. (Clarendon Press.)

THE majority of readers who are not specialists in Indian history are probably content to take their estimate of Warren Hastings's career from Lord Macaulay's brilliant essay. To the hasty and sweeping generalizations of that clever piece of writing Capt. Trotter supplies the antidote in a sober, matter-of-fact relation which will serve to redress the wrongs of a much maligned statesman. For if ever man was the victim of partisan rhetoric—first at the hands of Burke and Sheridan, and afterwards at the hands of the picturesque historian—that man was certainly Hastings. Even in these days of party exaggeration and political multiplication, we are surprised to find how the cruel butchery and expatriation of the Rohilla families to the number of half a million, over which much fine impassioned invective has been expended, shrinks on examination into the mere expulsion of a few Pathan chiefs with their people from the country which they had recently conquered, while Hastings did his best to mitigate their sufferings. Apart from his public actions, that it was consistent with a character for honour to win the affections of another man's wife, and then to buy over the collusion of the needy husband and provide the money required for the divorce suit in order that he might himself marry the *divorcée*, few will admit so complaisantly as Capt. Trotter appears to do. The writer has taken full advantage of the new matter and original records published this year in Mr. G. W. Forrest's 'Letters, Despatches, and other State Papers (Foreign) of the Government of India, 1772-1785,' which gives a special value to his little book.

Catalogue of Early Belfast Printed Books, 1694–1830. Compiled by John Anderson, F.G.S. (Belfast Library.)

MR. ANDERSON, the honorary secretary to the Linen Hall Library, has issued a new and enlarged edition of this work, a valuable contribution to Scottish bibliography. It is believed that the 'Catalogue' contains the title of every book known to have been printed in Belfast between the years 1694 and 1830.

An Account of the Conduct and Proceedings of the Pirate Gow. By Daniel Defoe. (Sotheran & Co.)

READERS of Scott will be no less indebted to Messrs. Sotheran for this reprint than are admirers of Defoe. The book, of which a limited edition is issued, is reprinted from a tract, apparently unique, in the British Museum. That the work, which is anonymous, is by Defoe admits of no question. It has all signs of his style, and has been accepted by all authorities. Very forcible and graphic is the account given of Gow, who, after the initial murders were committed which gave him possession of his ship, seems to have been a milder man than most of his associates. In the high-handed proceedings among the Orkney Isles which led to his capture and death the principal interest is found. In the character of Cleveland, Scott has not

very greatly sentimentalized the character of Gow, whose story he had learned from Bessie Millie, a Stromness sibyl, who herself sat for Norna of the Fitful Head. Gow was twice hanged, the rope breaking with him the first time after he had been hanging for four minutes. He is said to have remounted the ladder with very little concern. A few good notes add to the value of a judicious reprint.

A SECOND volume of *Le Livre Moderne* is concluded in the number for December 10, which does not make its appearance until near the close of the month. Most interesting among its contents is the article on 'Portraits et Charges d'Alexandre Dumas Père.' Nearly a score of portraits or caricatures of the great romancer, showing him at various ages, are given, and with the accompanying letterpress constitute a great attraction. Under the title 'Lueurs Littéraires' further autographs of interest are supplied. M. Gausseron has a *causerie* on recent books, and an account is given of the late meeting of the Académie des Beaux Livres. Quite *fin de siècle* is M. Uzanne, in whose hands *Le Livre Moderne* is. He does not intend to run it interminably, but after a year or two more will bring it to a close and replace it with something still more novel.

'SHUT UP IN THE AFRICAN FOREST,' in the *Nineteenth Century*, is a record of the dangers, sufferings, and privations experienced by Lieut. Stairs while waiting for Stanley. Of all foes, and they were numerous, the most dreaded appear to have been the most diminutive, namely, ants, concerning whose numbers and variety some remarkable experiences are narrated. 'Random Roaming,' by Dr. Jessopp, gives an interesting semi-antiquarian account of spots of historical association in Sussex. Mr. Norman Pearson comes forward as an upholder of some form of 'Animal Immortality.' Dr. Kingsbury writes on 'Hypnotism, Crime, and the Doctors,' and Viscount Lymington on 'Vert and Vinery.'—The *Fortnightly*, which reaches us late, contains a poem by Mr. Swinburne, an account by Mr. Gosse of Ibsen's new drama, and 'Scientific Sins.'—In the *New Review* are some "Further Newly Discovered Papers by De Quincey." That on 'Why the Pagans could not invest their Gods with any Iota of Grandeur' is a wonderfully characteristic and scholarly production. A second, on 'Great Forgers,' deserves also to be preserved. Sir John Lubbock defends warmly 'Free Libraries.' 'The Starved Government Department,' by Lady Dilke, is a response to a previous paper on 'The Hard Case of the Labour Statistical Department of the Board of Trade.' While agreeing with her predecessor as to the expediency of having "frequently published statistics of all branches of labour, domestic and foreign," the writer would have the hands of the present labour correspondent strengthened.—In *Macmillan's*, 'Two Treatises on the Sublime' deals, as may be supposed, with Longivius and Burke, the latter of whom is sacrificed to the former. Burke's treatise is, we are told, "a mine of stale paradoxes and exploded paradoxes." 'Night in the Cromarty Firth' deals with sport.—'A Tour in Burmah,' by B. C. F., in *Murray's*, depicts our new possession as an enchanting spot for a visit. Mr. Arthur Waugh writes on 'The Poetry of Mr. Lewis Morris,' and Mr. Morley Roberts begins a series of papers on "Great Steamship Lines," the first being on 'The Western Ocean.'—In the *Century* the great feature is the series of extracts from the 'Memoirs of Prince Talleyrand,' which begins in the present volume. For the historian the memoirs have much value and interest. So far as concerns the general public, it may be doubted whether they have not been too long kept. Among the illustrated contents, 'Along the Lower James,' 'Pioneer Spanish Families in California,' 'The Missions of Alta California,' and 'A Romance of Morgan's Rough Riders' are excellent.—Mr. W. J. Lawrence sends to the *Gentleman's* 'America in England,' a good summary of the American actors who have appeared in England. Mr. Percy Fitzgerald writes about 'Spa,' and Mr. J. E. Taylor on 'Rambles among Algerian Hills.'—'Recollections of an Octogenarian Civil Servant' begins in *Temple Bar*, and gives a fair account of life early in the century. A slight sketch of Havana is also readable.—Mr. W. J. Hardy sends to *Belgravia* a paper on 'Lord Melbourne,' and Mr. Maclean one on 'Christina of Sweden.'—Canon Overton contributes to *Longman's* an account of Lincolnshire which is in part a review of the new guide-book to that county recently noticed in our columns.—In the *English Illustrated* the Dean of Gloucester gives a capital paper, illustrated, on 'La Grande Chartreuse.' Mr. Cobden-Sanderson's paper on 'Bookbinding' will interest our readers. Mr. Tristram's 'Cabs and their Drivers,' illustrated by Mr. Hugh Thomson, catches well the spirit of the day.—The ghost of Joe Haynes, if, after two to three hundred years, he revisits the earth, must be interested to find himself described, in 'Curiosities of Gaming,' which appears in the *Cornhill*, as a sharper. That of Charles II. also might be perplexed to find it was at cards, not bowls, that he offered to stake his soul against an orange (!), and was taken up by Rochester. These are not the only people with whom the article deals somewhat flippantly. 'Winter on Exmoor' and 'A Secret Religion' are readable. The worst thing about 'A Pompeii in Bohemia' is its title.—The *Sun* has the usual variety of contents.

THE first number is issued of the *Ladder*, a sixpenny review of politics, literature, and art. An article on 'The Gold of Rabelais,' of which the first part appears, scarcely comes up to its title.

THE third volume of the sixpenny novels of Scott (A. & C. Black) is *The Antiquary*.

THE members of the Harleian Society have just had issued to them two volumes of 'Allegations for Marriage Licences issued by the Vicar-General of the Archbishop of Canterbury,' extending from July, 1679, to June, 1694, and edited by George J. Armytage, Esq., F.S.A., Honorary Secretary to the Harleian Society. Many notable entries occur in the books, which are of great value to genealogists.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LORA ("A wilderness of sweets").—Milton, 'Paradise Lost,' bk. v. l. 294.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 10, 1891.

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Notices to Correspondents.

Notes.

DAME REBECCA BERRY.

(See 7th S. x. 289, 451).

I feel personally grateful to MR. JOHN T. PAGE for reviving in your columns the old legend of "The Fish and the Ring," and to dear old 'N. & Q.' for permitting the resuscitation.

I think that I may perhaps claim to be entitled to say something on this "violet of a legend," which, although it cannot be said to "blow among the chops and steaks,"* flourishes exceedingly amidst the grey old moss-covered tombstones of the East-End cemetery pertaining to the church which is consecrate to the memory of the archbishop who had the temerity to "take the devil by the nose." I diffidently assert my right to be heard on the ground—the graveyard ground—that I have been personally familiar with Dame Rebecca (Elton) Berry's peculiar monument for five decades and a lustre. I knew it well when it was a mural ornament on the "outside of the east wall of St. Dunstan's Church," as MR. PAGE accurately informs your readers. I remember perfectly when, under the inspiration of a demagogic, but reverent churchwarden of Stepney,† the memorial was transferred, for more careful preservation, to the interior of the sacred edifice. In the old, old days—my days—St. Dunstan upreared on its venerable campanile a cupola—long since removed, when modern churchwarden Gothic substituted a bastard battlemented parapet for the ancient square-topped tower.*

But what I particularly wish to call attention to is the connexion—not very indirect—of the lady of the tradition with an interesting episode of our domestic history; and this relation has—so far as I know—never yet been noticed in print.

It will have been observed that the dame was twice married, and, according, I believe, to strict heraldic custom, the name of her first husband—as being the superior in rank—is assumed in addition to that of her second spouse.

Who was the "Berry" who preceded "Thomas Elton, of Stratford Bow, Gent.," in thea ffections of "Dame Rebecca"?

I extract here, *literatim et verbatim*, from some notes made by me (and only retained in MS.) many years ago.

At the end of the seventeenth century an extensive community of Britain's "old sea-dogs" inhabited the parish of St. Dunstan's, Stepney, comprising, as that extensive parish then did, Limehouse, Poplar, and Blackwall on the extreme east and south, the whole of Bow (including part of the hamlet of Stratford) on the north-east, and the hamlet of Bethnal (or Bednall) Green on the north. A corresponding colony on the southern side of the great metropolitan river balanced the northern, and Deptford and Greenwich, Bermondsey and Rotherhithe, swarmed with the retired veterans of the Dutch and French naval wars. A dweller at remote Blackwall (for which locality consult your De Foe's 'History of the Plague Year,' and "when found make a note of it"), in Stepney parish, was the redoubtable Admiral Sir John Berry. This "old salt" had sturdily fought the Dutch in many a tough encounter in the "narrow seas," and in 1682 proudly trod his deck as—what we should now term—post-captain. In that year a great misfortune befell Capt. Berry. He was ordered, as commodore, to command the squadron escorting James, Duke of York, the king's brother, from London to Leith. I believe Capt. Berry at that date had not yet attained the actual rank, but I think that he was conceded the brevet-rank of admiral. He hoisted his flag in the April of 1682† on board of the Gloucester, "first rate," and there, as flag captain, he received that last

* The Poet Laureate—'Will Wimble's Lyrical Monologue,' stanza 19. Chatterbrooke

† The late William Newton, a popular local official and prominent trades union leader—an unsuccessful candidate for representation of the then borough of the Tower Hamlets in the House of Commons.

* I think the cupola was directly superimposed upon the tower. To the best of my memory St. Dunstan's, Stepney, never had a bartisan like so many of the Eastern Counties' churches. For bartisan see, *sub tit.* 'Bartisan,' some notes of mine appearing many years ago in 'N. & Q.,' to which I cannot now recall the reference.

† See Pepys's 'Diary'—Pepys to Hewes under date May 8, 1682, Lord Braybrooke's ed. (Colburn, 1849), pp. 314, 15, *et seq.*, dated from Edinburgh.

Lord High Admiral of England, who afterwards became King James II.* On Friday, May 5,§ however, the Gloucester, being near the mouth of the Humber, ran ashore on a Yorkshire shoal—certain sands known as "The Lemon and Oar"—and the flagship and the other convoying vessels soon became total wrecks. The duke—the heir apparent, or perhaps I ought to say presumptive—was saved with some difficulty. The accident gave rise to much controversial—pamphleteering—acrimony. A court-martial was held, but the commodore—who had been knighted some years before for professional services rendered off the coast of Tangiers—was acquitted of all blame.† The press (journalistic), at the command of the Court party, warmly eulogized the royal High Admiral's readiness of resource in the emergency—his Royal Highness's fortitude and self-devotion to the officers and crews not only of the flagship, but of the other vessels of the convoying squadron. The country (the Whig) party, on the other hand, retorted by roundly accusing James of selfishness, and even of personal pusillanimity. Well, the responsible commander was the first husband of the subject of the "Fish and the Ring" mural memorial. Sir John survived during the reign of his royal Admiral, and saw his illustrious commander ignominiously abdicate the throne, and a Dutch prince (a prince of the nation the stout old sailor had so often engaged in maritime conflict) substituted in his place. Admiral Sir John Berry survived this deplorable episode for nearly ten years, and during the latter period of his eventful life enjoyed the lucrative repose of a bench in the maritime service of the Crown as one of the Commissioners of His Majesty's Navy.‡ "He was buried in Stepney Church—where there is a monument to his memory. The date of his death is given on this as February 14, 1691—that is 1691/2; but it appears by an Admiralty Minute of March 22, 1689/90, that he was then already dead."† The honourable retirement of this veteran was spent in the extreme south-eastern corner of the parish of St. Dunstan's, Stepney—that riparian resort ever famous for its feasts of whitebait—Blackwall. His widow, as we have seen, married again a gentleman of Chaucer's "Stratford atte Bowe"—a village lying about twelve furlongs, as the crow flies, north of the locality of her husband's death. It is an unimportant detail that my version of the metrical epitaph differs in some slight respects from that contributed by MR. PAGE. I was under the impression that I had, as he has, copied directly from the stone. I find, however, on reference to my commonplace book of two score years ago, that I was indebted to the obsolete *Mirror* (vol. for 1833, p. 162) for my rendering; however, the differences between the two versions are only literal, not at all textual. I may here mention that the lines are printed in the late Mr. Tegg's (the publisher's) exquisite volume—too little known—entitled 'An Hour's Reading,' but I cannot give the page.

It at first sight appears rather singular that Sir Richard Steele, in his well-known paper on Stepney Churchyard, which appeared in the classical *Spectator*, No. 518 (Friday, October 24, 1712), should omit all reference to the "Fish and the Ring" monument; but then so he does all allusion to another relic jealously prized by the Stepney churchwardens, and built in the wall of St. Dunstan's porch—a stone said to have been imported from the ruins of Carthage.‖ The fact is "Dick Steele's" article only professes to deal with two quaint epitaphs out of many, and its scope does not pretend to comprise the innumerable monumental inscriptions and other curious features to be found in this most interesting cemetery.¶

* Is there not a story extant of King William IV., when Duke of Clarence, announcing that when he became king he would be his own Lord High Admiral, and of a courtier responding, "Then your Royal Highness will be the only Lord High Admiral that has held the office since the reign of King James II.; and what did he get by it? Why, he lost his throne!"

† There is an unimportant discrepancy about this date. Pepys (see previous note) says "about five in the morning of Friday last," which would be May 5; but Luttrell ('Brief Relation,' &c., i. pp. 184, 185), an authority usually to be depended upon, says the 6th (which would be Saturday), at five in the morning. Evelyn does not assist us much. The accomplished diarist, under date May 25, 1682 (Thursday), only incidentally alludes to the catastrophe in the words, "The Duke and Duchess of York (Mary of Modena) were just now come to London after his escape and shipwreck as he went by sea to Scotland" (Evelyn's 'Diary,' by Bray, edition Colburn, 1850, vol. ii. p. 166). His Royal Highness appears to have escorted his consort home from the North.

‡ But Sir John was somewhat taken down in social prestige, if not in professional rank. From command of the first-rate ship of war Gloucester he was reduced to hoisting his flag in the third-rate Henrietta, a mere frigate (Luttrell, vol. i. p. 197). He was, however, promoted to be Vice-Admiral of the Fleet (red) a few years later on (*Ibid.*, p. 463).

* See his life by Prof. J. K. Laughton, 'Dictionary of National Biography,' vol. iv. p. 398, vouching Campbell's 'Lives of the Admirals,' and Charnock's 'Naval Biography.'

† *Ibid.* See, however, Luttrell, vol. ii. p. 15, under date Wednesday, Feb. 12, 1689/90, where Sir John is spoken of as then "lately dead."

‡ Quoting from memory, this slab, let into the south wall of the church porch, bore the inscription (suggestive alike of *Delenda est Carthago* and *Tempus edax rerum*):—

Of Carthage great I was a stone;
O mortals, read with pity;
Time rendeth all; he spareth none,
Man, mortal, town, nor city!

My failing memory may do injustice to the quatrain, which, however, I remember, I always regarded as wretched doggerel.

§ My pen would run away with me should I attempt, even briefly, to recapitulate some of the interesting—

The only two mortuary perpetuations he (Sir Richard Steele) professes to deal with are (1) a doggerel set of lines upon one Thomas Sapper, and (2) doggerel equally poor, and by no means unique, for in the churchyard of St. Anne's, Limehouse, and of the cemetery of Hackney, the same verses are, with insignificant variations, repeated. :—

> Here lies the body of Daniel Saul,
> Of Spitalfields, weaver, and that 's all.*

Variants of the "Fish and the Ring" legend are to be found in the folk-lore literature of all peoples and ages. I have not access at this moment to the books of the Apocrypha of the Old Testament, but I fancy there is some simulacrum of the fable to be found there. It is clearly traced in the myth of Polycrates; was not his so-called "jewel" a ring or annulet? See Lempriere's 'Classical Dictionary' (ed. Black and Armstrong, 1838, p. 940, col. 1). I have an impression that it (the legend) may be met with in 'The Arabian Nights' Entertainments,' or at all events some of the numerous compilations of Oriental yarn-spinning. Perhaps its analogue may be traced somewhere in the 'Decameron' or in the 'Eighty Merry Tales.' I had thought that the ballad of 'The Cruel Knight; or, Fortunate Farmer's Daughter,' was enshrined in Percy's 'Reliques'; but I cannot find it there. "Similarly," as Joe Gargery would say, I had a notion that the late Rev. R. H. Barham had adopted it for one of his Ingoldsby Legends; but I have failed to discover it in that amusing collection.

As to the arms; the "charge" displayed on the oval-shaped convex shield is a device not infrequently to be met with. It appears in the coat of the family of Ventris of Cambridgeshire. It is to be found in the municipal "bearings" of the City of Glasgow. It pertains to the "house" of the lady's second husband, "Thomas Elton of Stratford, Bow, Gent." With one more observation, which I trust may prove interesting, upon this "charge" I will endeavour to bring this inordinately long paper to a conclusion.

Almost exactly a measured mile to the north-west of the site of the dame's monument, at the junction of the Bethnal Green with the Cambridge Heath Road, at the south-eastern corner of the former, nearly opposite St. John's Church, is a popular tavern, a well-known starting-place and terminus for omnibuses, called by the sign of "The Salmon and Ball." This establishment is now a flaring gin palace, and for many years has borne no pictorial indication of its title; but when I was a boy it displayed diagonally on a bend, to use heraldic terminology, a golden fish apparently nibbling at a golden sphere. "The point o' this observation," as the astute Jack Bunsby remarks, "lies in the application on it." It must be remembered that formerly the site of this tavern was comprised in the extensive territory of the parish of St. Dunstan, Stepney. It (the public-house) stood on the old Roman road, or just off it—the ancient highway to Stratford-le-Bow; the modern thoroughfare runs some half a mile south of it. "The Salmon and Ball" was a sort of half-way house between the north-eastern gate of the great city and Mr. Elton's residence, which, it must also be noted, was in the parish of St. Dunstan, Stebon-hethe, just within its eastern boundary. I think it very likely that the tavern sign was originally the fish and annulet of that gentleman's arms—a device carved in low relief in stone and probably long exposed to atmospheric action, which in course of time would wear away its accurate heraldic definition, the ring assuming a spherical appearance, accounting for the uneducated coming to regard it as a salmon with a ball in immediate contact with the mouth of the fish. I think this a more plausible derivation than the theory that ascribes it to "the well-known ball of the silk mercers in former times added to the sign of the salmon."* It may be—but this perhaps is "to consider too curiously," as Hamlet has it—that the inn was a part of the property of the Elton family, and that the sign of "The Salmon and Ball" was the vulgar appellation for "The Elton Arms." Be this as it may, I submit that I have adduced some plausible inferences for connecting the existing gin'

interesting in an antiquarian point of view—features of this historical graveyard. There, to this day to be seen, is a "Lovers' Walk," a splendid avenue of elm trees leading diagonally south-east from the chancel door, a little portal from which the "happy couple" emerged after their official visit to the vestry (they had—separately of course—entered by the western ingress, the "stone of Carthage" porch), with the bells clanging a congratulatory peal over their consecrated heads. Interiorly there is to be beheld that wonderful architectural contrivance a hagioscope, *vulgo* "a squint," a kind of diagonal tube through which, it is asserted, the high priest of the temple could inspect the propriety of the performances of the subordinate ministrants at the altar. I think there are but three of these "squints" remaining in existing ecclesiastical edifices in Britain. I have noted one; another is in the "prisoners' church," the chapel of St. Peter ad Vincula in the Tower of London; the third is in some church in Northamptonshire the dedication and locality of which have escaped my memory. For a secular illustration of the use of the "squint" (the tube through which the lady of the house, from her "withdrawing room," could observe the "goings on" of the guests above the salt, and the serving men and maids below it) I can refer any inquirer to the historical edifice Penshurst Place, Kent, the ancient seat of the Sidneys, where, leading from the great hall, a perfect specimen of the hagioscope may be inspected.

* It would seem that the *Spectator* was at this time in a lugubrious frame of mind. It had just killed its best-known hero. The paper immediately preceding that in which Sir Richard Steele prints his "meditations among the tombs" is devoted to describing the death and funeral of Sir Roger de Coverley.

* Larwood and Hotten's 'History of Tavern Signs,' pp. 231, 483.

palace with the legend of "The Fish and the Ring." NEMO.

Temple.

SHAKSPEARIANA.

'ALL 'S WELL THAT ENDS WELL,' IV. ii. 38:—

Diana. I see that men make rope's in such a scarre
That we 'll forsake ourselves. Give me that ring.

So the Cambridge editors, following accurately the two earliest folios. I am satisfied to correct thus:

I see that men make hopes *for* such a *lure*
That we 'll forsake ourselves.—Give me that ring.

That is:—

"I see men flatter themselves that we are to be enticed from our duty by promises as fictitious as the falconer's lure of a stuffed bird:—I must have a material pledge; give me that ring."

This is quite in the spirit of a like negotiation in 'Troilus and Cressida,' V. ii. 58:—

Diomed. But will you then?
Cressida. In faith I will, la; never trust me else.
Diomed. Give me some token for the surety of it.

'KING LEAR,' I. iv. 130.—

Fool. Mark it, nuncle:
Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Ride more than thou goest,
Learn more than thou trowest,
Set less than thou throwest;
Leave thy drink and thy whore,
And keep in-a-door,
And thou shalt have more
Than two tens to a score.

This string of maxims is evidently intended to be a prudential code throughout, which, as uniformly edited, it is not. To make it so requires the correction of interchanging the words *less* and *more* in the second couplet, as having been accidentally transposed at press. Then we read consistently:—

Lend *more* than thou owest,
Ride *less* than thou goest.

"Rather a lender than a borrower be," says the worldly-wise Polonius. "Keep thy pen from the lender's books" comes in among other warnings of Edgar against debauchery and waste (III. iv. 100), and to have "horse to ride" is associated with "weapon to wear" and superfluity of apparel as an incident of luxury.

It will be observed that this correction establishes a regular alternation of *more* and *less* in successive lines which is characteristic.

III. vii. 77.—

Regan. How now, you dog!
1st Servant. If you did wear a beard upon your chin,
I'd shake it in this quarrel. What do you mean?
Cornwall. My villain!
1st Servant. Nay then come on and take the chance of anger. [*They fight.*

There need be no hesitation in correcting here the distribution of the text:—

I'd shake it in this quarrel.
Cornwall. What do you mean? my villain!

The question "What do you mean?" might be assigned to Regan more appropriately than to the servant; but I doubt not it belongs to Cornwall, and should be restored to him.

W. WATKISS LLOYD.

SONNET LXXVII., l. 10.—

Commit to these waste blacks, and thou shalt finde.

Here, where our author is speaking of tables, *i. e.*, of a table-book given by him to W. H., modern editors, acting on Theobald's suggestion, read *blanks*, one spelling in Shakespeare's day having been *blancks*. Never, however, accepting an emendation unless it be necessary or carry conviction with it, I set about inquiring whether these "tables" might not have sometimes been made of slate, or of some black composition. That they were at times of ivory we know, and possibly they may have been of paper. My friend W. G. Boswell-Stone directed my attention to Douce's 'Illustrations of Shakespeare,' 1839, p. 454, a book I had most forgetfully overlooked:—

"They were sometimes made of slate in the form of a small portable book with leaves and clasps. Such a one is fortunately engraved in Gesner's treatise 'De Rerum Fossilium Figuris,' &c., Tigur., 1565, 12mo., which is not to be found in the folio collection of his works.....The learned author thus describes it: 'Pugillaris è laminis saxi nigri fissilis, cum stylo ex eodem.'"

The engraving, copied in Douce, dispels any doubt that might be entertained. Hence I trust that Shakespeare's *blacks* will in future be restored. In case I be told that slate is not black, I would add these two remarks:—first, that Gesner speaks of "laminis saxi *nigri* fissilis"; secondly, that names of colours were then loosely used, and, indeed, are now, or were when I was a schoolboy, for "a black slate pencil" was a common expression amongst us.

BR. NICHOLSON.

'TIMON OF ATHENS,' I. i. 289 (7th S. x. 303, 403).—I may be pardoned for adducing a passage in Aristotle's 'Politics,' i. 10, as illustrating the use of the word *breed* as applied to "usury." He is speaking of usury as not being according to nature, and he adds, ὁ δὲ τόκος γίγνεται νόμισμα νομίσματος, *i. e.*, money bred out of money.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

'MEASURE FOR MEASURE,' I. ii.: THANKSGIVING BEFORE MEAT (7th S. x. 401).—MR. CECIL DEEDES (I wonder whether he is a son or grandson of one of my pupils as a prefect at Winchester) says that in the grace after meat sung at the election dinner occurred the petitions "Face reginam salvam, Domine; pacem in diebus nostris." "Fac regem salvum Domine" it was in my day. It was sung by the whole force of the chapel choir; and the melody is a most delicious one, especially in the

words which follow those cited, "……Et exaudi nos in die quocunque invocamus te!" Some portions of the grace sufficiently show that it could not have been used elsewhere, save perhaps at New College. Every note of the music lives in my ear, at the end of more than sixty years, as clearly as when I heard it last.

T. Adolphus Trollope.

Budleigh Salterton.

'Macbeth': "Weird Sisters" (7th S. x. 403). — Whatever may have been Holinshed's opinion, I think that Shakspeare meant his three witches to be of the common sort. The question of one of them should be remembered :—

Say! would'st thou rather hear it from our mouths
Or from our masters'?

This argues that they were the servants of the devils, as witches of the common sort are supposed to be. Their knowledge of futurity was derived from the spirits to whom they had sold themselves. Spirits of all kinds are generally represented as capable of prognostication.

E. Yardley.

The Grave of Laurence Sterne.—Though there are many notices of the life and writings of the English Rabelais, as he has been called, interspersed through the several series of 'N. & Q.,' and mention is made of the fate of his body after death, yet very little, if anything, is said of the place of his burial, St. George's burial-ground in the Bayswater Road. Sterne died in 1768. Percy Fitzgerald, in his 'Life of Sterne,' published in 1864, more than a hundred years after the death of Sterne, and a quarter of a century ago, gives the following mournful description of the grave of Parson Yorick.

"We can readily find our way to it now, for it is notorious among the neglected graveyards of London, and is useful as a sort of huge pit for the rubbish of the ruinous houses that hem it in closely all round. Weeds, rioting in their impurity, yawning graves, headstones staggering over, dirt, neglect, and a squalid looking dead-house, all soiled and grimed, with a belfry and a bell. This is now the condition of the graveyard where Laurence Sterne is supposed to lie."—Vol. ii. p. 404.

Alas poor Yorick! Mr. Fitzgerald gives a copy of the inscription on a headstone erected long after his death by two Freemasons, though Sterne was not a brother of the order. Has this memorial also departed? His friend Garrick wrote an epitaph upon him which was not inscribed:—

Shall Pride a heap of sculptured marble raise,
Some worthless, unmourned, titled fool to praise;
And shall we not by one poor gravestone learn
Where Genius, Wit, and Humour sleep with Sterne?

A fine portrait of Sterne, painted by Sir Joshua Reynolds, representing him with his forefinger thrust under his wig, has been often engraved. Prefixed to a volume of his 'Sermons,' published in 1788, in my library, is another portrait of him "Engraved by Heath from a Picture painted by Hopkins." Bryan's 'Dictionary of Painters' makes no mention of Hopkins.

Does the graveyard yet exist; or has it been improved off the face of the earth, like many more in London have been, in order to be rendered available for the abodes of the living?

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Chelle.—The latest example given in the 'New Eng. Dict.' is 1240. Is it the same word which occurs four centuries later in the case of Adney *v.* Vernon and Others (36 Car. II., C.B. Rot. 825)? The words are "unam pensilem eream *Anglice a Brass Chell.*" Sarum.

The Penny Post.—An earlier reference to the penny post than that at 'N. & Q.,' 3rd S. ii. 68, occurs in *Heraclitus Ridens*, of December 27, 1681. W. Roberts.

63, Chancery Lane.

Old Jokes in New Dress. (See 7th S. viii., &c.)—In Albany Fonblanque's 'Life,' by his son, I find that Lord Manners is substituted for Lord Redesdale, to whom W. C. Plunket said, "In England the wind raises the kite, but in Ireland the kite raises the wind." "Kite" is slang for an accommodation bill. W. J. F.

Dublin.

Sir William Dawes (1671–1724), Archbishop of York.—As an interesting addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xiv. p. 215, it may be well to record the existence of a certificate by Thomas Richardson, curate of Bocking, co. Essex, that Sir William Dawes was baptized Oct. 10, 1671 (Rawlinson MS., C 983, fol. 130, Bodl. Lib.). Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

"Popular Theology."—Some quarter of a century ago the phrase "popular theology" became very common on the lips of young university men. It was used for the purpose of designating certain historical religious convictions which the speakers had repudiated. I was surprised some little time ago to come upon the following passage in 'The Family Memoirs of the Rev. William Stukeley' (Surtees Soc.), vol. i. p. 86. The date of the letter in which it occurs is 1754: "The philosophers of Greece were much too wise to enter intirely into the *popular theology.*" Anon.

Cacico.—The 'New Eng. Dict.' does not give this form. It occurs in a work on 'Carolina,' by T. A., 1682, "reguli or *cacicoes.*" The same work mentions the "*manacy* or sea-cow" and the "wild walnut or Hiquery tree." Sarum.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CONDUCT.—This word in the now leading sense of "behaviour of such a kind," "manière de se comporter," appears to be modern. It is unknown to Johnson, Todd, and Richardson. I have, however, a quotation from Lady M. W. Montagu about 1716. I should like to find it earlier. *Conduite* in French was used in this sense by Corneille *ante* 1650, but is not in Cotgrave, 1611. The ordinary seventeenth to eighteenth century sense of *conduct* was managing power, generalship, skill, tact. The antithesis of *courage* and *conduct* occurs hundreds of times in biographies and characters. An instance of "virtue and conduct" from Swift is mistakenly explained by Johnson. The verb *to conduct* oneself is also absent from Johnson, Todd, and Richardson, and we have no quotation before 1815; but it must surely be earlier! *Se conduire* was used by Corneille in 'Cinna,' 1639; and the intrans. *to conduct*, meaning "to behave," occurs in 1677, and has always been in use in New England. Its genesis is difficult to account for, unless as a shortening of "conduct oneself" (like *behave* for "behave oneself"); but where are the seventeenth century instances of "conduct oneself" to be found which have been totally missed by Johnson, Todd, Richardson, and our readers? It was apparently not used by Milton, Pope, or Cowper, and I think it can hardly have been missed by our systematic readers of Addison's *Spectator*. But perhaps some correspondent of 'N. & Q.' can help us. Surely some eighteenth-century heroines must have *conducted* themselves with propriety! and did not their rival beaux *conduct* themselves with proper spirit? J. A. H. MURRAY.

Oxford.

RICHARD TURNER.—The *Gentleman's Magazine* records the death, on February 6, 1733, of the above, and adds: "Formerly a Turkey merchant, reckon'd worth upwards of 100,000*l.* (and therefore nicknamed Plumb Turner), the bulk of which he settled on Sir Edward Turner, of Bicester, in Oxfordshire, Bart." What relation was this Richard to Sir Edward? F. A. BLAYDES.

Bedford.

BIOGRAPHICAL.—Can any of your readers kindly give me (or refer me to) any information touching the following? Herzman, a Russian agitator, living at Park House, Fulham, about 1850; John Tarnworth, Privy Councillor *temp.* Elizabeth, died 1599; the Claybroke family, living at Fulham in the time of Elizabeth; the Sherbourn family, living at Fulham in the fifteenth century; and Sir William Withers, living 1708. Hallam, the historian, was living at Arundel House, Fulham, in 1819. Can any one give me the exact period of his residence here? Please reply direct.

CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

WAKEFIELD GRAMMAR SCHOOL.—I am attempting to write a history of this school in commemoration of its three hundredth anniversary, which will fall on November 19, 1891; but I find myself very much at a loss for information about most of its masters. The following is a list of them up to 1800:—

1. Rev. Edward Mawde, November, 1591–1598.
2. Rev. John Beaumont (Emm., Camb.), October, 1600–April, 1607.
3. Rev. Jeremy Gibson, June, 1607–July, 1607.
4. Rev. Robert Saunders (King's, Camb.), July, 1607–October, 1607.
5. Rev. Philip Isack (Emm., Camb.), January, 1607–May, 1623.
6. Rev. Robert Doughty, May, 1623–February, 1663.
7. Rev. Samuel Garvy (Emm. Camb.), July, 1663–October, 1665.
8. Rev. Jeremiah Boulton (Magd., Camb.), December, 1665–April, 1672.
9. Rev. John Baskervile (Emm., Camb.), May, 1672–May, 1681.
10. Rev. Edward Clarke, August, 1681–June, 1693.
11. Rev. Edmund Farrer (St. John's, Camb.), July, 1693–April, 1703.
12. Rev. Thomas Clarke (Jesus, Camb.), April, 1703–1720.
13. Rev. Benjamin Wilson (Trin., Camb.), 1720–1751.
14. Rev. John Clarke (Trin., Camb.), April, 1751–1758.
15. Rev. Christopher Atkinson, June 1758–January, 1795.
16. Rev. Thomas Rogers (Magd., Camb.), February, 1795–1814.

No. 6 is mentioned in the preface to Hoole's 'An Easie Entrance to the Latin Tongue'; Nos. 8 to 13 are named in biographies of their distinguished pupils—Dr. Bentley, Dr. Radcliffe, Archbishop Potter, Joseph Bingham, and others; the life of No. 14 has been written by Dr. Zouch under the title 'The Good Schoolmaster Exemplified,' &c.; and there are references to many of them in local registers. But some readers of 'N. & Q.' may be able and willing to supply further particulars. I shall be very deeply grateful for any information sent direct to me or contributed in these valuable columns. MATTHEW H. PEACOCK.

Wakefield Grammar School.

'ABOU BEN ADHEM.'—This poem of Leigh Hunt's is said to be founded on an incident recorded in D'Herbelot's 'Bibliothèque Orientale.' As I have no means of referring to this work would some contributor kindly obtain the passage and have it printed in "Replies"? MYOGA.

Tokyo, Japan.

MUNICIPAL RECORDS.—On behalf of the Hull Literary Club, I am most anxious to compile a list

of towns where the municipal records have been printed, and for any help in this matter I shall feel grateful. WILLIAM ANDREWS.

1 Dock Street, Hull.

PRESIDENTS OF THE NORTH PARTS.—Where can a list of these be found? When was the office instituted? Was it by Henry VIII.? When was it abolished? M. H. P.

DECAPITATED TREES: SCOTCH FIRS PLANTED IN ENGLAND BY JACOBITES.—It is said that trees were beheaded in many places in England, in memory of Charles I. and of the Duke of Monmouth. At Moor Park, near Rickmansworth, trees still standing are said to have been so treated in memory of the Duke of Monmouth. Are other instances known? At Miss Whitmore Jones's beautiful old house, Chastleton, near Moreton in Marsh, are Scotch firs known to have been planted by Henry Jones the Jacobite, in honour of the Young Pretender. Are other examples of this practice known? ALBERT HARTSHORNE.

SUPERSTITION ABOUT AMBER.—What is the origin of the superstition that amber is a concretion of birds' tears? Moore ('Lalla Rookh') says:—

> Around thee shall glisten the loveliest amber
> That ever the sorrowing sea-bird hath wept.

SYDNEY SCROPE.

Tompkinsville, New York.

SHENLEY.—There are two (if not more) places of this name, one in Buckinghamshire, the other in Hertfordshire. I wish to ascertain with certainty in which of these two Shenleys stood the famous image of St. Katherine which John, Earl of Salisbury (1396–1400), suffered to remain in his bakehouse, as recorded by Walsingham, when he destroyed the rest. In the 'Archæologia,' vol. xx., this is said to be Shenley in Buckinghamshire; and the Countess Maud, widow of this earl, bequeathed 40*l.* "to the fabric of the parish church of St. Botolph of Shanle," which must be in Buckinghamshire, since the parish church there is dedicated to St. Botolph, and that of Shenley in Hertfordshire to St. Mary. But the will of Maud's first husband, John Aubrey, is distinctly dated at Shenley in Hertfordshire. Walsingham speaks of the images in question as having been set up by John Aubrey and Sir Alan Buxhull, or some predecessor of Maud. The estate therefore must have come to the earl through her; yet there is no mention of either Shenley in her father's will or inquisition as having been his property. An attempt to trace the descent by inquisitions produces no further information, save to show that the Hertfordshire Shenley was held by Earl John and afterwards by his (and Maud's) son Earl Thomas. Neither estate seems ever to have been the property of Maud's father, Sir Adam Francis, or of her earlier husbands, John Aubrey and Sir Alan Buxhull.

I have vainly consulted numerous authorities on this crux. Can any one kindly help me to discover how either of these Shenleys came into possession of the Countess Maud, and from which of the two churches the image of St. Katherine was removed by the earl? HERMENTRUDE.

"MISERICORD" IN ST. MARY'S, LANCASTER.—In my collection of the subjects of these curious carvings I have a list of those at Lancaster, said to have come from Cockersand Abbey, and should be obliged for an explanation of one. It is number three on the north side, commencing west—seven figures, male and female. Two on the sinister are kneeling at an altar (?). They are a man and woman; the man has on a hooded cape, the woman in front of him wears a wimple. The man has tight-fitting sleeves and a close-fitting robe. A large square pocket shows at each side of it. Next comes the altar. Then comes a group of three figures, two seated and one behind them; the last-mentioned is a man, he has his left hand on the head of the sinister figure, a gypeere at his girdle. Next comes a female figure standing by herself; on her head a wimple, and her dress buttoned up the front with large buttons; her hands are crossed in front of her, the arms hanging down. The last two figures are a man and woman, the latter wears wimple and gorget; the man with his right hand clasps her left, as represented in brasses to man and wife. I think the marriage rite is the idea, but should be glad of suggestions.

T. A. M.

Inner Temple.

ILLUSTRATIONS BY C. H. BENNETT.—Can you tell me the names of any works illustrated by the late C. H. Bennett? I should like to procure all his shadow pictures. In 'Fun for All,' July, 1880 (Ward, Lock & Co.), there were several. I should like to know if more are to be had; also if any other pictures, such as the 'Origin of Species,' dedicated by natural selection to Charles Darwin (*Illustrated Times*, I think I saw them), can be bought. R. W. I. LEICESTER.

Gawler, South Australia.

LORD BYRON.—Who was the editor of the edition of 'Byron's Life and Works,' in seventeen volumes, published by Murray in 1834 and 1835? The letter "E." is appended to each of the editor's notes. His advertisement, prefixed to the last volume, is dated May 15, 1833. R. R. DEES.

Wallsend.

DUNCAN FAMILY.—Can any correspondent of 'N. & Q.' give me particulars regarding the ancestry of an Oliver Duncan, who came from Dundee, and settled in Straban, Ireland, about the year 1780? G. DUNCAN.

DESCENDANTS OF REV. J. L. LEECH.—Can any of your readers tell me whether any of the descendants of the Rev. John Langton Leech and his wife Ann Leech are still living? He was Rector of Askham, where he was buried in 1832.

MRS. ALFRED FLETCHER.

Allerton, Liverpool.

RICHARD SAVAGE.—I should feel much obliged if you or any of your readers can inform me of any books in which there is reliable information about Richard Savage, besides his 'Life' by Dr. Johnson, Boswell, and Elwin's 'Pope.'

H. S. C. M. G.

SOMERSETSHIRE CHURCHES.—T. Warton states of the churches in Somersetshire:—

"They are both very lofty and light. Most of the churches in Somersetshire, which are remarkably elegant, are in the style of the Florid Gothic. The reason is this: Somersetshire, in the civil wars between York and Lancaster, was strongly and entirely attached to the Lancastrian party. In reward for this service, Henry VII., when he came to the crown, rebuilt their churches."—'Observations on the "Fairy Queen" of Spenser,' Lond., 1762, vol. ii. p. 193.

Is there any earlier authority for, or other corroboration of, this statement?

ED. MARSHALL.

"TO PAY THE DEBT OF NATURE."—In what English writer does this well-known phrase first appear? I have found it in Quarles's 'Emblems,' book ii. 13:—

The slender debt to nature 's quickly paid,
Discharg'd, perchance, with greater ease than made.

It would seem as if in the sixteenth century the phrase had not become crystallized. Lodge, in his 'Euphues Golden Legacie,' 1592, has (p. 29, Hazlitt's edition):—

"At last Rosader.....rowsed himself and threw the Norman against the ground, falling uppon his chest with so willing a weight, that the Norman yelded nature her due, and Rosader the victorie."

F. C. BIRKBECK TERRY.

'DREAM OF GERONTIUS.'—Cardinal Newman dedicates this work to J. J. Gordon, "Cujus anima in refrigerium." What does this signify?

W. T. R.

[Refrigerium, see Psalm lxv. v. 12, "eduxisti in refrigerium," and elsewhere in the Vulgate=solatium, quies. See Ducange.]

LETTER OF SPENCER PERCEVAL.—I have in my possession a letter of Spencer Perceval, dated January 14, 1805, to Lord Redesdale, then Chancellor of Ireland, in which he says,—

"You will find him a man of sterling worth as a man of business as well as a gentleman. I don't think the House of Commons holds a man who would under the circumstances suit the situation so well."

Could any reader throw light on this letter? I am anxious, if possible, to ascertain who the person in question might be. SYDNEY SCROPE.

MRS. NISBETT.—The original representative of the character of Julia in 'The Hunchback' was Miss Fanny Kemble, and that of Mariana in 'The Wife,' another play of Sheridan Knowles, was Miss Ellen Tree, who spoke the Epilogue, which was written by Charles Lamb. But both parts were taken by Mrs. Nisbett a short time after their first representation. I should be very glad to learn the dates between which Mrs. Nisbett acted the parts respectively of Julia and Mariana.

Some doubts have been expressed with regard to Lamb's authorship of the little *jeu d'esprit* 'Satan in Search of a Wife.' In a list of works published by Moxon which is prefixed to my copy of the first edition of 'The Hunchback' this little work is expressly stated to be by "the Author of 'Elia.'"

W. F. PRIDEAUX.

Jaipur, Rajputana.

GRAYSON.—Is there any village of this name in Yorkshire, or anywhere in England, besides the village of Greysouthen in Cumberland, which I understand is sometimes called Grayson?

E. E.

SIBBERN FAMILY PORTRAITS.—The ancient family of Sibbern, now settled at Vœrno Kloster, near Moss, in Norway, with a view to completing genealogical researches into the history of their family, are desirous to ascertain what portraits exist of two members of the family who settled in England. The first is Caius Cibber, a sculptor, who died in London in 1700, whose portrait is believed to have been painted by A. Bannerman. The other is his son, the author and actor, Colley Cibber, who died in 1757, and of whom many pictures are extant. The family is now represented by Major Sibbern, and by his uncle, Excellency Sibbern, who was ambassador at Washington and in several European capitals. FRANCIS BOND.

The College, Hull.

CHIROPODIST.—I should be greatly obliged if you could inform me if there is any modern work in English or French treating upon the science of the chiropodist and the anatomy and diseases of the foot. R. M. NOEL.

'THE VICAR OF WAKEFIELD.'—The perusal, in the *English Illustrated Magazine* for October last, of Mr. Austin Dobson's interesting article on illustrated editions of Goldsmith's 'Vicar of Wakefield' again brought into my mind what has often struck me, viz., the unfortunate title which has been given to that work. Is it actually known, and capable of proof, that the author himself gave the name by which it has always been known? Mr. Dobson, in the first of his illustrative notes, to be found at the end of his own edition, very truly says: "Wakefield, in Yorkshire, plays but a small part in the story to which it lends its name," but gives no further information on the subject. As

The Grave of Dante Gabriel Rossetti.

at Birchington near Margate

become a discipline of dishonesty. And the training of English children, especially of working folks' children, has become a discipline of irreverence and self-conceit. The English, Mr. Froude adds, are now "peculiarly sensitive about the respect paid to their country abroad, because they feel that it is declining." Which things being duly considered, it is pleasant to hear of some one who can still hold on to the comfortable old doctrine that England and her sons and daughters are a superior race, visibly better than the rest of mankind, and most evidently better in commerce and mechanical science. Has MR. BOUCHIER ever been at Essen? Has he ever been at Creil, or at Seraing, or at Spezia? Does he know that even in such small matters as the making of lamp-globes and of lucifer matches English trade is driven hard by a little country like Sweden? But MR. BOUCHIER, the kindly optimist that he is, holds, moreover, that in the English race "an extraordinary capacity for commerce and mechanical science is combined in the highest degree with idealism and romanticism." And he wishes to know whether this remarkable and encouraging combination has been discussed and explained in print. I should think that the discussion and explanation, if it exists, must be brief indeed; for it is all comprised in the single word *Negatur*. There is no such combination. One swallow does not make a summer: one Shakespeare, though he be the greatest of poets, and though he have all Miltons and all Wordsworths and Byrons and Shelleys thrown in with him, does not make the English race ideal or romantic. Is the British lawyer a romantic creature? Is the British stockbroker an idealist? How much less, then, the British small tradesman, the British artisan or labourer? And their wives and daughters are no better; and the aristocracy, with their wives and daughters, are no better.

Not long ago I was in Staffordshire, along with an intelligent young tradesman, whom I had engaged to drive me in his own dog-cart. We passed through Lord Bradford's country: I explained to my friend the rise of the Bridgman family, and told him of the romantic way in which the present Earl of Bradford was enabled to see with his own eyes the corpse of his ancestor Sir Orlando. As I was doing this, we met a cart laden with potatoes. "Uncommon fine taters, them, sir!" said the intelligent tradesman, gazing at them with eager interest. "Very," said I; and talked of taters for the rest of the journey.

Since then, and only the other day, I was in Kent, standing by the grave of a distinguished poet, D.G. Rosse and talking about him with the brisk and inquiring sexton of the parish. The sexton could not make out who that poet was, nor why such a fuss had been made over him at his funeral. "It made me quite ill," he said, "to see all them gentlemen come to the funeral, and us never expecting only a hearse and a mourning coach or two! You see, sir," he added, solemnly, "the worst of these here great men is, as you never know nothink about 'em till after they're dead." Thereupon I expounded to him the history of that poet; and he, having professional reasons for so doing, listened attentively, and did not talk about potatoes. "If the gentleman had lived," said I, "he might have succeeded Lord Tennyson; and he has a sister, who in my opinion is well worthy to represent her brother, and to be our next Laureate. You have heard of Lord Tennyson?" "Well, sir," said the intelligent sexton, after an awkward pause, "I'm not so sure as I have."

Here, then, are two illustrations, taken at random, of the idealism and romanticism of the English race. And they are quite fair illustrations; for if a race be idealist or romantic it is so in all the classes that compose it; it is not made so by the casual existence within it of a few isolated phenomena like Shakespeare, and Byron, and Wordsworth.

Throughout England, in the labourer's cottage,

* 'Lord Beaconsfield,' by J. A. Froude, p. 152.

in the artisan's dwelling, in the tradesman's back parlour, and in gentler abodes than these, not only are the very words "ideal" and "romantic" unknown, but all that is represented by them is also unknown and uncared for. Like Audrey, the English race thanks the gods that it is not poetical. It also thanks them that it is "practical"; which does not now mean that its workmanship is skilful and sound and its dealings honourable, but only that it knows how to buy in the cheapest market and sell in the dearest.

Mr. Bouchier mentions the Greeks. Besides their incomparable sense of beauty, and their unapproachable power of expressing that sense, the Greeks had every intellectual endowment that England ever had—except one; that one which enabled the Romans to overthrow them. They could not hold together; they had no force nor aptness for central government. The "practical" English race had that faculty until lately. It seems to be passing away from them; and when it is gone there will be an end of Mr. Bouchier's dream. A. J. M.

Mr. Bouchier's very interesting and highly suggestive note has set me thinking,—at least I think I am thinking, but perhaps only dreaming!

First for one or two mild demurrers. The English race, says Mr. Bouchier, *facile princeps* in all practical matters, is also the first in poetry "since 'the Greeks in their glory,' if we need make even that exception." Surely we need not! Shakespeare—Æschylus! It seems to me "Lombard Street to a China orange"—to use a once current phrase, now pretty well obsolete. For the question is not of a lark-like soaring to a height beyond the ordinary power of vision from one point to another, however exalted, but of the eagle strength of pinion floating perennially at an altitude which commands and truly sees "Mare velivolum, terrasque jacentes, litoraque et latos populos," and not only sees but illumines them. Of Milton, as compared with Homer and Æschylus, perhaps not quite so much is to be said,—though enough for the purpose of my demurrer.

My second demurrer is of the same character as my first. Mr. Bouchier writes modestly, "In music, painting, and sculpture we have been surpassed by other nations." I am admonished by Mr. Bouchier's modesty not to indulge the temptation of a bold *negatur*. But with regard to the first-mentioned art I must express a very strong doubt. What were other nations—any of them—doing when English composers of the days of Elizabeth and James and Charles I. were writing (and England was singing) the glees and madrigals which are still—let our modern æsthetes, who sneer at Mozart for being "tuny," say what they will—among the most delicious combinations of sounds ever put together? I think it may confidently be asserted—though I have no statistics to give you—that a much greater number of below-the-salt middle-class English people, male and female, can sing a page of music at sight than is the case in any other country, save perhaps Germany and German Switzerland. And I can testify that in the "land of song" it is far more common to hear a popular snatch of song howled audaciously out of tune than it is in "unmusical" England. But this, of course, refers to partially latent capabilities. And "painting"? Humph! Hogarth *facile*, and Turner not far from *princeps* ~~in~~ *sui generis*. And surely, as regards delineators of ocean in all its moods, "the sea, the sea is England's, and ever shall remain!" And let the exclusive too-too æsthetes tolerate the remark that music and painting do not exist for them, or even for the real masters in their respective arts, but for their power of addressing, influencing, and delighting the masses of mankind. And what about architecture? And so much for my second demurrer.

Mr. Bouchier appositely quotes Leigh Hunt as saying of Spenser that he "is the farthest removed from the ordinary cares and haunts of the world of all the poets that ever wrote, except perhaps Ovid." I demur to the exception. If such remoteness be a praise, I hold that Spenser merits it in a far higher degree than the Latin poet. For it is not the unreality of the persons and subjects of which the poet treats, but the spiritualistic conceptions which underlie the treatment of them, to which "des nominis hujus honorem." Many of the wildest of the Arabian Night stories are by no means far removed from the cares and haunts of the readers for whom they were originally intended. And here ends my third and last demurrer.

Mr. Bouchier continues, "Mr. Saintsbury, in a very interesting passage in his 'Short History of French Literature,' ed. 1884, in speaking of classicism and romanticism, says that 'in English all, without exception, of our greatest masterpieces have been purely romantic' (*i.e.*, in treatment, not necessarily in subject), and that 'the sense of the vague is, among authors of the highest rank, rarely present to a Greek, always present to an Englishman, and alternately present and absent, but oftener absent, to a Frenchman.'" An admirable dictum! But I should say *always* (though Mr. Saintsbury knows far better than I) absent from a Frenchman, had not Victor Hugo ever written. *Vide* especially 'Chants de Crepuscule.'

But my principal object for troubling you and Mr. Bouchier with this reply is to suggest to him a reference to Taine's 'French Revolution,' and especially to an admirable and masterly chapter on French classicism of language and expression. I cite from memory, not having the book unhappily, and am unable to be more precise. But I think that a perusal of the whole of that long chapter—or perhaps it may be two—will suggest a reply to

a great portion of Mr. Bouchier's query (a very interesting one I agree with Mr. Bouchier in thinking it, and, as he says, looking at it largely, "perhaps to us as Englishmen few questions are more interesting"), "How is it that the English race, *facile princeps* in all practical matters,.....are also the first in poetry?" Taine, I think, in a great measure supplies an answer to the question "how it has come to pass." I conceive that the answer to the "why it has so come to pass" must be sought in an ethnological consideration of the characteristics of the various "brands" which have gone to the composition of that "very superior and unique blend" (tea-dealer's circular *passim*) which constitutes our race.

T. Adolphus Trollope.

Budleigh Salterton.

Is not the pre-eminence of the English race, alike in poetry and in practical matters, sufficiently accounted for by the abounding energy which is one of our chief national characteristics? This idea is well handled by Matthew Arnold in his famous essay on 'The Literary Influence of Academies.' Genius, he says, is mainly an affair of energy, and poetry is mainly an affair of genius; and again, the highest reach of science is an inventive power, a faculty of divination, akin to the highest power exercised in poetry; therefore, a nation whose spirit is characterized by energy may well be eminent in science. He goes on to contrast the creative energy manifested in our poetry with the flexibility of intelligence shown in French prose, and then occurs the well-known dictum: "The power of French literature is in its prose-writers, the power of English literature is in its poets."

C. C. B.

How poets should come to excel in a country which has designated itself practical, and which pretends to excel in government, commerce, mechanics, and colonization is an excellent subject to discourse upon. Mr. Bouchier deserves credit for starting the theme, and I hope the contributors to 'N. & Q.' will discuss it thoroughly. I shall at the present stage say very little. Milton evidently thought we were rather a hidebound people, and that poetry was somewhat apt to freeze at fifty-two degrees north latitude. There is always this to be said,—that extremes meet. If a huge population be miserably mediocre, the exceptions will there probably be of extraordinary brilliancy. Epaminondas was of Bœotia. Upon the principle that "who aspires must down as low as high he soared," whilst "lilies that fester smell far worse than weeds," the most beaver-like practicality will in revulsion stir the heaven-born to wing its highest flight away in scorn, and beat, like the early lark, its wing against the golden gate of heaven "when Phœbus 'gins arise." The contrariety in things will help to bring such opposites about.

It does not seem to me that Mr. Saintsbury is very happy in talking of "a sense of the vague" as characterizing Englishmen in contrast to the old Greek. I do not think he means *vague*. Is he not rather alluding to those immensities of eternity and space which are not otherwise vague than as being measureless,—indefinite only because not limited.

We are more Eastern than the ancient Greek, because we are more Western, and, having reached the ocean wall which for many thousand years was impervious, as if cyclopean-built, it throws back the echoes in us of the eastern wind that swept over Greece and did not tarry there. Our Biblical literalism in the civil ferment of the seventeenth century brooded on the Hebraic cosmogony, and kindled again the spirits of men at the furnace of Isaiah. The Puritan hypocrisy and narrowness could not stifle wholly, but you can see what it, combined with loss of sight, could ruin in our great Milton by comparing 'Paradise Lost' with 'Comus.' That is large, bald, bleak, and dogmatic, in place of growing, as the latter might, rich and full of colour, mellow, exquisite, and rythmic, like a summer prospect of beauty or a fine mood in nature itself. Extremes meet, and so doing reconcile contradictories wherever spheroidal or circular motion prevails. I have my own opinion about our English excellence in government, colonization, and commerce, but I will suppress it for the present moment. I may conclude, however, these remarks by pointing out another contradiction on a large scale, not in our own, but in a foreign nation. Germany, that used to be the land of thought, has given up castle-building in the air. She has now taken to practice, and to government, colonization, and commerce, and when she has been so engaged a little longer will laugh, as practical people do here, at patriotism, principle, and imagination.

C. A. Ward.

Walthamstow.

Matthew Arnold attempted to answer Mr. Bouchier's question in his 'Lectures on Celtic Literature.'

J. M. Rigg.

9, New Square, Lincoln's Inn.

Priest in Deacon's Orders (7th S. x. 368, 478).—Mr. Trollope is quite correct in his statement that the country folk in Cumberland used to call, and probably still call, a clergyman a priest. This term was familiar to me in my Cumberland days (1847–1861). I never thought of its being a survival from pre-Reformation times, but it no doubt is so. The following story—which I heard, I think, in 1856—in which the word occurs, may amuse Mr. Trollope. A certain clergyman, who had been accustomed to deliver written sermons, took to extempore preaching. A parishioner, with the sometimes rather uncomfortable outspokenness of the Cumberland farmer class, one day said to

him, "Ah [I] think, priest, sin' ye hae ta'en oop wi' the *temporaneous* preaching ye give us a deal more caff or [chaff than] wheat." Whether the said priest ceased the "temporaneous" preaching after these unqualified ἔπεα πτερόεντα I do not know, or do not remember. (See Anderson's 'Cumberland Ballads'—'The Worton Wedding,' 'Sally Gray,' 'Jurry's Cursnin [Christening],' and others.) JONATHAN BOUCHIER.

SHAKING HANDS (7th S. x. 206, 314, 395).—This custom is as old as the days of Æneas, or at least of Virgil, who writes in the 1st 'Æneid,' 408, 409 :—

Cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?

E. WALFORD, M.A.
7, Hyde Park Mansions, N.W.

ROMINAGROBIS OR RAMINAGROBIS (7th S. xi. 7).—See La Fontaine for the name. D.

La Fontaine calls the cat Rominagrobis in two of his fables :—

Car Rominagrobis
Fait en tous lieux un étrange carnage.
Ce chat, le plus diable des chats,
S'il manque de souris, voudra manger des rats.
Fable 25 of book xii.

See also Fable 5 of the same book.
E. YARDLEY.

See La Fontaine's 'Fables,' 'Le Chat, la Belette, et le petit Lapin' (Livre vii. 16), and 'Le vieux Chat et la jeune Souris' (Livre xii. 5). In a note to the former of these, in Mr. Francis Tarver's copiously annotated edition of the 'Fables de La Fontaine,' Hachette & Cie., 1886, there is the following explanation :—

"Raminagrobis : Tabby; a name for a cat found in Rabelais. Etym. doubtful. In a burlesque of the sixteenth century the councillors of the Parliament of Rouen are called 'gros raminas grobis.' *Ramina* signifies cat; *rominer*, to purr (Berry); *grobis*, self-important."

La Fontaine calls Raminagrobis "sa majesté fourrée," and speaks of his old age and experience, which seems to agree with Horace Walpole's description as quoted by SIR HERBERT MAXWELL.
JONATHAN BOUCHIER.

Rominagrobis is the name of the tom-cat in French. It occurs more than once in La Fontaine's 'Fables'; for example, in 'Le Chat, la Belette, et le petit Lapin,' and in 'Le vieux Chat et la petite Souris.' It is used also by Voltaire and Rabelais. According to Littré, *rominer* and *raminer* means to purr in some parts of France.
ARTHUR RUSSELL.

PRONUNCIATION OF VIKING (7th S. x. 367, 492).—Concerning the termination *-wyk* in numerous Flemish and Dutch names, referred to by CANON TAYLOR, I wish to explain that in Beverswyk, &c., the final syllable cannot have the meaning of a bay or a bog, but perhaps that of village, corresponding to the Gothic *veihs*, St. Mark vi. 56, viii. 23, 26. In many Dutch place-names in *wyk*, as Steenwyk, Winterswyk, Vreeswyk, Wyk-by-Duurstede, the last syllable appears to be connected with Goth. *vaihsta*, St. Matthew v. 6 (corner), whilst Grimm supposes the existence of a lost verb *vaihsan*, corresponding to G. *weichen*, D. *wyken* (to retreat, to resort to); *e.g.*, D. *Stadwyk* = a resort from town. Cf. also G. *weichbild*, D. *wyk*, nearly equivalent to a ward in the City of London, quarters. B. KOSTER.
Schiedam.

SHIRE HORSES (7th S. x. 208, 412, 458).—Whether "shire horse" = "sheer horse" = "entire horse" is a matter which I do not feel competent to deal with, though I should have thought the exact opposite to be a more reasonable etymology. But I do wish, before the old modes of manufacture are forgotten, to protest against the expression "sheer steel," and the derivation implied by DR. COBHAM BREWER. "Shear steel," not "sheer steel," was so called because when the bars had been "converted" into steel, they were sheared into short pieces, and forged again from a pile built up with the layers crossed, so as to produce a web-like texture in the metal by the crossing of the fibres. Great toughness resulted from this mode of manufacture. But shear steel will soon be forgotten, I suppose. W. D. GAINSFORD.

A "shire horse" is a stallion to serve cart mares from different shires. H. PUGH.

JACOB TONSON, THE BOOKSELLER AND PUBLISHER (7th S. x. 448).—Jacob Tonson, the bookseller and founder of the Kit-Cat Club, had a house at North End, Fulham, for many years before he moved to Barn Elms. He passed his latter days, till he died in 1736, at Ledbury, where he purchased an estate. The Jacob Tonson whose death is given in the *Gentleman's Magazine*, and who died in 1735, was his nephew, to whom he transferred his business and his house and pictures at Barn Elms. At the death of this nephew, a few months previous to his own, Jacob Tonson, senior, made his grand-nephew, another Jacob Tonson, his residuary legatee. CONSTANCE RUSSELL.
Swallowfield, Reading.

M. FÈRET does not appear to be acquainted with the fact that three persons bearing the above name successfully conducted the same business as booksellers in the Strand.

Jacob Tonson the first, and original founder of the business, died at Ledbury, April 2, 1736.

Jacob Tonson the second, his nephew, died at Barns, November 25, 1735. He it was who is said to have been worth 100,000*l*.

Jacob Tonson the third, son of the last-named,

and great-nephew of the elder and most celebrated bookseller that this country ever produced, died on March 31, 1767, at Bray, near Windsor.

EVERARD HOME COLEMAN.

71, Brecknock Road.

RIVER DEE (7th S. x. 347, 398).—May I be allowed to add my testimony that Charles Kingsley meant our Cheshire river? My late father's friendship with the canon dated from a correspondence (long before the latter came to occupy the stall he so ably held in Chester Cathedral) on this very subject. Unfortunately I am unable at the present moment to lay my hands on these letters, but when I do find them the pages of 'N. & Q.' shall receive them, to put the fact on record on first-rank authority. I have often heard my father refer to this literary commencement of a warm friendship which lasted till the canon's death.

T. CANN HUGHES, M.A.

The Groves, Chester.

Is not Kingsley's song generally known as 'The Sands of Dee,' not as 'The Sands o' Dee'? The former is its title in my copy of Kingsley's 'Poems,' 1862. F. C. BIRKBECK TERRY.

"CLOTHES MADE OUT OF WAX": "TUTTIES" (7th S. x. 408, 456).—I am much obliged to MR. A. H. BULLEN for answering my query, and still more for his kind compliment to myself. This is *laudari a laudato*. Might I trespass again on MR. BULLEN'S good-nature? In a poem or song in his small volume, perhaps even more charming than "Once did my thoughts both ebb and flow," namely, that at p. 197, beginning "Jack and Joan, they think no ill", the word "tutties" occurs, explained in a foot-note as "nosegays." Is this an archaism or a provincialism? Richardson gives "tutty" with quite a different meaning, supported by a quotation from the *Tatler*, No. 266. When I read 'Jack and Joan' I feel under a personal obligation both to Campion and to MR. BULLEN. JONATHAN BOUCHIER.

CHAPMAN'S 'ALL FOOLS (7th S. vi. 46; vii. 177, 513; x. 50, 331). — May I ask if COL. PRIDEAUX has read the late Dr. Ingleby's opuscule, entitled 'The Shakspere Forgeries,' London, 1860? I ask, because I consider that, after such an exposure, it is useless to regard the party implicated as really innocent; and I may add that I lived for some years in the close neighbourhood of the late J. P. Collier, and the talk thereabouts, the servants' gossip, &c., was much commented on. Let me point out that Dr. Dodd, executed in 1777, was a royal chaplain and successful author. Henry Fauntleroy was a London banker, so both *had* moved in the very best society. I am yet to learn that a newspaper reporter or Civil Service clerk can claim any higher position.

I do not think it would have been possible to bring Mr. Collier to public trial for any direct act; the utmost would have been to raise the question by an action for obtaining money by false pretences—a game not worth the candle. Of course the real evil is in being "found out"; but the consequences are a confusion of fact as to authorship and history, the result being, in its way, similar to the great inconvenience caused by the false Richard of Cirencester. A. H.

MISTAKES IN BOOKS OF REFERENCE (7th S. ix. 304, 378, 455; x. 16).—In the 'Catalogue of Engraved British Portraits,' published by A. E. Evans & Son, vol. ii. p. 338, No. 20,828, is a notice of one of "Henrietta, Countess of Rochester, 'la triste héretière' of Grammont, daughter of Richard, Earl of Burlington, &c." Here we have Grammont wrongly quoted, for in his vol. ii. p. 303, he says, "Lord Rochester.....married a melancholy heiress, Elizabeth, daughter of John Mallet, of Enmere, in the County of Somerset," and an engraving is given of her portrait after Sir P. Lely by E. Scriven. The same error appears at p. 294 of Evans's vol. i.

In the 'Guide to Hampton Court' we are told that "Henrietta Boyle, Countess of Rochester, daughter of first Earl of Burlington, was married to Lawrence Hyde." He was in "December, 1682, created Earl of Rochester, alluded to by Evelyn as '*the great favourite.*'" This latter, in italics, is also an error, the great favourite being John Wilmot, Earl of Rochester. From the fact of the resuscitation of the title of Earl of Rochester in the person of Lawrence Hyde, the first Lord Boyle, the year following its extinction in the death of John Wilmot's only son, the third earl, these errors I make a note of have crept into print, and, so far as I can ascertain, still remain to puzzle the searcher. In my copy of a new edition of the 'Memoirs of Count Grammont,' published by Carpenter & Miller, 1811, the engraving I have referred to of "la triste héretière" is after a picture by Lely. I have a portrait of her in oils exactly as this engraving, and by Mary Beale. I have lately found out that this engraving was taken from a Lely in the possession of Lord Lisburne. From this it would seem that Samuel Redgrave was right in his surmises when he said that, speaking of Mary Beale, "She is said to have been instructed by Sir P. Lely, but probably only copied his works." HAROLD MALET, Colonel.

UNFASTENING A DOOR AT DEATH (7th S. x. 66, 169, 318, 433, 494).—The replies given to my query (for which I return thanks), though they have wandered somewhat from the subject, have been extremely interesting. Some of them have recalled to my mind a circumstance which took place in my own family a few years ago. A cousin of mine was paying a round of visits in the country. On

the morning when she was to have gone to the house next on her list she awoke early, and finding it too soon to rise abandoned herself to the pillow again, falling into that pleasant half-waking state which everybody but the great duke has sometimes enjoyed. She was not sleeping, for hearing (as she thought) the door opened behind her, and the curtain of her bed moved back, she was sufficiently awake to raise herself and look round. Before, or rather while she was in the act of doing so, an inarticulate but quite audible whisper at her ear quickened her movements, and she half sprang from her bed, thinking one of her cousins in the house was playing her some trick. To her great surprise the door was fast shut and there was nobody near. Supposing the whole thing a delusion, though with difficulty persuading herself that it was so, she lay down again, but not to doze. On the contrary, she remained vividly awake, debating with herself whether she could have been deceived or no. In the course of some minutes the same thing happened again; the door was heard to open gently, the curtain to stir, and then the same whisper, hardly more than a breath or a sigh, but still unmistakably human. Being now excited and a little alarmed, my cousin rose and dressed. Hardly had she got down stairs and acquainted the family with what had happened, when a messenger from the house to which she was going arrived with the news of the sudden death of a relative there, and in the course of the day a letter or telegram (I forget which) was received announcing the almost equally sudden death of her dearest friend at another house which she was to have visited a few days later. C. C. B.

A story of knocking at the door at the very hour of his father's death is related by the celebrated French novelist Alexandre Dumas in his 'Mémoires,' first series, chap. xx. Let us add it to those which were told in one of the last numbers of 'N. & Q.' by A. J. M., to make up three, which, as everybody knows, is a favourite number with the gods. The author of 'Les Mousquetaires' was then three and a half, and lived with his parents at Villers-Cotterets, in the Department of Aisne. His father, General Dumas, lying on his deathbed, the child, who had not the least notion of what the word "death" could mean, had been removed to the house of a friend of the family in the same place, under the care of his cousin Marianne, a young lady somewhat older than he was. The house had two entrance doors, which were always shut and bolted at night; and when shut nobody could enter the house from the outside. One night, at twelve o'clock, the boy and the girl—who slept in the only room of the house (a smithy, a kitchen, and an inner yard forming the other parts), the boy on a little couch which had been arranged for his private use on a couple of chairs, and the girl in a regular and larger bed—were suddenly awakened by a knock at the room door. The girl was frightened out of her wits, and did not venture to move. But the boy, nothing afraid, got out of his couch, and was actually running to the door, when the girl, who had now sufficiently recovered, cried out to him: "Why, what are you doing, Alexandre?" "Don't you see," replied the boy very demurely, "I am going to open the door, for pa is coming to say good night to us?" The girl jumped out of bed, caught the struggling and kicking boy in her arms, and dragged him forcibly to his couch, where he begun to cry bitterly, sobbing out all the while, "By-by pa! by-by pa!" At length he felt like a breath over his little face, and went to sleep again. The next morning somebody came and said that his father had died at twelve of the clock exactly last night. Dnargel.

Wayzgoose (7th S. x. 187, 233, 373).—The following is an extract from Edwards's 'Words, Facts, and Phrases':—

"Wayzgoose. This term is employed to the annual holiday of the *employés* in printing offices. The name is synonymous with stubble-goose, and the stubble-goose is the principal dish on these occasions. The name and the custom are of considerable antiquity. Moxon, in his 'Mechanick Exercises,' 1683, says: 'It is customary for the journeymen every year to make new paper windows, whether the old will serve or no, because the day they make them the master printer gives them a *wayzgoose*. These wayzgooses are always kept at Bartholomewtide, and until the master has given the wayzgoose the journeymen do not work by candle-light.' A different etymology is given by Mr. Hazlitt. He says in a note to Brand's 'Popular Antiquities,' 'I am of opinion that the ancient custom of holding a grand goose feast at Waes in Brabant at Martinmas is more likely to have given rise to our English phrase.'"

Celer et Audax.

Whence comes Mr. A. Hall's "urbanic"? Dictionaries within my reach seem not to have the word. Is it needed? Instead of "bucolic, not urbanic," might he not have written "rustic, not urbic," cf. "res rusticæ et urbicæ."—'Aul. Gell.,' 15, 1, 3? F. C. Birkbeck Terry.

Duke of Wellington (7th S. x. 5, 174, 337).—

London, Henrietta Street, Cavendish Square,
April 6th, 1815.

Sir,—In answer to your enquiry respecting my son the Duke of Wellington, I inform you that he was born the first of May, 1769. I am much flattered by your intention of celebrating his birthday! the good wishes and prayers of worthy respectable persons, I trust, will continue to my son the good fortune and success that it has hitherto pleased the Almighty to grant him in the service of his king and country. I happened yesterday to meet with a very striking likeness of the Duke, which you will do me a favour by accepting of from your very humble servant Anne Mornington.

The above letter was addressed to Mr. James Cuthbertson, Seton Mains, Tranent, Scotland. Both the letter and the picture alluded to by the

Countess of Mornington are in the possession of Mr. St. Clair Cunningham, Edinburgh. I think I have been told that upon more than one occasion this letter has been quoted to establish the exact date of the birth of the Duke of Wellington.

H. GIBSON.

MERIC CASAUBON (7th S. x. 448, 518).—His first wife, *née* Harrison, was she related to Mr. Harrison who was lessee under the Dean and Chapter of Winchester, 1660, of rectories of Preston Candover and Nutley, Hants? Dr. Casaubon seven years afterwards became lessee, as appears by a note-book in the chapter house at Winchester, entries between 1660 and 1680. Sir Richard Harrison held land at Nutley or in neighbourhood 1635. Mr. Wm. Harrison (Gen.), Lay Subsidy, 1605, held lands in Preston Candover. Can H. W. give any information of Harrison family related to Casaubon, and probably holding lands in North Hants?

VICAR.

NAPOLEON I. (7th S. x. 468, 517).—At the latter reference, line three from the foot of the second column, SIGMA says, "to which NEMO refers." The signature referred to is ANON. No contribution on this subject has appeared in 'N. & Q.' from the pen of NEMO.

Temple.

CHARLES KEAN (7th S. x. 506).—The inscription on his coffin runs as follows: "Born 18th January, 1811." This coincides with the date given by Mr. Cole in his 'Life and Times of Charles Kean.' ROBERT WALTERS.

Garrick Club.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431, 497; vi. 57; x. 118, 334, 415).—I am very pleased that my note (7th S. x. 334) has drawn so valuable a reply from PROF. TOMLINSON (7th S. x. 415). I have read his article not only with interest but with profit, as it has informed me of several facts in the history of Dante literature with which I was previously unacquainted. I was aware that, although Dante is the representative poet of mediæval Catholicism, he is not, for all that, regarded with an over-favourable eye by ultramontane Catholics. It would seem that Dante, like his compeer Milton, was far too great to be tied and bound by the chain of any church, and that, so far as was possible in fourteenth century Italy, he broke away from strict Catholicism, in the same way that the English poet afterwards broke away from strict Puritanism, and stood "grandly alone." PROF. TOMLINSON says that "the measure of his iniquity was quite filled up when the Protestants claimed Dante as one of the witnesses of the truth." May I ask PROF. TOMLINSON to name any leading early Protestants who have so claimed Dante, other than Milton, who appears to do so in his citation of the 'Inferno,' c. xix. 115–117? Bishop Jewel (who drolly calls him "Dantes, an Italian poet"), I see, also claims him (see 'N. & Q.' 5th S. vi. 115). Where are the "express words" of Dante to which Jewel alludes?

JONATHAN BOUCHIER.

Perhaps it may be as well to make a note of the fact that "Henry VIII. possessed an edition of Dante in the Castilian tongue" ('The Light Reading of our Ancestors,' in the *Quarterly*, p. 448, October, 1890). H. G. GRIFFINHOOFE.

AMERICAN MOBBY (7th S. x. 209, 398).—

"*Mobee.* A fermented liquor made by the negroes in the West Indies, prepared with sugar, ginger, and snake-root. It is sold by them in the markets.—Carmichael's 'West Indies.'"—Bartlett's 'Dictionary of Americanisms.'

F. C. BIRKBECK TERRY.

FLASH (7th S. x. 146, 234, 355, 396, 492).—If I might be allowed to add a little to all that has been said on this subject, I would add that "flash" salesmen have had their home in London, and, for the matter of that, in other large towns, for many years, quite irrespective of the derivation which they are supposed to obtain from Cottonopolis or its vicinity. "Flash" is a word with various meanings, but all tending to the same end. Anything that is showy or smart is flash; any one that is particularly knowing is flash. A person is said to be dressed flash when his garb is showy, and after a fashion but without taste. A person is flash when he apes the appearance or manners of his betters, or when he is trying to be superior to his friends or relations. "Flash" also means fast, roguish, and sometimes infers deception; and this, perhaps, is its general significance. Nowadays it is mostly used to denote that which is not what it appears to be, such as spurious jewellery and shoddy clothes. In 'Tom and Jerry,' by Moncrieff, is the line, "Flash, my young friend, or slang, as others call it, is the classical language of the Holy Land; in other words, St. Giles's Greek." Vulgar language was first termed "flash" in the year 1718 by Hitchin, author of 'The Regulator of Thieves, &c., with Account of Flash Words.' "Flash" is sometimes exchangeable with "fancy," as in the lines from 'Lyra Flagitiosa' beginning:—

My flash man 's in quod.

J. W. ALLISON

Stratford, E.

CARDS (7th S. x. 486).—I do not know whence J. M. R. obtained his information; but in one point at least it is not correct: "The emblems .....still are in Spain for the heart, a cup.....the spade, an acorn.....the club, a trefoil.....the diamond, a rose." It is true that for hearts the Spaniards have cups, but for spades they have swords (in Spanish *espadas*, whence our name and figure for this suit); for clubs, clubs, real clubs, or

batons (whence our name, though not our figure); and for diamonds, gold coins (*oros*).

Perhaps at any earlier date the Spanish (and Italian, for they substantially agree) cards may have had for their emblems cups, acorns, trefoils, and roses; but the names of our two black suits seem to show a considerable antiquity for the swords and clubs they no longer resemble in appearance. A. E.

Your correspondent does not seem to be aware of the fact that the pack originally consisted of seventy-eight, and not fifty-two cards, viz., twenty-two tarots (the existence of which he does not even suspect), sixteen (and not twelve) coat-cards (king, queen, chevalier, and knave in each suit), and forty pip cards (one to ten in each suit). What authority is there for the statement that the coat-cards were formerly depicted as the signs of the zodiac? L. L. K.

MEASOM FAMILY (7th S. x. 488).—No pedigree appears on record; and it is, therefore, a matter of research. The surname is derived from a locality in Derbyshire, to which county the Measom family originally belonged. I shall be glad to afford further information by letter.

R. A. COLBECK.

10, Turquand Street, S.E.

LARGE FAMILY (7th S. x. 465).—Your correspondent chronicling the event of the lady who presented her husband with the "thirtieth pledge" of their affection, although having done fairly well, has not "broken the record," nor has the lady fully come up to the standard of the marvellous. In J. D'Alton's 'King James's Irish Army List,' "Cavalry," vol. i. p. 315, in giving the history of the O'Carrolls, this passage occurs :—

"Previous to the time of the above entry, a Donagh O'Carroll, according to an ancient manuscript forwarded in aid of this work, married the daughter of —— O'Kennedy by Margaret O'Brian Arra, which Margaret was the daughter of O'Carroll Ely. By her he is said therein to have had thirty sons, all of whom he presented, in one troop of horse and accoutred in habiliments of war, to the Earl of Ormonde, with proffers of all his and their assistance in the royal cause. Most of these sons, it is added, died in foreign lands, having followed the wanderings of the Stuarts."

READER OF 'N. & Q.'

The enclosed cutting from the *Western Mail* (November, 1882), beats APPLEBY'S record by two :—

"On Tuesday, at the Aberdare Police Court, a young man named John Hooker was summoned, at the instance of Relieving-Officer David, in respect of the maintenance of his father. Mr. David stated that the old man had been in receipt for the past four weeks of 2*s.* 6*d.* per week. The father was seventy-three years of age, and the mother fifty-six or fifty-seven. Mr. David added that the woman had had thirty-two children. The summons was dismissed upon defendant undertaking to support his parents in future. Our reporter, upon interrogating the defendant, found that the relieving-officer's statement as to the thirty-two children was a fact, defendant himself being one of three at a birth. Hooker said his mother had twins on three occasions, afterwards a couple of triples, and on one occasion whilst they were living at Dowlais four at a birth. These, with the other children, made no fewer than thirty-two."

D. K. T.

ADDISON'S WIFE (7th S. x. 367, 434, 513).—Both MR. PICKFORD and MR. MARSHALL will pardon me for drawing attention to the fact that the house at Bilton associated with Addison is always called Bilton Hall; Bilton Grange, in the same parish, but at least a mile distant, is a large modern mansion, built about 1840–50 for the late Capt. Washington Hibbert, step-father of Bertram, seventeenth Earl of Shrewsbury.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"NINETED" OR "NIGHNTED" BOYS (7th S. i. 504).—Merely bad spellings of *'ninted*, a provincial pronunciation of *anointed*. It has been discussed long ago; see 'N. & Q.,' 3rd S. viii. 452, 547; ix. 359, 422. Halliwell gives :—"*Anointed*, chief, roguish; 'an *anointed* scamp; *West.*'" The spelling *ghn* is not justifiable in English. Those who can believe that *'ninted* is short for "nigh-unto'd" must be strangely credulous. WALTER W. SKEAT.

In Cornwall the word *anointed* is used in full, *e.g.*, "You *anointed* villain"="you confounded—or perhaps confirmed—rascal"; see Jago's 'Glossary of Cornish Dialect.' It is a word often used in condemnation of some one who is a notorious scamp. Higher up, in Somerset, I have heard the expression "He 's a *'nointed* young owl" used of a mischievous lad or a dog or cat caught in some petty larceny. F. F. S.

Flushing Vicarage, Falmouth.

FREKE (7th S. x. 507).—F. H. Stratmann, in his 'Dictionary of the Old English Language,' says that *Freke* is derived from the Anglo-Saxon *freca*, a bold man, and refers to the use of the word in the following works :—

King Alisaunder, in Weber's Metrical Romances.
The Romance of William of Palerne (about 1350). Edited by W. W. Skeat. London, 1867.
The Vision of William (Langland or Langley), concerning Piers the Plowman (about 1380).
Arthur and Merlin. Edinburgh, 1838. (About 1320.)

In Halliwell's 'Dict. of Archaic and Provincial Words' this quotation is given :—

Thane folous frekly one fote *frekkes* y-newe,
And of the Romayne arrayed appone ryche stedes.
Morte Arthure MS., Lincoln, f. 67.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FISHERY TERMS (7th S. x. 488).—Pole nets, *i. e.*, nets hanging from poles, are still in use in Hun-

gary, and an illustration of one, with other old-world fishery matters, will, no doubt, be found in Otto Herman's 'A Magyar halászat Könyve,' a copy of which is in the British Museum. A bow-net may be the kind of net constructed upon the principle of the lasso, still in use in Hungary. It is thrown on the water fully open, and, being loaded on its circumference with small leaden balls, it sinks. On being withdrawn its mouth closes and shuts in the fish. L. L. K.

GIRL PRONOUNCED GURL (7th S. ix. 472; x. 24, 116, 176, 431, 514).—My education was conducted on the same lines as that of PROF. SKEAT, and I could not imagine how DR. CHANCE proposed to sound the word until he spelt it *gairl*. I then remembered hearing it from those excellent people who can discover "squ'urls" in the trees, and mentally associated it with three striking sights to be seen continually in Hampshire—a child going to "schooal," a dog wagging its "tayal," and "taws'ls" to all the window blinds. I hope PROF. SKEAT will forgive me for not knowing how to put the letter *e* through calisthenic exercises; but I feel sure that any (not being natives) who have lived in Hampshire will recognize the sound intended.

Apropos of MR. TROLLOPE'S "Maider ill," I once tried to persuade a genuine cockney damsel to say "Dinah and I," instead of "Diner and I." She could not hear the difference!

HERMENTRUDE.

It may be well to adduce two instances of this pronunciation, both of some authority. The first occurs in an early volume of *Punch* (I quote from memory):—

> When in the giddy dance I twirl
> With foot and ankle well displayed,
> I bless me I 'm an English girl,
> And not a luckless Indian maid.

Almost the same rhyme is repeated by Matthew Arnold in the new edition of his 'Collected Poems,' at p. 466:—

> And he taught him how to please
> The red-snooded Phrygian girls,
> Whom the summer evening sees
> Flashing in the dance's whirls.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

Everything should be done to make the language approach as much as possible to uniformity. All *outré* pronunciations are more or less vulgarities. In my eighty years of life I have witnessed a host of affectations which have had their day. George IV. made *jew* for "dew," *obleege* for "oblige," &c., popular. And I remember when all mashers spoke of *gals*. 'N. & Q.' is the *lex et norma loquendi*, then for Heaven's sake let it class *girl* with its congeners *thirl*, *whirl*, *twirl*, &c. It is bad enough to have *full* and *dull*, *cough* and *plough*, let us not fix *whirl* and *girl* in the same *bizarrerie* now we have the opportunity of bottling *gairl* with Astolfo's brains. E. COBHAM BREWER.

THE GIBSON FAMILY OF BAMPTON, CO. WESTMORELAND (7th S. x. 365).—In a window in Bampton Church is the following:—

"Memoriæ Sacrum Edmundi et Janæ Gibson charissimorum parentum: Monumentum hoc posuit Edmundus Episcopus Londinensis Anno Domini MDCCXLIII."

From 'Westmorland Church Notes,' by Edward Bellasis, Lancaster Herald, 1888, p. 79.

GEORGE ANGUS.

St. Andrews, N.B.

The "restored" tombstone in the disused burial-ground of the parish of St. George-the-Martyr, Holborn, bears the annexed modern inscriptions:—

Thomas Gibson, M.D.
Physician General of the Army
Born at Bampton, West^d.,
Died in London, 16. July 1722,
Aged 75.

Anna,
6th Daughter of Richard Cromwell
The Protector,
2nd Wife of Thomas Gibson,
Born at Hursley, Hants, 27 March 1659,
Died in London 7, Dec 1727.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SIR JOHN BURGOYNE (7th S. x. 467, 516).—According to MSS. in the British Museum, "Impington in Cambridgeshire" was one of the twenty-nine manors granted at the Conquest to Othemyles Picot, Baron of Bourne, in same county. The property passed from his son, the "Lord Robert Picot or Pigot, by marriage and confiscation to the Peverel family, and probably from this latter family to the Burgoynes." Can any correspondent say if there is a pedigree extant giving the descendants, if any, of this "Lord Robert Pigot"?

IMPINGTON.

The date of the brass of John Burgoyne mentioned at the last reference should be 1525, not 1505. The inscription is given in full in 'Notes on the Cambridgeshire Churches,' London, 1827, p. 25. I have not as yet come across any evidence connecting the Cambridgeshire and Bedfordshire branches of the family. F. A. BLAYDES.

Bedford.

THE ANCIENT IRISH SEE OF ENACHDUNE OR ANNAGHDOWN (7th S. x. 503).—MR. CARMICHAEL should refer to Dr. Cotton's 'Fasti Ecclesiæ Hibernicæ,' vol. iv. pp. 51–59, and he will there find a catalogue of bishops, deans, archdeacons, canons, and vicars choral of Enachdune (or, as the name is now spelt, Annaghdown). The bishopric of Annaghdown, although permanently annexed in the fourteenth century to the archiepiscopal see of Tuam, seems to have maintained a sort of semi-

independent existence until comparatively recent times; much as Clonmacnoise, which still has its dean, although united with Meath in the reign of Elizabeth, and otherwise absorbed in Meath, has done. In the *Morning Chronicle* of October 20, 1794, the appointment of the Hon. Dr. W. Beresford (afterwards created Lord Decies) to the archbishopric of Tuam is noted in the following paragraph, apparently quoted from the official notice in the *Dublin Gazette*:—

"Dublin, October 14. Letters patent have been passed under the Great Seal of this kingdom for the Translation of the Right Rev. and Hon. Doctor William Beresford, Bishop of Ossory, to the Archbishoprick of Tuam, with the united Bishoprick of Enaghdoen, and also for granting unto him the Bishoprick of Ardagh, in Commendam, the same being respectively vacant by the death of the Most Rev. Joseph Dean, Earl of Mayo, late Archbishop of Tuam."

It would be of interest to know whether mention was made of the see of Annaghdown in the patent granted in 1867 to the late Dr. Charles Bernard, the second and last Bishop of Tuam appointed before the disestablishment. There are still some roofless ruins at Annaghdown (a few miles north of Galway) of what was once the cathedral church of that ancient bishopric. T. M. Fallow.

Coatham, Yorkshire.

Kilter (7th S. x. 506).—*Kilter* or *kelter* was an "Anglicism" long before it was an "Americanism." Skinner, in 1671, has, "*Kelter;* he is not yet in kelter, nondum est paratus." It is also given in my reprint of Ray's Collection of 1691. The *k* before *i* points to a Scandinavian origin. Cf. Dan. *kilte*, to truss, tuck up, whence E. *kilt*. Rietz gives Swed. dial., *kilter-band*, a band for holding up tucked-up clothes; *kiltra-sig*, to gird up, tuck up and fasten. The metaphor is obvious enough.

Walter W. Skeat.

This word, *kelter*, as it should be spelt, is given in Johnson's 'Dictionary,' and derived from the Danish *kelter*, to gird; a quotation is given from Barrow's 'Works,' where the word is used. Bailey, in his 'Etymological Dictionary,' derives it from the Latin *cultura*. Halliwell ('Dictionary of Archaic and Provincial Words') gives it as used in the East of England both as a substantive and as a verb. It is a word of every-day use in Surrey and Sussex, in the sense of order or condition. The Rev. W. D. Parish, in his 'Dictionary of the Sussex Dialect,' notices it in the phrase, "This farm seems in very good 'kelter.'" I have often heard it used in the same way, and anything that is out of condition is described as being "out o' *kelter*." On reference to the publications of the English Dialect Society it will be seen that the word is of very general use throughout England. In the neighbourhood of Whitby it occurs as a verb and a substantive, and in the Mid and East Yorkshire glossaries also; it is used also in West Cornwall, Hampshire, and the Isle of Wight. In West Somerset, in Sheffield, and in Huddersfield the word means money. These references will be sufficient to show that the expression is not an Americanism, as Mr. Bethell suggests, but that the word has found, and still finds, a place in vernacular English. G. L. G.

Halliwell gives *kelter* as used in the East of England in the sense of condition, order. W.

This word, like many other Yankeeisms, may perhaps be explained by a reference to the dialect of our own Eastern Counties, where to be "out of kelter" means to be out of condition.

C. C. B.

Collection of Autographs (7th S. x. 505).—I am almost sure that the custom of collecting autograms existed on the Continent at the end of the sixteenth century. The book kept for this purpose was, I believe, called a Stamm-buch in German. I have come across many early specimens of these during my searches in the MS. Department of the British Museum. I can now only remember one which formerly belonged to a man of the name of Puehler; but if your correspondent will refer to the Catalogue of Additional MSS. he will no doubt be able to find a great many more. L. L. K.

If Mr. Crofton will refer to the Second Series of your issue, iii. 351, 413, he will find that Mr. Scrope is right in his declaration.

W. H. Burns.

Dacre Vicarage.

Dumb Borsholder (7th S. x. 387, 478).—I venture to supplement the interesting reply at p. 478 by pointing out that, under the heading 'Mace at Wateringbury,' Kent will find in 6th S. x. 446, a few lines from me on this subject. From a rough sketch and verbal description given to me about that date, the "dumb borsholder" would appear to be a globular-headed mace, "between two and three feet long, with a steel spike of a further length of six inches projecting from the head," in continuation of the stem of the mace. I have, however, no personal knowledge on the subject.

Among my miscellaneous memoranda I find the following:—

"That which in the west country was at that time [in the reign of Alfred] (and yet is) [in 1570] called a *tithing* is in Kent termed a *borow*, of the Saxon words *borh*, which signifieth a pledge or a suretie, and the chiefe of these pledges, which the Westernmen call a tithingman, they of Kent name a *borsholder*, of the Saxon words *borhes ealdor*, that is to say, the most auncient or [of the pledges."

The local vulgar pronunciation "boss'lder," without the interloping *h* seems based upon etymology.

If I rightly recollect what I have been told,

b borsholder" is still brought out to view laced upright on a table at certain meetings her of a court, a mock court, or a convivial y, I do not know), and is so far treated as a iving authority on these occasions as to be ed in a collar and necktie. Perhaps some ent of the neighbourhood in question may moved to inquire into the matter and kindly hten us further on the whole subject. It was d to me that a similar dumb borsholder was ved to be in existence in, I think, Northumber- or some other northern county; but I pre- that outside of Kent it must be known under other name, and not as a borsholder.

JOHN W. BONE, F.S.A.

Miscellaneous.

NOTES ON BOOKS, &c.

iddle English Dictionary. By Francis Henry tmann. Edited, Rearranged, Revised, and En- ged by Henry Bradley. (Oxford, Clarendon Press.) E Dr. Murray's monumental work remains in pro- there issues from the same press a volume which sh scholars will welcome, and which will scarcely value even when its great rival is complete. For es of consultation the 'New Dictionary' of Dr. y will be authoritative and indispensable. Students dle English—of the literature, that is, of the twelfth fifteenth century—will always be glad of a work while thoroughly comprehensive, can be taken he shelves and consulted with ease and comfort. e student of Chaucer a generation ago there are hundred, and the early romances and poems issued E. E. T. S. and from other sources have become bject of patient and accurate investigation. Works wer and Occleve, which a generation ago could only died in the great libraries, are now easily accessible. a work such as Mr. Bradley issues was requisite t be contested, and accordingly needs not to be ained. The basis of Mr. Bradley's labours is ed in the 'Dictionary of Middle English' of Dr. Stratmann, the third and latest edition of which ued in 1878, and followed by a supplement in 1881. edition was in preparation. At the death of the r, in 1884, the materials for this were purchased Delegates of the Clarendon Press, and placed, for rpose of preparation for the press, in the eminently ent hands of Mr. Bradley. How far the new has thought proper to alter the work of his pre- r, which, learned and important as it is, is a ation to comparative philology rather than an aid student, must be read in the preface, in which explained the scheme now followed. The plan d by Dr. Stratmann, though scientific, was labyrin- Not seldom no modern English equivalent for a English word was supplied, the explanation being ed in Latin words, themselves ambiguous. Mr. gives in every case some modern English render- A large number of new words has been added to lection. On the manner (not wholly convincing himself) in which he has sought to distinguish wel-sounds Mr. Bradley must speak for himself. ork will greatly facilitate the studies of a large class ll bring him gratitude as well as praise. Though sive, it does not claim to constitute an exhaus- tionary of Middle English. A careful study of s would supply many words of Latin derivation which we fail to find. These are of more value to Mr. Bradley than to his predecessor, whose chief interest was in words of Teutonic origin. We have no desire to challenge the selection of words nor the information supplied. A word, however, such as "flaskyfable," which occurs thrice in Lydgate's 'Chronicle of Troy,' should find a place. In book i. chapter v. it is thus used :—

> Of inconstaunce whose flaskyfable kynde
> Is to and fro meuynge as a wynde.

The great dictionary of Mätzner extends as yet no further than the letter J; Mr. Bradley's volume is ready for immediate service. The name of its editor is a guarantee for thoroughness of workmanship. The volume, like most of the productions of the Clarendon Press, is handsome, solid, and serviceable, and, without being final, it is to be warmly commended to all students of early literature. Not a few readers of 'N. & Q.' will place it among works of constant reference on one of the most accessible shelves.

Calendar of Wills Proved and Enrolled in the Court of Husting, London, A.D. 1258 *to* A.D. 1688. Edited, with an Introduction, by Reginald R. Sharpe, D.C.L. Part II. (Privately printed.)

DR. SHARPE is to be congratulated upon the successful termination of his very important labours. It was a happy idea to calendar the fine and representative collection of wills preserved in the archives of the Corporation of the City of London at the Guildhall. The year 1889 witnessed the execution of half the task, and last year saw its completion. The two noble volumes in which the catalogue appears will be dear alike to the antiquary, the herald, the historian, and the genealogist. Dr. Sharpe asserts that until the beginning of the present century the historical and literary importance of wills was scarcely recognized. His statement is accurate. The same doubtless holds good of many other things, since it was not until comparatively recent years that the historian learnt the nature of his task and the class of materials to be employed. To one who has not studied these volumes the amount of information therein conveyed upon the social life in early England will appear not easily credible. The philologist, meanwhile, may revel in the accounts of "white Paltoks," "gounes of bluet with fur of ottere," "Pardoncuppes," "baselards," and the like. Under the date 1393 we have an instance of the early use of "Belyeter" for bell-hanger, whence comes Billiter Street. Twenty-five years earlier Peter Vanne is described as a grocer, that is, *grossarius*=engrosser. How much light is cast upon history is shown by Dr. Sharpe, who points out the wills of highest interest. Amongst these are the wills of John Colet, Dean of St. Paul's; Richard Whityngton, four times Lord Mayor of London; Sir William Walworth; and Sir Thomas Gresham. There is also the will of John de Kyrkeby, Bishop of Ely, who endowed his see with houses, vines, and gardens at Holborn, still commemorated in Ely Place, Vine Street, and Kirby Street. In connexion with these gardens Dr. Sharpe quotes the lines spoken by Gloucester ('Richard III.,' Act III. sc. iv.):—

> My Lord of Ely, when I was last in Holborn
> I saw good strawberries in your garden there.

Bequests for the support of bridges are a striking feature in the wills, and those to the support of poor prisoners in Newgate and the Fleet are also familiar. Shakspeare's bequest to his wife of his second best bed may easily and often be paralleled. Margaret Bradford, relict of Sir John Bradford, Knt., thus leaves, in 1400, to Margaret, her servant, her "entire bed," viz., "three curtains with selur [a canopy] of blue card [supposed

to be a sort of inferior silk, *carda*, *cardus*, or *cadar*], a coverlet with testur of green, a pair of sheets, two blankets, and a quylt" (p. 348). Cecilia Rose, in 1382, leaves to John Norffolk, for being her executor, a sum of money, a plain gold ring, and her wooden bedstead of bord, with curtains, &c. Bequests to priests, convents, &c., are naturally common, as are those to ancient companies or mysteries, coupled sometimes, in the case of religious endowments, with the saying of masses, and in that of the companies with payments to the relief of the poor. Enough is said to indicate the nature of the almost inexhaustible contents of the volumes. It remains only to add that Dr. Sharpe has executed his task in admirable style. His notes are valuable and to the point, and his introductions are important contributions to scholarship. The entire production is creditable to all concerned.

Dod's Peerage, Baronetage, and Knightage of Great Britain and Ireland for 1891. (Whittaker & Co.)

FIFTY-ONE consecutive years of existence speak for the value of this most condensed and serviceable of peerages, which holds its own against the most formidable rivalry. Here, under an alphabetical arrangement, the simplest for all purposes of reference, we find every member of the titled classes, to the widows of knights. Privy councellors and lords of session are also given. The whole is corrected up to the moment of going to press, and fulfils every condition of a useful, and to a large class indispensable work of reference. It will be long ere the compact, handy red volume loses its popularity.

THE monthly publications of Messrs. Cassell are diminishing in number. With the old year the *Encyclopædic Dictionary*, the most useful and monumental of their works, came to a close. We anticipated one more number, and its unexpected completion passed with less comment than we intended to bestow. Some time will pass before this work will be superseded. Our own sense of its trustworthiness and utility is shown in the constant use we make of it in answering questions, not a few of which might have been spared had reference been made to its columns by the sender.—*The Illustrated Shakespeare* just lasts into 1891, and gives in a double number, with the completion of 'Pericles,' the title to the tragedies, and the preface and memoir by Mr. and Mrs. Cowden Clarke. As the illustrations to the number are principally of scenes hallowed by memories of Shakspeare, it has special interest, the entire work being admirably suited for a family edition of the poet.—Naumann's *History of Music*, meanwhile, has another six months or so to run. The present instalment is occupied with the Grand Opéra of Paris. Portraits of Grétry and Méhul accompany this, and there is a facsimile of a signed production of Liszt.—*Old and New London* is still in full swing. Part XL. opens with pictures of Addison and of the old Haymarket Theatre, and describes the entertainments of Foote, of whom a portrait is given. Continuing to Suffolk Street and Pall Mall, it gives views of the College of Physicians and the old Tennis Court in James Street. Golden Square and its neighbourhood follow, with an illustration of the Pantheon Theatre in 1812. Regent's Quadrant and Piccadilly are depicted, and there are two designs of Burlington House, as it appeared near two centuries ago, in the midst of trees, and as it is now seen. *Picturesque Australasia*, Part XXVII., has a full plate of Waterfall Gully, near Adelaide, and one of the lovely Marrawatee Gorge. Other very picturesque scenes are supplied.—*The Holy Land and the Bible*, Part XVI., remains in Jerusalem, many spots of supreme interest being depicted. The Valley of Hinnom scarcely seems to merit Milton's appellation "pleasant." It looks decidedly stern and grim.

THE *Builder* begins with the present year a series of illustrated articles of much interest, upon 'English Cathedrals.' Canterbury is first in order.

'SOME NOTES ON BOOKS FOR CHILDREN,' by Mr. Charles Welch, appears in the *Newbery House Magazine*, which this month reached us late.

FROM Bruges reaches us No. 1 of the *Caxton Review of Catholic Literature*. There is room for such a publication. The promise of the preface is, however, sanguine, to say the least, when it is declared that in queries and replies the Catholic writer will be able to seek and *secure* such information as he may from time to time fail to find elsewhere.

A NEW volume of the *British Bookmaker* begins with the new year. It has a portrait of the late Mr. George Bell and some capital designs for binding.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. A. WARD ("Don Juan Manuel").—"Count Lucanor; or, the Fifty Pleasant Stories of Patronio, written by Prince Don Juan Manuel, A.D. 1335–1347. First done into English from the Spanish, by James York, Doctor of Medicine, 1868. Basil Montagu Pickering." This edition has, we believe, recently been reprinted by Messrs. Pickering & Chatto. A French translation, by M. Adolphe de Puibusque, was published, Paris, 1854. There is also a German translation, by J. von Eichendorff, Berlin, 1840. No Latin translation is known, but the work itself is supposed to owe much to 'La Disciplina Clericalis' of Petrus Alphonsus, and to the 'Hitopadesa,' and other collections of Eastern stories.

LORA ("Fin de Siècle").—This phrase has sprung into vogue since the production at the Gymnase Dramatique, Paris, on Feb. 22 last, of 'Paris Fin de Siècle,' a comedy of MM. Blum and Toché, since given by a French company in London.

J. PICKFORD ("'Tis not the frost that freezes fell," &c.).—From the ballad of "Waly, waly, but love be bonny." See 'Tea-Table Miscellany,' i. 231; or Child's collection of ballads, iv. 132.

LÆLIUS ("Celebrities' Houses").—An effort to commemorate these by mural tablets has already made some small progress in London.

CORRIGENDA.—7th S. x. 485, col. 2, l. 15 from bottom, for "the" read *she;* 498, col. 2, last line, for "Magother" read *Mapother;* 510, col. 2, l. 15, for "supine" read *prone;* 7th S. xi. 4, col. 2, l. 26, for "Michens" read *Michans;* 6, col. 1, l. 9 from bottom, for "in" read *since.*

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 1, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 17, 1891.

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Notices to Correspondents.

Notes.

MOSES CHORENENSIS OF ARMENIA.

This great Armenian writer deserves notice, and the more so as his name is little known in the West. In an earlier note I have, I think, mentioned the London edition of his book: "Mosis Chorenensis Historiæ Armeniacæ Libri III.....Londini, Ex Officinâ Caroli Ackers Typographi, apud Joannem Whistonum Bibliopolum. MDCCCXXXVI." I have also come across some further references to him in the notes to a sheet or two of 'The Church History of Eusebius,' in the new series of English translations of the Nicene and post-Nicene fathers, edited by Dr. Henry Wace, Principal of King's College, London, and Dr. Philip Schaff, of the Union Theological Seminary, New York, to be issued simultaneously in England by Messrs. Parker & Co., Oxford.

The correspondence said to have passed between Abgarus, Prince of Edessa, and our Saviour has long been assumed to have been a forgery. But there is still a slight possibility of its genuineness. There were several Kings of Edessa called Abgarus from B.C. 99 to A.D. 207. The one said to have been contemporaneous with Christ was surnamed Abgar Ucomo, or the Black. Gutschmid makes him the fifteenth king. In the latter part of the second century there was a Christian King Abgar of Edessa, and the Syrian Gnostic Bardesanes visited his court. The late Canon Cureton's book on the subject, dealing with the Syrian documents referring to the establishment of Christianity in Edessa (London, 1864), is most valuable, and Cureton maintains that the forged letters were probably inspired by this Gnostic's visit. The good faith of Eusebius is not involved, though probably his claims to be a scientific and critical writer are.

I confess that I had always thought myself that Moses Chorenensis was a writer of doubtful authority before I found out, from further inquiry, that great scholars hold the reverse opinion. I am glad that it is so. Edessa was an early seat of Syrian Christian learning, and some have wished to identify it with "Ur of the Chaldees." In the fourth century A.D. the illustrious St. Ephræus Syrus founded a seminary there, which afterwards lapsed into Arian hands. *En passant*, we are indebted to the late Rev. Dr. Neale, I think, and others for discovering the beauty and translating the language of that saint's noble hymns. So, also, we have been largely indebted to the late Archbishop Trench for introducing to English notice the admirable Christian mediæval Latin poet Adam of St. Victor, in France. Archbishop Trench had much the same pious and scholarly affection for Adam of St. Victor that the late and profoundly regretted Dr. Church, Dean of St. Paul's, entertained for the greatest of all Christian poets, namely Dante—and I call Dante the greatest without wishing to follow the bad fashion of thereby implying that I fail to recognize Milton's literary eminence, inexpressibly inferior as his philosophy and also his gift of pure imagination and intellectual presentation are to those same qualities in Dante.

It cannot be too strongly dwelt upon that Moses Chorenensis is, first of all, a sound and trustworthy writer; and secondly, that he, being the earlier writer, and an honest one, confirms Eusebius, and not *vice versâ*. "Moses Chorenensis, the celebrated historian of the fifth century, who studied a long time in Edessa, is an independent witness." The alleged correspondence is probably a "pious" forgery; but Eusebius wrote in good faith. Who can with critical decency blame him, in a century like ours, when, with all our boasted crucibles of scientific testing, the authorship of the 'Letters of Junius' is still not exactly a closed question, when neither the Platonic, the Aristotelian, nor the Shakespearian canons are finally settled, and when one claimant and one forged letter have absorbed the time and talents of some of the acutest intellects among British experts?

It is, perhaps, only an unfortunate coincidence that the supposed bearer of the epistle of Abgarus to Christ should have been named Ananias, though, of course, the name suggests a cheap sarcasm. But it is worth noting that the Byzantine historian

Cedrenus (cf. Mr. Wright's "Abgar," in 'Dict. of Christian Biog.') says that one Ananias was the artist who obtained a representation of Christ on a *sudarium* when He was going to Calvary. The miraculous *sudarium* was said to have been carried back to and preserved at Edessa. Of course, the various *sudaria*, otherwise called *vernacles*, and associated with the legend of St. Veronica, are so well known that it is not necessary to say anything, except that Veronica is not a corruption of the hybrid *vera icon*, but of the classic Greek Φερενίκη, through the Macedonian variant Βερενίκη.

The various *vernacles* or *sudaria* must be placed, without any irreverence, on the same level as the "Black Virgins" of popular devotion, which M. Du Caumont and others have recognized as specimens of degenerate Byzantine Christian art, namely, as not so much survivals as analogues of the lower paganism; the fact being, as M. Renan has justly said, that in Christianity, as in every creed, there is a false religion, a lower creed of the vulgar, as well as a clearer and nobler holding of the same. M. de Maistre put the fact well—and he spoke as a strenuous Catholic—when, in his 'Soirées de Saint-Pétersbourg,' he defends "superstition" as the outpost of divine faith; not faith itself, or even essential to it, but (if I may borrow a phrase from the mediæval logicians) an "inseparable accident" of faith. The alleged miraculously obtained picture of Christ on the *sudarium* is also mentioned by Evagrius, 'H. E.,' iv. 27. A reference to M. Du Caumont's 'Abécédaire,' and other writings on ecclesiastical art and art traditions, will supply the further fact that the Black Virgins, and other *icons* and images in wood or stone, are certainly not Italian or Roman inventions, but of Byzantine origin. Conyers Middleton, and Trivier in our time, touch on these subjects, but in a sceptical, or at least a controversial spirit, which would, of course, be out of place in 'N. & Q.' Lucian mentions pagan statues, popularly believed on occasion to sweat, move, and utter oracles (Lucian, 'Opp.,' ed. Variorum, Amstelod., 1687, tom. ii., 'De Syriâ Deâ,' 659–60).

H. de B. H.

SUFFOLK PARISH REGISTERS.

(*Continued from* 7th S. x. 502.)

Chediston. St. Mary.—"Earliest register 1653."—Suckling's 'History of Suffolk,' vol. ii. p. 195.

Cookley. St. Michael.—"Earliest register 1538."—P. 203.

Cratfield.

Mr. Suckling mentions a chest which "contains the parish records," but says nothing respecting the records themselves.

Darsham. All Saints.—"Earliest baptismal entry in the parish registers occurs in 1539; but it is very remarkable that a marriage is recorded as having taken place in 1536.....an entry which must have been made upon the first establishment of these records, two years subsequently to the performance of the marriage ceremony."—Vol. ii. p. 227.

Dunwich.

Mr. Suckling mentions only one register in his lengthy account of this ancient town. In speaking of the new chapel of St. James, he says, "The parish register commences in 1672, and was brought from the old church of All Saints." If we remember that the inroads of the sea had virtually reduced the town to the state it is now in before the fifteenth century, the scantiness of the ecclesiastical records is not to be wondered at. But there must have been many old wills and deeds preserved in the churches that were washed away, and, unless they shared the same fate, a list of them would be very valuable. Mr. Suckling mentions some of the town records (pp. 260, 243, 455), of which I shall have something to say later on.

Easton Bavent. St. Nicholas.

No mention of the records.

Frostenden. All Saints.—"The Parish Registers of Frostenden commence in 1538. The books contain no curious records."—Vol. ii. p. 322.

Henstead. St. Mary.—"The earliest register book for the parish is dated 1539. It is, however, only a transcript of the original record."—P. 380.

Heveningham. St. Margaret.—"Baptismal registers commence in 1550."—P. 399.

Holton. St. Peter.—"Parish registers commence a 1539."

Huntingfield. St. Mary.—"The first entry in he register book, which was recopied from the old book by order of the Churchwardens by George Booth, rector, bears the date of 1539."—P. 421.

Leiston. St. Margaret.—"The parish registers commence in 1538."—Vol. ii. p. 451.

Shaddingfield. St. John the Baptist.—"Registers commence in 1538."—Vol. i. p. 76.

Shipmeadow. St. Bartholomew.

No records mentioned.

Weston. St. Peter.—"The registers commence in 1709."—Vol. i. p. 100.

Flixton. S. Elmham.—"The parish register begins in 1547. Transcribed by the Rev. Jonas Luker about the year 1590."—Vol. i. p. 205.

Barnaby. St. John, consolidated with the rectory of Mutford.—"The Registers preserved in the Church commence in the year 1701, but the older parochial records are united with those at Mutford, and bear the date of 1554."—Vol. i. p. 236.

Kirkley. St. Peter.—"The earliest register bears the date of 1701. There is an entry in this register book, copied from an ecclesiastical visitation record of the year 1663, which, describing the ruinous state of the church, says:—'The ornaments and books are wanting.'"—Vol. i. p. 268.

Corton. St. Bartholomew.—"The parish registers commence in 1651."

Fritton. St. Edmund's.

Mr. Suckling supplies notes from the parish registers, but does not state the period they cover.

Gorleston. St. Andrew's.—"The registers of Gorleston commence in 1705, though there was not many years since a register book commencing in 1674."—Vol. i. p. 380.

Gunton. St. Peter.—"The parish registers commence in 1759."—Vol. ii. p. 8.

Benacre. St. Michael.—"The registers commence in 1727."—Vol. ii.

In the following instances Mr. Suckling makes no mention of the parish records :—

Fordley.
Halesworth.
Henham.
Shipmeadow.
Ilketshall. St. Andrew's.
St. James. S. Elmham.
St. Michael. S. Elmham.
Mutford. St. Andrew's.
Rushmere. St. Michael's.

HENRY R. PLOMER.

61, Cornwall Road, Bayswater.

(To be continued.)

THE 'NEW ENGLISH DICTIONARY': ADDENDA AND CORRIGENDA.

(See 7th S. v. 504; vi. 38, 347; vii. 12; viii. 4, 114; ix. 224; x. 3, 183.)

Brathit (not in D.). *Circ.* 1505, Douglas, 'King Hart,' i. st. 27 :

His buirtlie bainer brathit up on hicht.

Break, v. 20, absol. of a stag, to open the ground with his feet. 1486, 'Bk. of St. Albans,' E. vii. a. :

When brekyth he? quod the man: What is that to say? With his feete he opyinys the erth, then he gooth a way.

Brede, sb., piece of an animal cut up, portion of raw meat (not in D. in this sense). 1486, 'Bk. of St. Albans,' E. iii. a. :

When ye haue slayn the boore and will do him right,
Ye shall undo hym unflayne, when he shall be dight
Xxx bredys and ii of hym ye shall make.

F. ii. b. :

Yit my chylde of the boore for to speke moore
When he shall be undoon I tell you be foore
Xxxii bredes ye shall of hym make.

Bremish, adj. (not in D.). *Circ.* 1600, Sir R. Aytoun, 'Poems,' p. 58 (Roger's edition):

Proclaim'd through all his bremish bounds.

Brent, adj. ("2. of the forehead: *a*: lofty, straight up," D.). But the word is not used, in this sense, of the forehead only. *Ante* 1586, 'Ane Welcume to Eild,' Maitland Poems, 1786, p. 193 :

My bak that sumtime brent hes bene
Now cruikis lyk ane camok tre.

1591, 'Rob Stene's Dream,' p. 22 (edition 1836):

As veschell fragill and unstable
Toist heir and their, now slak now brent,
Lyk that inconstant element.

Brook, Bruik, v., besmear with black (in D. only as "Brooked, adj.," in Burns and later). Dunbar, 'Freir of Tungland,' 51 :

As blak smyth brukit was his pellat.

Douglas, 'Pal. Hon.,' i. st. 58 :

Pulland my hair, with blek my face they bruik.

Buirtlie=Buirdly, Burly? (Acc. to D.: "Buirdly" is probably a modern perversion of the earlier Scotch "buirly," goodly, stout, "burly.") *Circ.* 1505, Douglas, 'King Hart,' i. st. 28 :

His buirtlie bainer brathit up on hicht.

Bulge, sb., 4, ship's bottom (earliest in D., 1622). Douglas, 'Æn.,' x. 4, end :

With stelit stevynnis and bowand bulge of tre.

Bumble, sb., 1. Montgomerie's 'Flyting' is here quoted with the date 1597. It was written *ante* 1584, as it is quoted in King James's 'Reules and Cauteles,' published in that year in the 'Essays of a Prentice' (Montgomerie's 'Poems,' by Irving, p. xiv).

Bumbler (D. only mod.). *Ante* 1584, Polwart, 'Flyting' (Montgomerie's 'Poems,' by Irving, p. 109) :

To crabe thee, Bumbler, by thy mind.

Burn, sb. 3, b, "skin and birn." 1648, 'Scotish Pasquils,' iii. 55 :

Let skin and birne, when they are gone,
Like Jason's fleece hing on the throne.

Cager, one who cages (not in D.). 1889, Browning, 'Asolando,' p. 37 :

Boy Cupid's exemplary catcher and cager.

Calentured, seen as in a calenture (not in D.). 1820, Wordsworth, 'To Enterprise' ('Works,' iv. 185, edit. 1837) :

Hath fed on pageants floating through the air
Or calentured in depth of limpid floods.

Calthumpian (?). 1886, Greely, 'Three Years of Arctic Service,' i. p. 177: "A concert from a well-organized calthumpian band, in which the tinware of the expedition played an important part."

Can, v. 2 (2). According to D., "auxiliary of the past tense=the modern *did*." In Douglas, however, it often appears to be an auxiliary of the present tense =*does, do, e. g.*, 'Æn.,' viii. ; Prol., 18; ii. 51, 54; vii. 119, 175. 'Æn.,' x. v. 61; vii. 42.

Capitale, canopy (not in D. in this sense). Douglas, 'Æn.,' ii. xi. 7.

Caresome (only one instance in D.). 1586 (?), 'Elegie' in Maitland, 'Poems,' 1786, p. 247:

Or gif I micht her cairsum pairt seclude.

Carybald (not in D.). 1505, Dunbar, 'T. M. W.,' 94: Quhen kissis me that carybald, then kyndillis all my sorow.

1536, Lyndsay, 'Answer to the King's Flyting,' st. 8 :

Howbeit the caribaldis cry the corenoch.

Ante 1584, Polwart, 'Third Flyting,' l. 3 (Montgomery, by Irving, p. 122) :

Yon caribald, yone cative execrabill.

Catholicly=universally (earliest in D., 1631). 1606, Birnie 'Blame of Kirk Burial,' p. 29 (ed. 1833), "Such a house of prayer that should be Catholicklie patent to all people of the world."

Cessile, adj. (not in D.). A. Hume, 'Day Estival,' l. 85 :

So silent is the cessile air.

Chafe, v. 8, to spoil, by heating, &c. (latest in D., 1485). 1513, Douglas, 'Æn.,' i. iv. 37: "Than was the quheit, with fluidis chaffit and wet" ("corruptum undis," Virg.).

Clamantly (not in D.). 1890, J. Stalker (in *Expositor*, p. 250), "Plenty of work clamantly calling for new workers."

Clamp, v. 2, to patch (Scotch). The quotation from 'Symmie and his Bruder, is dated "*ante* 1800." As this poem is in the Bannatyne MS., its date is "*ante* 1568." 1606, Birnie, 'Blame of Kirk Burial,' dedication, "They have dared clamp the sincere twist of God's truth with the torne clouts of their brain-sicke superstitions."

R. D. WILSON.

YORKSHIRE WITCHCRAFT.—The following story, as told by the heroine, a native of the West Riding, is, I think, too good to be lost:—

"I was roästin' a goose for t' feäst afore t' fire, an' while I was tonnin' t' spit, an' baästin' t' bod, I los' all t' use i' me 'ands and feät, an' stook fast to me chair, an' could neither ton or baäst t' bod, an' so it wor all bont as black as a coäl. Me oud

wark, but then came in oot at gardin, an' said, "A Hannah, hoo, what are a doin' off for to let t' geese bon?" So I said, "A John, I'm sure and Bessy Taylor hes bewitched me." So John says, "I'll tell thee what we mun do, Hannah; we mun stickle her oot; an' if it be Bessy Taylor as 'as done it, thou'll see in t' marnin' by t' look on 'er 'neb." So that night John got a cuil heart an' some straw, an' he made all t' windors an' doiles up to kep 'em air tight, an' stuck t' heart full o' pins, an' said to me, "Now we'll bon t' witch oot; but when she comes to t' door, thou mun'n't on any account let 'er in." So we set it afire; an' while it wor bonnin', oud Bessy came to t' door, an' rattled at it, an' begged on John to let 'er in, an' t' more she shouted an' screamed, t' harder t' heart bonned. Next marnin' all t' skin wor bont off 'n Bessy's 'ands, an' then we knew it wur 'er 'at 'ad bewitched me; but we hed stowved her oot, so she could niver do ought to me again."

W. M. E. FOWLER.

EXECUTIONS AT KINGSTON-ON-THAMES.—The following is a sad record, if true. It is drawn from the *European Magazine* for the year 1785:

"Very near thirty years ago a remarkable execution happened no further off than Kingston upon Thames, in Surrey. One Gregory was hanged for horse-stealing, and at the same time no less than eleven of his own sons were hung by his side on the same gallows, for repeated crimes of the same nature; and, what is yet more singular, one Coleman, with his five sons, were hung on the same gallows the same moment, in all eighteen in number."

Some of your readers may be in a position to know if the foregoing statement is correct.

WILLIAM ANDREWS.

II.* N. BRETON: ENGLISH PREPOSITIONS AND LATIN NOUNS.—In a note on p. 87 in my reprint of 1886 of the first edition of Scot's 'Witchcraft,' 1584, I have shown that Scot placed the word *Filios* in the objective because it came after the English verb *doo interpret*. I gave other examples from him, as also an example of the ablative after the English preposition *in*, as "in *Circulo Salomonis*." Nash, as I then said, did the same. I now give the fifty-sixth stanza of Breton's 'Amoris Lacrimæ,' where the metre seems to determine whether the writer shall follow this rule or leave it alone. I copy from the second or 1597 edition:—

The schollers come with *Lacrimis Amoris*,
As though their hearts were hopelesse of reliefe,
The souldiers come with *Tonitrus Clamoris*
To make the heavens acquainted with their griefe;
The noble peeres in *Civitatis portis*
In hearts engraven come with *Dolor mortis*.

It is, however, *Tonitru* in the "Sidneiana" reprint of the 1591 edition, which thus gives us three in the ablative after "with" or "in," though in the last line we have "with *Dolor*" in order that the line may scan. BR. NICHOLSON.

[* For I. see 7th S. x. 321.]

PARADISE, PURGATORY, OR DITMAS AND UGO FOSCOLO.—I once quoted to the late Dean Stanley the following stanza from 'Childe Harold,' referring to the church of Santa Croce in Florence as applicable to Westminster Abbey, though Thucydides tells us that δοξάσαι γὰρ ἐπιφανὲς ἐπὶ πλεῖστον μόνοις:—

In Santa Croce's holy precincts lie
Ashes which make it holier, dust which is
Even in itself an immortality,
Though there were nothing save the past, and this
The particle of those sublimities
Which have relapsed to chaos:—here repose
Angelo's, Alfieri's bones, and his,
The starry Galileo with his woes;
Here Machiavelli's earth returned to whence it rose.
Canto iv. stanza lv.

There is the same idea in Ugo Foscolo's fine poem 'I Sepolcri,' describing the effect which the sight of the tombs of great men must have on the mind of the beholder, amongst whom his own remains now repose. Only a few lines can be cited from it:—

Ma più beata che in un tempio accolte
Serbi l'Italo gloria, unica forse,
Da che le mal vietate Alpi e l'alterna
Onnipotenza delle umane sorti
Armi e sostanze t'invadeano, ed are
E patria, e, tranne la memoria, tutto:
Che, ove speme di gloria agli animosi
Intelletti rifulga e all'Italia,
Quindi trarrem gli auspici.

Vv. 30–38.

Ugo Foscolo died in 1827, and was buried in Chiswick churchyard. In 1871 his remains were exhumed and reinterred in the church of Santa Croce. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DANIEL LYSONS, M.D., D.C.L.—This eminent physician, then practising at Gloucester, married on Dec. 6, 1768, Mary, daughter of Richard Rogers, Esq., of Dowdeswell, co. Gloucester (Par. Reg. of Kensington, co. Middlesex). Dr. Lysons died at Bath, March 20, 1800 (*Gent. Mag.*, 1800, vol. lxx. part i. p. 392). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE LION AS AN EMBLEM.—In vol. vii. pt. ii. p. 117 of the *Proceedings* of the Suffolk Institute of Archæology, the writer speaks of "two lions sejant rampant, emblematical of the Corpus Christi." Christ is figured under the cross, the lamb, the fish, and the lion. I have not before seen it stated that this figure of the lion is an emblem of the Holy Sacrament, and in this particular position of "sejant rampant." Fairholt, in his 'Dictionary of Terms in Art,' p. 271, says that rampant signifies magnanimity, but he does not explain sejant which might signify rest. Are there any other examples known which might justify this allusion to the Sacrament? The pedestals of fonts are sometimes decorated with lions: *e. g.*, the base of the font at Theberton is supported by figures

and lions sejant alternately; at Westleton the pedestal is supported by lions sejant. Found in this position, I presume the lion sejant represents the human soul after baptism; sometimes the pedestal is decorated with angels and human figures.

In other parts of churches the lion is found in another position: *e. g.*, on the north door of St. Matthew's Church, Ipswich, "at the termination of the moulding on either side is a lion.....these lions are guardant and sejant, with the forelegs elevated, and tails erect." According to Fairholt *guardant* signifies prudence; the sejant position of the forelegs—down in some instances, and elevated in others—indicates a difference, but what? Lions are also found crowned, whether sejant, or rampant, or guardant, &c. The crowning is more unusual. Has it any special reference to royalty, from gifts to the building or any other relation, as apart from the lion being the emblem of Christ, called in Scripture the Lion of Judah, or the beast itself being regarded as the king of beasts?

H. A. W.

THE UNION WITH IRELAND.—During the ceaseless discussions of the Home Rule question we have heard a good deal lately of an "union of hearts." It may interest some of your readers to know that this expression was used in the same connexion during the debate on the Marquis of Rockingham's motion for the removal of the causes of Irish discontent by a redress of grievances in May, 1779. While referring to an allusion to an union of the two countries which had been made by a former speaker, the Duke of Richmond is said to have declared that "he was for an union, but not an union of legislature, but an union of hearts, hands, of affections and interests" ('Parliamentary History,' vol. xx. 650). I should perhaps add that the duke subsequently became convinced of the necessity of "an union of legislature." G. F. R. B.

EARLY JOURNALISTS.—Some interest may attach to the following in these days of that new journalism which is not so very unlike the old. The original may be found in the Record Office (Domestic, Charles I., ccxxiv. 47):—

"One of Mr. Christopher fosters petitions in his prayer before his Sermon, Oct: 24: 1632: At Oxford. Sweet Jesus wee desire thee, and humbly increase [*sic*] thy divine Majesty to inspire the Curranto-makers with the Spirit of truth, that one may know when to praise thy blessed and glorious name and when to pray vnto thee; for we often praise and Laude thy holy name for the King of Swedens victories and afterwardes we heare that there is noe such thing, and we oftentimes pray vnto thee to relieue the same King in his distresses, and we Likewise heare that there is noe such Cause."

H. H. S.

L'IMPRIMERIE NATIONALE OF FRANCE. — A French friend has told me how a work printed at this establishment can be distinguished even when, as is sometimes the case, it is not stated on the title-page. It is not that the paper is unusually good and the type of unusual excellence, for, though this is often the case, it is not necessarily so. The one unerring criterion is a very minute, thin, horizontal stroke on the left-hand side only of the letter l, and a little above the middle. It is not found in capital nor in italic l's.

In confirmation of what I here say, I will refer to Thurot, 'De la Prononciation Française' (Paris, 1881), and to Devic's 'Dict. Etymol. des Mots d'Origine Orientale,' published as a supplement to Littré's supplement to his own dictionary. In the first-mentioned work "Imprimerie Nationale" is on the title-page; in the second work this establishment is not mentioned.

No other printing press is allowed to have l's of this kind. It is a privilege of the Imprimerie Nationale, and any infringement of this privilege is severely punished. At the same time, well-known publishers may acquire the right of selling a work printed at this press, and then they have the right also of suppressing the title-page with "Imprimerie Nationale" upon it and of substituting one of their own instead. But they cannot get rid of this marked l. I do not know how long the custom has existed. F. CHANCE.

GOLDEN SUNDAY.—The following extract from the *Standard* of the 23rd of December may be new to many of your readers, as the anniversary has not been already noticed in the pages of 'N. & Q.':

"'Golden Sunday,' as the last Sunday before Christmas is called by German shopkeepers, owing to its being the chief day on which the public make their Christmas purchases, has this year been less busy than usual. To-day, however, business has been brisker, and some shops, especially those of the dealers in Pfefferkuchen, were so full that buyers had to wait at the doors. Pfefferkuchen, a kind of gingerbread, apples, and nuts are as indispensable portions of the Christmas fare in every home in Germany as roast beef and plum pudding are in England."

EVERARD HOME COLEMAN.

THE REV. CHARLES HERLE.—It does not appear to have been noted that Charles Herle, the distinguished Puritan divine and Prolocutor of the Westminster Assembly of Divines, who was born in Cornwall (cf. 'Bibliotheca Cornubiensis,' 234, 235, 1227, and 'Collectanea Cornubiensia,' 351), held for a time the Cornish rectory of Creed, to which he was presented by royal letters patent by Charles I. on April 19, 1625 (Rymer's 'Fœdera,' vol. xviii. p. 639). R.

THE BROAD CHURCH IN THE SEVENTEENTH CENTURY.—Mrs. Oliphant, in her 'Memoir of Principal Tulloch,' while referring to the projected scheme of a particular publication on the above subject that had been considered by both Arnold and Tulloch, goes on to say, "No such volume, so far as I am aware, was ever published." Such a

book, however, did appear. It consists of selections from Cudworth, Smith, &c., and tallies exactly with the proposed work referred to. The preface is by Arnold. The book is, I think, entitled 'The Natural Truth of Christianity,' and is edited by the Rev. W. Metcalfe, of Paisley. What relation this bears to Tulloch's excellent survey and analysis of the subject I cannot at present say, though, in the circumstances, he naturally appears to have been not altogether pleased with Arnold's first intentions. W. BAYNE.

AHOLIBAMAH.—There are not many to whom this name has been given.

"1639, December 28, was buried Aholibamah Howkins."—Aylestone (Leicestershire) Register.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

"LIARS SHOULD HAVE GOOD MEMORIES."—This proverbial expression is given by Hazlitt, but without any illustration. He gives also "A liar should have a good memory" without noticing that this proverb is to be found in Ray's collection. Charles I. uses it in his Εἰκών Βασιλική, 1648, p. 103, reprint 1880:—

"As liars need have good memories, so malicious persons need good inventions, that their calumnies may fit every man's fancy; and what their reproaches want of truth, they may make up with number and show."

Compare what Quintilian says in his 'Institutio Oratoria,' iv. 2, § 91:—

"Utrobique autem orator meminisse debebit actione tota, quid finxerit, quoniam solent excidere, quæ falsa sunt; verumque est illud, quod vulgo dicitur, mendacem memorem esse oportere."

F. C. BIRKBECK TERRY.

A FREQUENTLY "KILLED" ROYALIST GENERAL.—In Mr. R. N. Worth's new edition of his 'History of Plymouth' is (p. 96) an extract from a Civil War tract, 'Good News from Plymouth,' under date February 20, 1642/3, which relates the supposed killing of Sir Ralph Hopton, the King's Lieutenant-General of Horse in the West, during an assault; and it is added: "As Hopton was not killed in any such way, probably the whole story is apocryphal." This is too large a deduction from the circumstance, for it is a curious and striking testimony to the estimation in which this commander was held by his enemies, that the motto of the Parliamentarian news-makers appeared to be "When in doubt, kill Hopton." The earliest instance of this which I have noted is in 'Diurnall Occurrences,' under date Sunday, December 5, 1642:—"It was likewise this day reported, that Sir Ralph Hopton is either dead, or dangerously sicke." In 'Special Passages' five months later is given a rumour (p. 321) from Exeter, under date May 6, 1643, of Hopton's death after a fight on Roborough Down, Devon; and in 'A True Relation of the Proceedings of the Cornish Forces,' printed in London in the latter month, is the copy of a letter from "J. T.," dated May 15, 1643, which says:—

"Whereas severall writings largely exprest the death of Sir Ralph Hopton, and how he was taken, stript, and for greedinesse of plunder let passe, I can assure you there is no certainty in any of it: but for certain he is yet alive, for I have seen many Warrants issued forth under his name for the raising of money towards the payment of the souldiers, since those untruths have been set abroad."

And in Sir John Denham's ballad 'A Western Wonder' (written, there is reason to conclude, between May 17 and 24, 1643) there is satirically described a fight at a spot between Launceston and Okehampton, and

> There Hopton was slain, again and again,
> Or else my author did lie.

These are doubtless only a few examples out of many of the same kind, and I should be interested to hear of more. ALFRED F. ROBBINS.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

INDRA WITH THE THUNDERBOLT.—The myth of Indra holding the *vajra* (thunderbolt) in his hand is well exemplified in the Vedas; but has Indra ever been represented in Indian art with his *vajra;* and has the *vajra* ever been represented by itself? The *dorje* of the northern Buddhists in Tibet is derived from the Indian *vajra*, and its form is known (see Monier-Williams's 'Buddhism,' London, 1889, p. 323); but what about its Indian prototype? H. GAIDOZ.

22, Rue Servandoni, Paris.

NOVELS OF LADY CHARLOTTE BURY.—Will any one give the names of all the novels written by Lady Charlotte Bury? MACROBERT.

[*'Alla Giornata; or, to the Day,' 1826; *'Flirtation,' 1828; *'Separation,' 1830; *'A Marriage in High Life,' 1828; *'Journal of the Heart,' 1830; *'The Disinherited and the Ensnared,' 1834; *'Journal of the Heart,' second series, 1835; *'The Devoted,' 1836; *'Love,' 1837; 'Memoirs of a Peeress,' by Mrs. C. F. Gore, edited by Lady C. Bury, 1837; 'The Divorced,' 1837; 'Family Records,' 1841; and 'The Two Baronets' (posthumous), 1864. Those works to which the asterisk is affixed were published anonymously, or were announced as by the author of some other anonymous work.]

MICHAEL ANGELO.—Will anybody tell me who wrote the article on Michael Angelo which was published in the *Edinburgh Review*, October, 1857? LÆLIUS.

POBBIES.—Half a century ago this name was applied in the West Riding of Yorkshire to the bread scalded with milk which was a customary

breakfast for a child. I do not find it in Wright and Halliwell's 'Dictionary.' *Pobs* is there said = pottage in the Craven dialect. K. T.

Agricultural Riots, 1830.—I should be glad of references to accounts of these rick-burning days. Cpl.

"Collick Bowls."—I have found in some old lists of plate in the seventeenth century notices of "Collick bowls." Can any of your readers tell me what this means? F.S.A.

Monogram.—At Arundel House, Fulham, there is an ancient leaden cistern standing against the side of the house. Upon its front are the date 1703 and an earl's coronet. Beneath is an intricately wrought monogram, composed of the three letters C. J. L. It is possible also there may be a D. Their correct order I cannot say. Very meagre materials exist respecting the history of the house. Presumably the monogram was that of a former resident. Can any reader suggest the name of the earl? Please reply direct.

Chas. Jas. Fèret.

49, Edith Road, West Kensington, W.

Daiker.—Wright, in his 'Dictionary of Obsolete and Provincial English,' says, "*Daiker*, v., to saunter. *North.*" Will any North-Country reader of 'N. & Q.' kindly tell me whether the word is still in use, and in the sense Wright assigns to it?

J. Dixon.

H. B.'s Caricatures.—Is there any published catalogue or list of these, to enable a collector to test the incompleteness of his series?

W. C. J.

Sir John Falstaff.—I should be grateful for some information concerning Sir John Falstaff. Has any monograph been written about him? Has this type been reproduced by any other author except Shakespeare? Is Falstaff and Fastolf, who fought at Agincourt, Orleans, and Patay, the same person? Where could I obtain the information I require? M. Paris.

Trieste.

[A 'Life of Sir John Falstaff,' by Robert Brough, illustrated by Cruikshank, was published in 1858.]

Carmichael Family.—Who was the Major John Carmichael, of the 6th Dragoon Guards, who, according to Debrett, 1829, laid claim to the dormant earldom of Hyndford? Tinto.

Architectural Foliage.—Can any of your readers help me with instances of the use of leaves or flowers in architecture? I have no need of examples of the vine, wheat, rose, lily, oak, thorn, herb bennet (*Geum urbanum*), or ivy; but I should be grateful for any others, and where they are to be found employed. Replies, either privately or through your columns, would be gratefully accepted. A. E. P. R. Dowling.

4, Hare Court, Inner Temple, E.C.

Hugh, Bishop of Lincoln.—Can any reader of 'N. & Q.' give me a short account of Hugh, Bishop of Lincoln? F. Coventry.

Duddington, Stamford.

[Mr. Coventry may be referred to the 'Nouvelle Biographie Générale'; to the 'Registrum Sacrum Anglicanum' of Stubbs; and Le Neve's 'Fasti,' continued by Sir T. Duffus Hardy.]

Spanish Armada.—Can some of your readers refer me to any west-country newspaper or article dealing with the descent of those representatives of Drake, Frobisher, and Hawkins who took part in, or were present at, the ceremonies connected with the Armada celebration at Plymouth this year? W. C. J.

St. Stephen's Club.

Restoring Engravings.—Can any of your readers kindly inform me of a book dealing with the cleaning and restoring engravings?

M. A. J.

"Days and moments quickly flying."—The hymn thus beginning was composed by the Rev. E. Caswall, with the exception of the last verse:—"As the tree falls," &c., which, according to 'Hymns Ancient and Modern,' was added by the compilers. Has it ever been pointed out that the first two lines are identical with the following couplet in Ray's 'Collection of English Proverbs,' p. 196, Bohn's 'Handbook of Proverbs'?—

As a man lives, so shall he die;
As a tree falls, so shall it lie.

F. C. Birkbeck Terry.

The Paddocks, Palgrave, Diss.

Dream Anticipating the Assassination of Spencer Perceval.—In the report on the MSS. of Sir J. M. Wilson, Bart., of Charlton House, Kent, by Alfred J. Horwood, Appendix to 'Fifth Report of Historical MSS. Commission,' p. 305, the following entry occurs:—

"Sir T. Spencer Wilson's daughter Jane married the Right Hon. Spencer Perceval, who was shot by Bellingham. The assassin was hung. At Charlton House is a copy of the account of a dream by a gentleman in Devonshire (several days before the event) three times in one night, in which he seemed to see the act of assassination and the place of it. On going to London after the news came down, he recognized from inspection the place, the murderer, and his victim, and the dresses worn by them at the time."

This dream is, I believe, well known; but is there trustworthy evidence as to its truth?

W. E. Buckley.

Folk-lore.—Sir Walter Scott in 'The Antiquary' makes old Caxon say to Monkbarns, on the occasion of Steenie Mucklebackit's funeral, "It 's no expected your honour suld leave the land; it 's

just a Kelso convoy, a step and a half ower the door-stane." Upon the Antiquary inquiring what Caxon meant by a Kelso convoy, the old man answered, "How should I ken? It's just a by-word." Oldbuck makes a note of it in his memorandum book, but there the subject drops, nor is there any explanatory note of it in my edition, which is Black's, 1859. I should be glad to know the derivation of it. JOSEPH BEARD.

Ealing.

WARIN: DE LA WARENNE.—Henry II. presented his favourite, Fulk FitzWarine with Ludlow Castle, in Shropshire, *alias* De Dinan of the royal line of Stewart. Warren is merely another form of Garren or Guarin. The shield of De la Warrenne was Checky or and azure, identical with that of Alan le Breton, Seigneur of Richemont, now Richmond, in Yorkshire. At the coronation of Henry III. the Earl de la Warrenne acted as cupbearer to the king. A province named La Guerande occurs in Brittany. The magnificent ruined castle of Conisburgh, viz., Conansburgh,* in Yorkshire, was founded by William, first Earl of Warren, to whom the estate was granted by William the Conqueror. It passed from the Warrens to Richard, Earl of Cambridge. T. W. CAREY.

RABELAIS.—There is a story told of Rabelais that when a decree was issued depriving the Faculty of Montpellier of its privileges, Rabelais was deputed to try to recover them. Not knowing the minister, nor how to approach him, he presented himself at the hotel and addressed the porter in Latin. An interpreter was called, and he addressed him in Greek, and so on through other languages. He had already provided an extraordinary "make up"—a long robe of green and a long grey beard. The Chancellor was curious to see him, became charmed with his wit, asked him to dinner, and granted his petition. In the edition of 1837, in the 'Notice sur Rabelais,' it is stated that medical degrees at Montpellier are said still to be conferred in this masquerade "robe de Rabelais." Is that so? I trow not.

C. A. WARD.

Walthamstow.

[Until late in the present century it was the custom for those taking at Montpellier the degree of Doctor of Medicine to don a robe said to have been that of Rabelais. This, however, if ever his, has frequently been renewed. Dr. R. Desgenelles, in the 'Biographie Médicale,' says: "Nous sommes réputé nous-même avoir porté cette robe, ajoute-t-il, mais c'était une pure commémoration, car elle avait été renouvelée au moins vingt fois, puisqu' environ cinquante docteurs annuellement reçus à Montpellier en ont constamment emporté des lambeaux avant, pendant ou après l'acte probatoire dit de rigueur (*punctum rigorosum*)." The story that Rabelais made to the Chancellor Duprat the application to which you refer is regarded by the same authority as improbable. Voltaire says, speaking of the things narrated concerning Rabelais: "La vie de Rabelais imprimée au devant de Gargantua est aussi fausse et aussi absurde que l'histoire de Gargantua lui-même" ('Lettre sur Rabelais,' &c., 1767, dans les 'Mélanges Littéraires'). In the account of Montpellier in the Guide-Joanne 'De Paris à la Méditerranée,' Deuxième Partie, ed. 1865, p. 784, it is said, speaking of the School of Medicine: "La robe doctorale, dite de Rabelais.....n'existe plus, mais on voit dans cette salle un registre renfermant l'acte de réception de Rabelais, signé de lui."]

* Conan was the name of a king of Brittany.

SIENNA OR SIENA.—Can any of your readers tell which is the correct way of spelling the name of this lovely Italian city? Persons well versed in things Italian insist on Siena; others, as accomplished as they, demand the use of two *n*'s. My opinion is that, like Leiden and Leyden, both forms are correct. ANON.

A RARE BOOKLET.—I picked up, not long since, on a barrow in Farringdon Street, for a penny, a little volume which I think must be rare, though not valuable. It is called "The Art of Making Pens Scientifically.....to which are added genuine receipts for making ink, and also directions for secret writing. By John Wilkes, Pen-cutter." But from the contents it would seem that this old John Wilkes was no mere "pen-cutter," but a writing master, with many pupils in London; and he dates his work from No. 57, Cornhill. My copy is of the second edition; and on the title-page it professes to be printed by J. Vigevena, Huggin Lane, Wood Street, Cheapside; and sold by Messrs. Crosby & Letterman, Stationers' Court, Ludgate Hill, and every other bookseller in town and country. It bears no date of the year (why will publishers omit this?), but apparently it is about a century old. Is anything known of the book and its author? E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

CURTAL FRIAR.—Friar Tuck is called a curtal friar in Howard Pyle's 'Robin Hood.' What is a curtal friar? E. COBHAM BREWER.

[Apparently a friar wearing a short gown or habit ('Century Dictionary').]

TUDOR.—Lieut. Charles Tudor, of Hythe, co. Kent, at the time of his marriage, in 1810, to Elizabeth Moore, of the precincts of Christchurch, Canterbury. He was born in 1781; of the 23rd Light Dragoons at Waterloo, 1815; and Adjutant in the South Hants Yeomanry Cavalry 1820; died September 18, 1867. Any particulars as to his parentage and descent, or where such information might be obtained, will oblige. Please answer direct. GEO. F. TUDOR SHERWOOD.

6, Fulham Park Road, S.W.

PONTIUS PILATE'S HORSE.—A man in a house of business is getting ready a load for a porter to take. The porter, thinking it too heavy, says, surlily, "D'ye think I 've got a back like Pontius

Pilate's horse?" What was the origin of this phrase; and how was it that the steed of the procurator should be proverbial for its strength? It was said in the hearing of a friend of mine.

CELER ET AUDAX.

EPAULETS.—In the *Graphic* I see certain officers still represented with metal epaulets. Will some correspondent state who is privileged now to wear these decorations? According to my taste they were an improvement to the dress, giving breadth to the shoulders. E. COBHAM BREWER.

"'TWAS WHEN THE SEAS WERE ROARING."—Writing to William Unwin, under date August 4, 1783, Cowper asks:—

"What can be prettier than Gay's ballad, or rather Swift's, Arbuthnot's, Pope's, and Gay's, in the 'What-do-ye-call-it'—'Twas when the seas were roaring'?"

Then he adds:—

"I have been well informed that they all contributed, and that the most celebrated association of clever fellows this country ever saw did not think it beneath them to unite their strength and abilities in the composition of a song. The success, however, answered their wishes."

In his 'Eighteenth Century Literature,' p. 136, Mr. Gosse says:—

"'Twas when the seas were roaring' and 'Black-eyed Susan' have placed Gay among British lyrists."

What evidence is there that the former song is the exclusive work of Gay? THOMAS BAYNE.

Helensburgh, N.B.

ROBINSON, BISHOP OF LONDON.—Dr. Robinson, Bishop of London, married the widow of Francis Cornwallis, Esq., of Albemarle's, Carmarthenshire. I shall be very glad to know her family and Christian name. She was seventy years of age when she married the bishop. By Mr. Cornwallis she had one son, born 1693, died 1728 without issue; he had married Jane, heiress of Sir Sackville Crow, Bart., born 1671, died 1730. It was strange that she should have married a man for whom she had actually been godmother. The Cornwallises had four daughters, of whom the youngest, Elizabeth, born 1697, died 1779, having married Sir Robert Maude, Bart., born 1675, died 1750. I do not know anything respecting the Bishop Dr. Robinson. Y. S. M.

CAT'S BRAINS.—This name occurs in a list of field-names for Loughton, co. Essex, and also, I am told, denotes a hill in the Cotswolds, near Painswick. Can any one suggest an origin for what appears a singular corruption? W. C. W.

STEWART OF CRAIGTOUN.—Can any one inform me who Thomas Stewart of Craigtoun (near Dunkeld) married (about 1600), and what family he had; also, where I can obtain Scotch genealogical information in London? SCOTUS.

Replies.

"WRITE YOU."

(7th S. x. 168, 273, 371.)

L. L. K. writes on this subject, "Surely PROF. SKEAT is wrong!" This sounds to me rather like saying that Newton's 'Principia' or Cocker's 'Arithmetic' is all wrong. Nevertheless, let us be *nullius addicti*, &c., and think for ourselves. In the case in question I cannot help thinking with L. L. K. that "write him" without an accusative to follow is a commercial vulgarism. The grammar of the matter is unmistakable; but we are here speaking of a social, and not of a grammatical question.

MR. C. A. WARD "loves to see language discarding what is useless." So do I. But the question what is useless may be a larger one than MR. WARD seems to contemplate. It should be remembered that language is a growing organism. The ring marks in the trunk of any ancient pine, any noting of which was useless to the generations which saw it grow, may afford very important indications to those present at a *post mortem* examination of it.

I may couple with the above a *caveat* against another phrase which I take to be equally "a commercial vulgarism," and which hardly ever, I think, showed itself under any other guise in my youth. I mean the phrase "care for." "I do not care for this, that, or the other person or thing" clearly means that I do not take any such interest in him or it as renders him or it otherwise than indifferent to me—means that and no more. But I hear the phrase constantly and increasingly, as it seems to me, used to signify "I do not like this or that person or thing," that is, "I *do* care for it or him sufficiently to dislike it or him." Now this abusive use I take to be adopted from the strictly commercial world. The "I do not care for" is the depreciatory answer of a dealer to whom some article is offered for purchase. It is the phrase of a bargainer. It is not altogether equivalent to "I do not want, and decline the purchase of the goods in question," but simply approaches the consideration of the proposed dealing in the spirit of a purchaser not willing to appear anxious for the transaction. Then the parrot-like millions who are busy in the ceaseless occupation of degrading our language catch and forthwith imitate the words, as they daily do the thousands of other phrases which make the "slang" of the day, which would be but slightly offensive if it were not the result of the vilest, vulgarest, and stupidest plagiarism and imitation. T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

Though it may seem presumptuous in me to say anything on PROF. SKEAT'S views before his own reply has appeared, it is certainly not presumptuous

to reply on the grounds of knowledge and common sense to those who have attacked him and his positions. The original query was, "Is 'I will write you' an English and grammatical question?" PROF. SKEAT replied that it was both. Yet on this MR. J. F. MANSERGH says, first, "I suppose it is not a grammatical expression," and then, "Of course any one would say, 'I will write you a letter'"; but adds, as though the query had not been put, "PROF. SKEAT in this instance appears to have wasted his virtuous indignation on the desert air." What, too, does MR. C. A. WARD'S query whether any one will object to "I gave the book to you" have to do with the correctness or incorrectness of the phrase, "I gave you the book"? He answers his own query when he says, "It is a case of *ordo*," or a change made that the phrase might express distinctly what was meant. L. L. K.'s rule is to me not clear; nor do I consider it radically wrong, and, what is more, it cannot be proved radically wrong, to say, "I write him daily," neither would he object to "He sends his sisters my letters." More might be said on his note; but I leave it.

No reader of Elizabethan English, no attentive speaker of Victorian English, can fail to know that the non-use of *to* is common not merely in the case of *write*, but of other verbs. Take, for example, *give* and *speak*. In '2 Henry VI..' IV. i. 120, and '3 Henry VI.,' V. iv., we have "speak him fair," "speak them fair," where there is no accusative, *fair* being our *fairly*. And one would do well not only to read, but to reflect on, par. 220 of Abbot's 'Shakespearian Grammar.' Nor is there the slightest reason why the newly introduced *wire* should not be so used. Setting aside the fact that our present accusative pronouns were once also datives, while there is evidence enough that *to* was often prefixed, yet there also came into play that fact, insufficiently, I think, alluded to, that Englishmen abbreviate their words and phrases when they can do so without loss of ordinary distinctness. Thence, I think, aided by a survival of the dative use of *you*, &c., comes the still used phrasing, "I will write you," "give him," "speak them," &c. These may have become vulgarisms; but the only proofs I have seen that they are are the *ipsi dixerunt* of certain prejudiced writers. Have our purifiers of English as she ought to be spoke ever used either or both of these phrases, "I give him it" and "I give it him"?

BR. NICHOLSON.

The question whether it would be a vulgarism or ungrammatical to say "I write you," instead of "I write to you," depends for its solution mainly on the usage of good writers and leading newspapers. I beg to subjoin some examples from modern English: "Please thank Mr. W. B. for many kind notes he *wrote me* in the days of MSS. and proofs, not one of which I ever answered or took notice of except for my own behoof" ('Life of George Eliot,' Tauchnitz, iv. 173); "My father also *wrote me* very affectionately" ('Autobiography of John B. Gough,' p. 23); "One woman *writes me* [this]" (p. 144); "One man *wrote me* that" (p. 170).

We find such syntax not only with *to write*, but also with *to read:* "I am going to *read* you a few words from that petition" (Gladstone, in the *Times* weekly edition, No. 619, p. 5 b). Even *to say*,* with which the use of *to* is strictly enforced by all grammarians, begins to show signs of rebellion: "*Say me* that Dudden sonnet you used to say to me there, as you *said* it *to* me the last Sunday before our wedding" ('Robert Elsmere,' Tauchnitz ed., ii. 208).

After these examples from modern English the question may not be considered irrelevant whether they must be condemned as bad grammar or received as desirable innovations. In general we may say that grammars ought to run as close to usage as they possibly can, only exercising their controlling influence where something would be decidedly wrong. Grammarians as a rule are a conservative set; they never push, but are always pushed by usage. But, whatever grammar may say, this seems to be a good principle: If any change be introduced in etymology or syntax, try to find out whether it is founded on sound analogy, and whether it does not obscure the meaning to be conveyed. Now to use the verb *to write* with a dative *without to* is perfectly allowable, provided usage sanctions it, because it only follows in that case the analogy of many other verbs that are in the same plight, viz., *to pay, to send, to lend*, &c. Moreover, the omission of *to* cannot give rise to any ambiguity. If this should be the case, the insertion of *to* is desirable. "He wrote you" may, if it stands thus by itself, mean both "He wrote [the word] you" and "He wrote to you." In a complete sentence such ambiguity would, however, hardly present itself.

K. TEN BRUGGENCATE.

Leeuwarden, Holland.

This phrase was long ago commented on unfavourably. For instance, it incurs the censure of Robert Baker, who, in his 'Remarks on the English Language' (ed. 1779, p. 1), speaks of it as "often used, especially by people in trade." Again, Dr. Beattie, in his 'Scoticisms' (ed. 1787, p. 101), objects to it on the ground of its being, as he supposed, peculiar to North Britain. According to PROF. SKEAT, "of course" it "is an old formula." Can he show that it is so? An

* In one case *say* is always followed by a dative without *to*, viz., when followed by *nay*—"I hope you'll say *me* nay." This may be owing to the verb *to nay* (=to refuse), which was used, if I mistake not, in the sixteenth century.

of proof is worth a ton of assertion. Moreover, why "of course"? The propriety of these words is not at all obvious. As for the rest, seeing that the learned Miss Elizabeth Carter ('Pennington's Memoirs,' ed. 1816, i. 356) permitted herself in 1763, "I *writ you* from Amsterdam," the expression in dispute can hardly, at that time, have been considered as noticeably exceptionable.

F. H.

Marlesford.

May not somewhat be learnt from the French, who are much more logical and precise than ourselves in the use of their language? They say, "Je vous écris," "Je vous écris une lettre," but "J'ai écrit une lettre à ma mère."

EDWARD P. WOLFERSTAN.

THE LAXTON FAMILY (7th S. x. 367, 436)—Sir William Laxton, Kt., Grocer, Sheriff, 1540; Mayor, 1544; Alderman of Aldersgate, 1536–1543; and of Lime Street Ward, 1543–1556; also, according to Dr. Sharpe, sometime of Langbourn Ward (and so, probably, previously to his occupation of Aldersgate), was the son of John Laxton, of Oundle, co. Northampton. He married the relict of Henry Luddington, of London, gent., namely, Joane, daughter of William Kirkeby, of Kirkeby, co. York, by Alice, daughter and heir of.....Whethill. EDDONE states he had issue one daughter, Anne, married to John Medley, Chamberlain of London. I am inclined to surmise that he had no issue whatever, and that the said Anne (the first wife of Sir Thomas Lodge, Mayor in 1562) was the daughter of Henry Ludington and Joane Kirkeby (subsequently married to Sir William Laxton); and the probability is that she was the relict of John Medley when she was married to Sir Thomas Lodge. My reasons for this conclusion are these; the Visitation of London, 1568 (an almost contemporary authority) ascribes Anne, the second daughter and third child of Henry Luddington and Joane Kirkeby (subsequently married to Sir William Laxton), to Sir Thomas Lodge, as his (first) wife. On the other hand, the Visitation of Shropshire, 1623, states that Sir Thomas Lodge married (for his first wife) Anna, daughter of Sir William Laxton. Thus, whilst these two authorities agree as to the maternal parentage of the said Anna, they disagree as to her paternity—the one assigning her to Joane Kirkeby's first husband (Henry Luddington), the other to her second husband (Sir William Laxton).

The will, however, of Sir William Laxton, dated 17 July, 1556, and in 1557 enrolled in the Court of Husting, and printed in the lately published second volume of Dr. Sharpe's 'Husting Rolls,' throws considerable light upon the issue (or default) of Sir William Laxton. After bequests to St. Bartholomew's and Christ's Hospitals, to the inmates of various prisons, and ten pounds to the Grocers' Company towards his burial-dinner, occur certain bequests to William Laxton, of Gretton, mydlesonne of Thomas Laxton; Thomas, another son of the same; Alice and Agnes, their sisters; to Thomas, son of Robert Laxton, of Gretton; to Robert, Henry, William, Richard, and Edward, brothers of the aforesaid Thomas; to Christian Webster, of Owndell (Oundle), widow; William Presgrave, of London, Haberdasher; his servants, and others, &c. Then follow more specific bequests: To Nicholas Luddington, his wife's son; to Johane Machell, his wife's daughter, wife of John Machel, Alderman; and to Anne, wife of Thomas Lodge, another daughter of his wife.

His real estate he demises in the following manner: After the decease of Dame Johane, his wife, his manor, called Rose-hall, in Sarrett, co. Hertford, together with other lands and tenements, are to go to Nicholas Luddington, aforesaid; and his lands and tenements in Stoke Nayland, in cos. Suffolk and Essex, to Anne, wife of Thomas Lodge, aforesaid. And, in conclusion, he leaves to William Mayson his tenements in the parish of Aldermary, City of London.

Thus far the will disproves the fact that Sir William Laxton had any (at all events, surviving) issue, and establishes the fact that the wife of Sir Thomas Lodge (according to the Visitation of London, 1568) was the step-daughter of Sir William (and not his daughter, as the Visitation of Shropshire, 1623, gives it).

Unfortunately, as Dr. Sharpe has pointed out in his very excellent Introduction to the first volume of these 'Husting Rolls,' the wills enrolled in this court were frequently merely supplementary ones, and for the most part dealt simply with real and personal property that came within the jurisdiction of civic authority. It is not unusual to find the testator referring in these documents to another will, in which disposition has been made of the bulk of his real property, not provided for in these subsequent Husting wills, which in many cases appear to have been somewhat like codicils. For the wills themselves we must probably go to the Prerogative Court of Canterbury or York.

Something of this kind appears likely to have been the case with Sir William Laxton's will, because Joane, daughter of John Laxton, who married Thomas Wanton, Citizen and Grocer of London, is said to have been the heir of her uncle Sir William Laxton (see Visitation of London, 1568, Wanton pedigree). As regards the executrix to Sir William Laxton's will the 'Calendar of the Husting Rolls' is silent; but as Lady Laxton survived her husband, she would, in all probability, be the executrix inquired for. Her burial in Aldermary church is thus noted in the register: "1576, Sept. 10, The Ladie Laxton, widow": so that she survived Sir William twenty years. Another burial from the same register is noticeable

as showing that she must have carried on business after her husband's death: "1566, June 20, Robert Talbye, prentis to the Ladie Laxton."

Would EDDONE kindly refer me to his authority for the statement that John Medley, the Chamberlain, married a daughter of Sir William Laxton, as I am interested in this man?

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

In MRS. SCARLETT'S corrective note I think a further correction is needed. It was Sir *William* (not Thomas or John) Laxton who was Lord Mayor in 1544, and who founded *Oundle* (not Rundle) Grammar School.

May I venture to hope that this side issue will not distract attention from the original question asked by me at 7th S. x. 367. EDDONE.

ALLEGED CHANGE OF CLIMATE IN ICELAND (7th S. x. 6, 138, 192, 333, 429, 475; xi. 13).—Apparently, then, incredible as it seemed to me at first, GENERAL DRAYSON does think that the conical motion of the earth's axis was conceived by astronomers to be performed round the southern pole as the vertex, instead of round the centre of the axis as the vertex of a double cone. If he will look at *any* catalogue of stars which gives precessions, he will soon be undeceived, and find that the precession of the equinoxes has *always* been taken to affect the places of the stars in both hemispheres in a precisely similar way.

GENERAL DRAYSON asks me twice whether I am able to calculate the place of a star for epochs at distant periods; and this, it appears, is a test question to decide whether I am capable of discussing the matter in hand. As I have made such calculations some thousands of times, the question is somewhat similar to asking a grown man with the full use of his limbs whether he has ever walked a mile. But, of course, this way of putting it is only obscuring the point. To make such a reduction you must first have an accurate place at a known epoch, and to obtain this an astronomer never trusts, if he can help it, to one observation. You must also know whether the star has any appreciable proper motion, and its approximate amount, which cannot be obtained from a single observation. In addition to this, you must use formulæ founded upon a theory which GENERAL DRAYSON tells us is all wrong, but the erroneousness of which he has not yet succeeded in proving. When I referred to the Professors of Astronomy at Oxford and Cambridge, this was by no means to "substitute" their honoured names "for proof and argument," but because scientific arguments of a controversial character would occupy more space than the Editor of 'N. & Q.' could probably spare for them, whilst it was desirable to hint to its readers, as GENERAL DRAYSON had called me "one of the fossil astronomers," that, if all are to be designated as such who cannot accept his peculiar theories (which are not recently for the first time submitted to astronomers), the petrified state of starry students must be widely extended, and include most, at any rate, of the principal men amongst them. I am deeply grieved to hear that the health of Prof. Adams is such that reference can hardly be made to him; so I would suggest to GENERAL DRAYSON that he should submit his lucubrations, besides Profs. Pritchard and Darwin, to Mr. Christie, Astronomer Royal, and General Tennant, President of the Royal Astronomical Society.

Meanwhile it may be as well to ask him this question. Newton discovered the physical cause of the precession of the equinoxes; Laplace satisfactorily investigated that of the observed slow diminution of the obliquity of the ecliptic, which he proved would oscillate between certain small limits. Can GENERAL DRAYSON show any physical cause or action which will account for his so-called second rotation of the earth round a point six degrees distant from the pole of the ecliptic? This must close my remarks on this subject in 'N. & Q.' W. T. LYNN.

Blackheath.

I may safely leave this subject in the very capable hands of MR. LYNN; but I cannot refrain from suggesting to GENERAL DRAYSON that it would be better for him to send a memoir to the Astronomical Society, or to the Royal Society, who will know how to deal with it, rather than filling the pages of 'N. & Q.' with matter which to those who are not mathematicians is unintelligible, and to those who are is absurd.

J. CARRICK MOORE.

ARCHÆOLOGY OR ARCHAIOLOGY (7th S. x. 3, 114, 170, 238, 377, 453, 513).—I am obliged to L. L. K. for correcting me. It is evident that I ought to have said that I had not met with a diphthong in reading some two thousand rolls, few of which date further back than 1200. That the diphthong might have been in use at an earlier period was an idea that never entered my mind. "We live and learn." HERMENTRUDE.

PORTRAITS OF DOUGLAS JERROLD (7th S. x. 169, 252, 317, 471).—In 'John Leech's Pictures of Life and Character,' published in 1886, in 3 vols., the names of all the persons in the cartoon are given, both performers and company. Performers stand thus, from left to right: Horace Mayhew, Percival Leigh, Richard Doyle, John Leech (under him), Gilbert A'Beckett, Mark Lemon (conductor), Tom Taylor (piano), Thackeray, Douglas Jerrold. The 'cello player is P. Leigh. Twenty-two of the company below are portraits, and their names are given. E. LEATON-BLENKINSOPP.

CHARLES PHILLIPS (7th S. x. 308, 378, 455).—The Matriculation Book of Trinity College, Dublin,

records the entrance as a Pensioner, on November 1, 1802, of Charles Philips, then aged fifteen (the son of William Philips, of co. Sligo, "Publicani"), a Protestant, educated under Mr. Armstrong.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

AMBROSE PHILIPS (7th S. x. 165, 233, 334, 414, 456).—Burns's lines, beginning "Beauteous rosebud, young and gay," addressed to "Miss Cruikshank, a very young lady," appear to have been not imitated from, but modelled on, Philips's "Timely blossom, infant fair." There is little resemblance in the ideas, but the rhythm of the two poems is exactly the same. At all events, considering the subject, the coincidence is curious. Of course I am not suggesting a charge of plagiarism against Burns. I love Burns too much to do that. Besides, there is no plagiarism in the matter.

JONATHAN BOUCHIER.

THE WORKS OF THOMAS TAYLOR, THE PLATONIST (7th S. x. 345).—Neither MR. AXON nor MR. WHEELER mentions a statement I have several times seen made—that Thomas Taylor rendered much assistance to William Bridgman in his translation of the 'Paraphrase on the Nichomachean Ethics of Aristotle,' by Andronicus Rhodius, 1807, 4to. J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

'BLACK EYES': SONNET (BY TENNYSON?) (7th S. x. 188, 333, 471).—Compare also Tom Moore's little poem, beginning :—

The brilliant black eye
May in triumph let fly
All its darts without caring who feels 'em;
But the soft eye of blue,
Though it scatter wounds too,
Is much better pleased when it heals 'em.

The verses, *me judice*, have not much merit. I do not, however, agree with one of the poet's critics—I think Mr. Leslie Stephen—that Moore is a poetaster. Some of his verse is very pretty.

JONATHAN BOUCHIER.

I am indebted to a friend for the following lines from an old album :—

Je n'aime pas trop les grands yeux noirs
Qui fièrement disent, "I will make war,"
Mais j'aime les languissants yeux bleus
Qui tendrement disent, "I will love you."

CELER ET AUDAX.

WORDSWORTH'S SONNET COMPOSED UPON WESTMINSTER BRIDGE, SEPTEMBER 3RD, 1802 (7th S. x. 465).—It is surprising that Wordsworth himself never detected the discrepancy pointed out by ST. SWITHIN. Prof. Knight, in 'Wordsworth's Poetical Works,' ii. 287, thus sets the matter right:—

"The date which Wordsworth gave to this poem on its first publication in 1807, and which he retained in all subsequent editions of his works, is inaccurate. He left London for Dover on his way to Calais on the 30th of July, 1802. The sonnet was written that morning as he travelled towards Dover."

Prof. Knight goes on to give confirmation of his statement by a decisive quotation from Dorothy Wordsworth's diary. THOMAS BAYNE.

Helensburgh, N.B.

PROVERBIAL PHRASES IN BEAUMONT AND FLETCHER (7th S. x. 361, 431).—MR. YARDLEY may not object to know that the proverb "Ill weeds grow apace" was used, though not in the exact form of words, before Shakespeare's time. 'The Proverbs of John Heywood,' 1546, has :—

Ill weede growth fast, Ales: whereby the corn is lorne;
For surely the weede overgroweth the corne.

I quote from Mr. Julian Marshall's reprint. A note gives, "Ewyl weed ys sone y-growe," MS. Harleian, *circa* 1490. Besides the variant from Shakespeare given by your correspondent, there is,—

Small herbs have grace, great weeds do grow apace.
'King Richard III.,' II. iv. 13.

F. C. BIRKBECK TERRY.

Palgrave, Diss.

CURAÇOA OR CURAÇAO (7th S. x. 207, 376, 436).—Perhaps I may be allowed to add to my former note that Peter Heylyn, in the second edition (1657) of his 'Cosmographie' (p. 1091), calls this island Curacaos, and gives no hint as to any change having occurred in its name. The Dutch took it from the Spaniards in 1632.

J. F. MANSERGH.

Liverpool.

CURIOUS MISNOMERS (7th S. x. 424).—The application of the phrase "the land of the leal" to Scotland was primarily an error of Mr. Gladstone's own, and must not be charged to his admirers, except as an instance of that sincerest form of flattery, imitation. I forget when and where Mr. Gladstone so misapplied the term, but it was, I believe, during one of his earlier Midlothian "campaigns." It occasioned at the time a good deal of newspaper correspondence. C. C. B.

MR. BAYNE does not seem to be acquainted with the following lines, to be found in 'Rob Roy,' chapter xxiii. :—

Come open your gates and let me gae free;
I daurna stay longer in bonnie Dundee.

'Rob Roy' seems to have been published in 1817, while the well-known song "The bonnets o' bonnie Dundee" is to be found in 'The Doom of Devorgoil,' which does not appear to have been published till 1830. Mr. Gladstone may well have first met with the expression "Bonnie Dundee" in 'Rob Roy,' where it means the town.

A. W.

When I saw that Mr. Gladstone had spoken of the town of Dundee as "Bonnie Dundee" I

thought, like MR. BAYNE, that Mr. Gladstone's memory had played him false. Had I only remembered 'Old Mortality' I should have seen at once that Mr. Gladstone was correct. "Bonnie Dundee," in Scott's glorious ballad, certainly refers to John Graham of Claverhouse, Viscount Dundee, and "bonnie" he was, if a print of this *beau sabreur* that I have hanging up is authentic. But there is an old Scottish song referring to a "Bonnie Dundee" which as unquestionably means Dundee the city or town as Scott's ballad means Dundee the soldier. The two following lines, quoted by Scott in 'Old Mortality,' chapter ix. (x. in some editions), conclusively prove this :—

> Between Saint Johnstone and Bonny Dundee
> I 'll gar ye be fain to follow me.

Scott also quotes a line of this song in 'Guy Mannering,' chapter xxvi. See also 'N. & Q.,' 1st S. ii. 134, 171. JONATHAN BOUCHIER.

[See Index to Sixth Series, under 'Land of the Leal,' in "Songs and Ballads."]

FRAMEWORK IN A GRAVE (7th S. x. 344, 432).—I do not think that any of the answers to this query quite meet the point. The framework was evidently not a coffin, but a contrivance for preventing the body-snatchers from committing their depredations. The following extract from the *Quarterly Review*, xxiii. (1820), 558, note, seems to furnish a better explanation :—

> "The iron cage, or frame, is a Scotch invention which we have lately seen at Glasgow, where it has been in use between two and three years. A framework of iron rods is fixed in the grave, the rods being as long as the grave is deep. Within this frame the coffin is let down and buried. An iron cover is then placed over the grave and fitted on the top of the rods and securely locked. At the expiration of a month, when no further precaution is needful, the cover is unlocked and the frame drawn out. The price paid for this apparatus is a shilling per day. This invention is not liable to the same objection as the iron coffins, and if it has not already reached London the undertakers may thank us for a useful hint."

I suppose the apparatus answered its purpose, but I do not think that it would have formed any serious impediment in the way of that eminent professor Mr. Jerry Cruncher, whose exploits may be found chronicled in 'A Tale of Two Cities.'

R. B. P.

SURNAME EGERTON (7th S. x. 327, 417).—The two great Cheshire families of Egerton and Cholmondely both descend from one common ancestor, William le Belward, who was Baron of Malpas, under the Norman Earls Palatine of that county. David de Malpas, surnamed Le Clerk, eldest son of William le Belward, was grandfather of David, who assumed the name of Egerton from the lordship of Egerton, in Cheshire, which he had inherited. His descendant in the twelfth degree, Rowland Egerton, of Egerton and Oulton, was created a baronet April 15, 1617, and was ancestor of Sir Philip le Belward Grey-Egerton, the eleventh baronet, and present head of the family.

SYDNEY SCROPE.

Tompkinsville, New York.

The following, which I copied from Harl. MS. 1997, fol. 145, some years since, and have since seen in print (I think in Camden), may be of interest. I should be glad to know whether this "ancient rowle" is still in existence, and also the authority upon which the first William le Belward is said in 'The Norman People and their Descendants' to have been son to Berenger de Todeni :—

> "An ancient rowle of Sir William Brereton of Brereton saith thus :—'Not long after the Conquest William Bellward Lord of the moiety of Malpas had 2 sonnes Dan David of Malpas surnamed le Clerke, and Richard. Dan David had William de Malpas his eldest son, of whom is descended the Lord Delby. His 2nd son was Philip Goch, whose eldest [illegible] name of Egerton, a 3rd son, of Golborne and [illegible] his sons the name of Goodman. Richard, the [illegible] son of William Belward, had 3 sons who took [illegible] names, 1 Thomas de Cotgrave, 2 William de Owerton, Richard de Littler; who had 2 sonnes vizt: 1 [illegible] Clarke, 2 John Richardson. Thus you see great alterations in names, in respect of places as Egerton, Cotgrave, Owerton, of colour as Goch, of quality as Goodman, of stature in Richard Littler, of learning in Le Clarke, and of the Fathers Christian name as Richardson, all descending from William Bellwarde.'"

GEO. RUTTER FLETCHER.

13, Clifford's Inn, E.C.

JOHN SHEEHAN : O'LEARY (7th S. x. 407, 431; xi. 11).—In my query of January 3 I am made to doubt, apparently, that O'Leary wrote "Whiskey, drink divine." I did not say, I am certain, merely that it was "ascribed" to him, as though there were any question of the matter. He undoubtedly wrote it, and not John Sheehan. It is in his volume 'The Tribute,' published anonymously, and given in the British Museum as such. The song appeared in the scurrilous Cork *Freeholder* while Sheehan was in his childhood, assuming that the latter was born in 1813 or 1814. 'The Tribute' was published in Cork in 1833. The mistake of MR. BENTLEY doubtless arose through his seeing the song with Latin translation (to which is appended Sheehan's name) in Dr. Doran's edition of the 'Bentley Ballads,' the original bearing no author's name. D. J. O.

I can testify that Daniel O'Connell, the Catholic Emancipator—with whose family I am connected, and about whom I have written more than one—was not related to William John O'Connell, who sat for the portrait of Capt. Costigan in 'Pendennis.' William John O'Connell was the son of a respectable apothecary in Kilmallock, co. Limerick. The Liberator's family hailed from Kerry.

W. J. FITZ PATRICK.

MR. SILLARD is quite correct, and John O'Leary was the author of "Whiskey, d

What I should have said was that John was the author of the Latin rendering of ous song, beginning,—

Vitæ Ros divine !
Vinum quis laudaret
Te præsente—quis
Palmam Vino daret ?

GEORGE BENTLEY.

Slough.

SCROPE's statement that William John ll, who stood for Tom Costigan, was a f the "Liberator," is incorrect. William Connell, known to his countrymen by the e of "Lord Kilmallock," was the illegiti- n of an O'Connell of Kilmallock, co. . Charles O'Connell, brother of "Lord k's" father, married a sister of General ice O'Connell, who was a distant cousin Liberator." Thus, and thus alone, were nnells of Kilmallock connected with the ls of Darrinane. ROSS O'CONNELL. Club, W.C.

CROPE says that "Ingoldsby" Barham was of St. Paul's. He was a Minor Canon, but Canon. T. ADOLPHUS TROLLOPE.

7th S. x. 46, 133, 195).—The following may be added to those already given :—

he acts more keenly at his Vittles,
-rt the Toper, who 's a *Dab* at Skittles.
'Vade Mecum for Malt-worms,' *circa* 1720, part ii. p. 29.

d recalls to mind Sir G. O. Trevelyan's Horace at Athens':—

this is Balbus, cleverest of *dabs*
losing pewters and at catching crabs.

F. C. BIRKBECK TERRY.

HET (7th S. x. 507).—It is difficult to under what circumstances a grindstone ire whetting, and how it was done. What would want would be to have his mill- sed. Particulars of this process are given chnical dictionaries. L. L. K.

ly when applied to a mill-stone that this is correct. The surface of a mill-stone rooves, the edges of which must be kept occasional dressing with a pick. This is termed in Dutch "billen den molen- n Latin, as rendered by Kilian, "acuere molarem" (literally, to whet the mill- apidis molaris sulcos excudendo exaspe- H. WEDGWOOD.

r Street.

g a grindstone is synonymous with it. Both upper and lower millstones rinding surfaces are grooved, or corru- it were not so the corn would be mashed pulverized. The wear upon the stones at the grooves require to be deepened and sharpened about every ten days. A flour mill in Birmingham occupies three men exclusively in "sharpening" the stones. ION.

Birmingham.

The grindstone mentioned in Costello's 'Tour' is apparently a stone for grinding grain, *i.e.* a millstone, and not for grinding tools. What is meant by "whetting" the stone is no doubt the recutting of the radial grooves on the face of the stone when obliterated by wear—a process usually called dressing the stone. W. D. GAINSFORD.

The term was used to describe a light luncheon formerly given by the mayors here after church, the officer (sergeant at mace) going to the houses of corporators early in the morning, and saying, "Mr. Mayor gives a whet to-day after church, when he hopes you will attend." Was this to sharpen the aldermen's appetites for their dinners ?

F. DANBY PALMER.

Yarmouth.

JOHN CHAMBERLAYNE (7th S. x. 387, 474).—The Chamberlaynes were an Oxfordshire family, belonging to Shirborn Castle. At the Reformation period they acquired much property. One of the family was Governor of the Channel Isles, and I fancy the oldest branch of the family was thus removed to Guernsey. I can give one or two notes about the Chamberlaynes *temp.* Henry VIII.

E. E. THOYTS.

WROTH FAMILY (ESSEX) (7th S. x. 487).—I am afraid that, unless he have other corroborative testimony within his reach, W. C. W. will find the different members of the Wroth family who bore the name of John a little difficult of identification. This name and that of Henry occur frequently in the pedigree. Sir Robert Wroth, of Loughton, Knt., in his will, dated March 2, 1613/14, constitutes his uncle John Wroth, of Petherton Park, co. Somerset, his brother John Wroth, Esq., and his cousin John Wroth, of London, Gent., the three trustees of his will. Here we have three of the name at once in close contemporaneous relationship.

The will of Sir Robert Wroth was proved June 3, 1614. He had surviving brothers named John and Henry, who were still in their minority at the end of the year 1605, as we learn from the will of their father, Sir Robert Wroth the elder, Knt., of Durants, or Durance, Enfield. It is possible they were the John and Henry of query 2.

Henry, the second son of the younger Sir Robert, afterwards Sir Henry Wroth, distinguished on the royal side during the Civil War, married Anne, daughter of William, Lord Maynard. His daughter Jane married William Henry de Zulestein, created May 10, 1695, Baron Enfield, Viscount Tunbridge, and Earl of Rochford. Elizabeth, another daughter of Lord Maynard, married John Wroth, Esq., of

Loughton Hall, and left a daughter Anne, who married, secondly, George Howard, afterwards Earl of Suffolk, and was buried at Enfield July 28, 1710.

Unfortunately, I have not at hand at this moment other notes in my possession relating to this family; but I would refer W. C. W. to Robinson's 'History of Enfield'; Lysons's 'Environs of London,' ii. 316, 317; and Clutterbuck's 'Herts,' vol. iii. (pedigree of Maynard). FRED. CHAS. CASS.

Monken Hadley Rectory.

1. John Wroth was a son of Sir Robert Wroth, of Durance, Knt., by Susan, daughter and heiress of Francis Stonard, of Loughton. He married Maud, daughter of Richard Lewellin, widow of Gregory Leonard (or Lennard), and by her had issue (Wright's 'Essex,' vol. ii. p. 385; see also Morant's 'Essex,' under "Loughton"). He was buried at Enfield 1640 (Enfield parish register).

2. John Wroth, of Loughton. He may have been the son of the above, mentioned by Robinson ('History of Enfield,' vol. i. p. 147).

4. John Wroth, son of Henry, perhaps was a grandson of Sir Henry, but it is not at all clear—in fact, the pedigree and account of the family in the above-named works do not agree in many places. Robinson refers to the pedigree of the Wroths, Harl. MSS., and though it is imperfect, still it might be worth consulting. What is W. C. W.'s authority for saying that the first John Wroth about whom he inquires "divorced his first wife"? H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

ROBERT HOLMES (7th S. x. 188).—Robert Holmes was probably a son of Sir Robert Holmes, who was Governor of the Isle of Wight from 1667 to 1692. This Sir Robert Holmes was an Irish soldier of fortune, born at Mallow, co. Cork, who, after the Restoration, became a naval officer, and attained an evil repute as the "cursed beginner of the two Dutch wars." Some further interesting particulars respecting him and his descendants, as also the curious story of his statue in the church at Yarmouth, I.W., will be found in 'A Guide to the Isle of Wight,' by the Rev. E. Venables (London, E. Stanford, 1860), at which date the then representative of the family was the Hon. Mrs. A. Court Holmes, of Westover, daughter of Sir Leonard Worsley Holmes, in whom the baronetcy became extinct. Several representatives of the Holmes family of Mallow are, I believe, still living, one of whom, a Mr. Robert Holmes, resided till of late at Queenstown, co. Cork.

JAS. COLEMAN.

Southampton.

JOHN WESLEY (7th S. x. 467; xi. 11).—Cannot John Wesley's title for orders be ascertained from the bishop's registry? He was ordained deacon by Bishop Potter, of Oxford, September 19, 1725 (Chalmers's 'Biographical Dictionary'). I may remind MR. OVERTON that by Canon 33 the title of a Fellowship includes the right to such. Possibly, as Wesley was elected Fellow March 17, 1726 (Chalmers), he may when ordained have been a Probationer-Fellow. Or there is yet another possibility—that the bishop himself may have undertaken to provide a title. This too is allowed by the Canon.

A further question occurs. Wesley was born June 17, 1703 (Chalmers). He was, then, under age when ordained, and search ought to be made for the faculty which should have been granted him. It is true that Chalmers adds to his date the letters "O.S."; but since the date is not between January 1 and March 25, the question of style cannot here apply to the year.

C. F. S. WARREN, M.A.

Longford, Coventry.

In Mr. Tyerman's admirable 'Life of Wesley' the date of his ordination is given as September 19, 1725, when, by the way, he was under twenty-three years of age. Nothing is said there as to any "title"; but it is stated that his father "wrote to the Bishop of Lincoln in his favour" shortly before the ordination. In August, 1727, Wesley became curate of Epworth and Wroote. On September 22, 1728, he was ordained priest at Oxford by Bishop Potter.

EDWARD H. MARSHALL, M.A.

Hastings.

OLD CHRISTMAS DAY (7th S. x. 483).—See Burns's poem 'Halloween.' W. C. B.

BATTLE OF THE BOYNE (7th S. x. 149, 229, 292, 454).—In my possession is a fine engraving of this battle, measuring 24 in. by 16 in., in which the figures are very well executed, but the horses are rather stiff and woodenish in the joints, not at all such as Sir Edwin Landseer would have painted. The prominent figure is that of William III., sword in hand and wearing a steel cuirass, who is riding through the river, and in the foreground several officers are carrying the Duke of Schomberg, who has just received his mortal wound. Underneath is inscribed:—

"To his Royal Highness George Prince of Wales. This Plate engraved from the original Picture of the Battle of the Boyne, in the Collection of the Right Honble the Lord Grosvenor | Is by permission most humbly dedicated by his Royal Highness's most faithful obedient Servants Benj° West & John Hall. | Published as the Act directs, 18 Oct' 1781, by B. West, J. Hall, & J. Woollett. London."

Immediately below the engraving is on one side "Painted by B. West Historical Painter to his Majesty," and on the other side, "Engraved by John Hall." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MEN OF MARSHAM (7th S. x. 189, 357, 454, 518).—Surely the term "Mareham" in the Lincolnshire names "Mareham-le-Fen" and "Mareham-on-the-Hill" is but "Mere-ham," and has no reference to marsh. Every Lincolnshire man knows that "marsh" and "fen" are antithetical expressions—the former denoting a salt-water swamp, as opposed to a fen, or fresh-water swamp. So that the term "Marsh-on-the-Fen" would be even more paradoxical than "Marsh-on-the-Hill." A mere or pond would occur as readily on the hill as near to the fen. The village of Mareham-le-Fen is not actually in the fen, only near it.

W. D. GAINSFORD.

HOXTON, CO. MIDDLESEX (7th S. x. 405).—Though, as I shall show, the extract from the Commons' Journal does not throw new light upon the origin of this name, it is valuable as an addition to the history of another manor in the same county. Hoxton was in 1352–53 considered to be within the parish of Hackney, when John Asphale leased his manor of Hoggeston in Hackney to Thomas Harwold (Cl. 26 Edward III., m. 21—23 *d*). In 1485, after the death of John Philpot, it was called "Manorium de Hoggesdon" (Inquisition post mort. 2 Richard III., No. 26 *a*). *Vide* Robinson's 'History of Hackney,' vol. i. pp. 154 and 321–2. In Henry VIII.'s time the name had become Hogsden, and it was so called by Ben Jonson and other writers (see 'The Northern Heights of London,' p. 450 and p. 456). These are all examples before 1641.

"The manor of Hogston, *alias* Hedgstowne," is evidently that of the manor of Heggeton or Hegeston (now called Headstone), which, according to Lysons (Harrow-on-the-Hill, vol. ii. p. 565), "was aliened by Dudley, Lord North, anno 1630, to Simon Rewse." We now discover from the Commons' Journal that Rewse or Rowse held the property till about 1641. Lysons was unaware of this fact, for he continues: "I can learn nothing farther relating to this estate"—that is, after Rewse came into possession—"than that it is now [1795] the property of John Asgill Bucknall, Esq., whose ancestor, Sir William Bucknall, purchased it towards the close of the last century."

The mansion belonging to this estate was formerly the occasional residence of the Archbishops of Canterbury—Arundell dates from Hegeston, anno 1407—and except in this Bill of 1641 I have never known the property to be called Hogston.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

STATUTE LAW (7th S. x. 409).—Under this title may be noted an omission in the octavo edition of the Statutes for 1890, "published by authority." At the foot of p. 406 (in the schedule to the Statute Law Revision [No. 2] Act, 1890, 53 & 54 Vict., c. 51) is a provision for the repeal of statute "5 & 6 Will. IV., c. 64..... In part, namely, Section 4, to 'this Act,' and the words 'for the time being or any three or more of them,'* and from 'or to any lectures' to the end of the section." The words after the asterisk refer to section 4 of c. 65 of the same statute, the "Abernethy Act," as it used, I believe, to be called.

Q. V.

"BUT AND BEN" (7th S. viii. 425, 515; ix. 57, 95, 155, 198).—Barbour, in one of his legends (see 'Legendensammlung,' ed. by Horstmann, 1881, vol. i. p. 87), uses this phrase,

> Forthi the tempil of syk mene
> Wes fillit ful, but and bene.

I hazard an opinion which perhaps differs from some before expressed. I believe that in "but and ben" we have a perfect parallel in sense and etymology with the words "without and within." The only difference is that the one pair is formed by the particle *be* (as in *before*, *behind*, *beside*), and the other by *with*—prefixed, in each case, to *out* and *in*. Barbour himself ('Legenden.,' i. 150) splits up *bene* in the line—

> That ar sa fule be-Ine and owt.

He does the same with *but* in the same work (ii. 25), where the phrase "beuth the tone" means outside the town. Langland ('Creed,' line 1298 in Wright's edition) has *beouten* in the sense of "without," used as a preposition. That *but*, preposition, conjunction, and adverb, is the same word is, I suppose, certain. *Binnan* (*be-innan*, Morris's 'Accidence,' 1883, p. 197), *be-ine*, *bene*, *ben*; *beouten*, *buton* (*bi-utan*, Morris, p. 81, *be-ute*), *beuth*, *bute*, *but*. These seem to be perfectly clear historic stages of "but and ben," "without and within." As to the modern and early meaning in Scotland, I am, as a matter of course, at one with MR. BAYNE.

GEO. NEILSON.

THE THREE GREAT SUBJECTS (7th S. x. 487).—The two lines—

> Ne sont que trois matières à nul home entendan
> De France, de Bretaigne, et de Rome la grant

are taken from 'Guiteclin de Sassaigne; ou, Chanson des Saxons,' the chief work of Jean Bodel, a French *trouvère* of the thirteenth century. The subject of this *chanson de geste* is the war of Charlemagne and Witikind (Guiteclin), who rebelled against the great emperor after the rout of Roncevaux. An edition of the work was given by Francisque Michel, Paris, 1839, 2 vols. 12mo.

DNARGEL.

The two lines quoted by Littré are taken from the old French poem, 'La Chanson des Saxons,' par Jean Bodel, ed. Francisque Michel, 2 vols. 8vo. Paris, 1839, which belongs to the collection of "Romans des Douze Pairs de France." It deals with Widukind and the war he waged against Charlemagne. Though the poem does not begin

with these lines, yet they are found in the sixth and seventh verses of the introduction.

H. Krebs.

Oxford.

Sir Thomas Joshua Platt (7th S. x. 507), born 1790, was son of Thomas Platt, a London solicitor. He was educated at Harrow and Trinity College, Cambridge. He took his B.A. degree with honours in 1810, and proceeded to his M.A. in 1814. In the year 1816 he was called to the Bar as a member of the Inner Temple. He joined the home circuit, and ultimately acquired a considerable practice. He took silk in 1835, and ten years later, January, 1845, he was raised to the Bench as one of the Barons of the Exchequer, which position he retained until November, 1856, when in consequence of ill-health he retired. He survived his retirement twelve years, dying on February 10, 1862.

Serjeant Ballantine was in the chambers of Platt for the period of three months or thereabouts. Ballantine, in his 'Experiences,' describes Platt as

"worthy of a place in any legal records. Well educated, but with no commanding talent, with no pretence to eloquence, and starting from a comparatively humble position, by industry and perseverance, and most upright and honorable conduct, he achieved the high position I have mentioned, with the respect of the public and the profession. And yet strange to say he violated the obvious intention of nature, and, like Liston, the comedian, who imagined himself to have been intended for tragedy, although essentially comic in the form and expression of his features.....with a face that seemed made to create laughter, would plant upon it the most lugubrious of looks. 'Pray,' said Lord Lyndhurst to him one day, 'spare us that wife and twelve children face.' Nevertheless his appeals to common juries were very effective. The following climax, which I remember, greatly increased the damages awarded to a young lady for whom he was counsel: 'And, gentlemen, this serpent in human shape stole the virgin heart of my unfortunate client whilst she was returning from confirmation.'"

T. W. Tempany.

Richmond, Surrey.

Sir Thomas Joshua Platt died in Portland Place, London, on February 10, 1862, in the seventy-third year of his age. He was the son of Thomas Platt, a solicitor, who held the office of principal clerk to Lords Mansfield, Kenyon, and Ellenborough, Chief Justices of the King's Bench. Some of his descendants, I believe, reside at Uplyme, Devonshire, close to Lyme Regis.

G. F. R. B.

The father of Sir T. J. Platt was Thomas Platt, of Brunswick Square, an attorney and solicitor, and chamber clerk under Chief Justices Mansfield, Kenyon, and Ellenborough. A full account of Mr. Platt will be found in the *Times*, Wednesday, October 19, 1842. The late Mr. William Platt, a frequent contributor to 'N. & Q.,' was the youngest brother of the judge. Sir T. J. Platt had a large family, and many of his issue are now living. If Mr. Cosmo du Plat likes to communicate with me, I shall be happy to give him any information in my power about this family or others of the same name.

Hugh E. P. Platt.

18, Kensington Court Place, W.

The late Mr. Baron Platt's family were, I believe, chiefly connected with the law. In my younger days I was frequently at Hertford during the assizes, on occasions when my father was on the Grand Jury, and have a distinct recollection of cases there in which Platt and Thesiger (afterwards Lord Chelmsford) were engaged on opposite sides. It happened to me afterwards, upon leaving Oxford, to read in the chambers of a relative of Baron Platt, and if Mr. Du Plat will favour me with his address, I will answer his question further.

Fred. Chas. Cox.

Monken Hadley Rectory.

Dr. Sharpe's 'Calendar of Wills' (7th S. xi. 39).—Your review of this book makes one's mind's mouth water. But, alas! how is the appetite to be gratified? Are the outside public to be allowed to possess these privately-printed volumes on any terms of £. s. d., supplemented by good behaviour?

Hermentrude.

[Apply at the Town Clerk's Office, Guildhall.]

Shelp (7th S. xi. 7).—May not this be *shallop*?

E. Leaton-Blenkinsopp.

Origin of the Place-name Ashstead (7th S. x. 424, 495).—The conflict of ash *versus* oak seems likely to end in this case, as it often does in nature, in the triumph of the former. The "Deus" has intervened in the person of the learned Prof. Skeat, but the "nodus" is by no means solved. The balance of evidence appears to me to be largely in favour of the ash. In the first place, there is the present spelling, which goes for something; and, secondly, the fact that the nature of the soil is much more favourable to the growth of the ash than of the oak, which goes for more. A natural feature is mostly a safe guide in determining place-names. The oak may be abundant, as Mr. Lyne states, but it has been for the most part planted, as in the park, and the return in Domesday of "seven 'lean' hogs" is evidence conclusive of no extensive oak forest or abundance of pannage. In Domesday Survey it is merely "Stede," so that decides nothing. It is true that in a writ of Quo Warranto, 1279, it is called "Akestede"; but in deeds of 1386, 1453, and onwards from that time until the present day, the place has been always written Ashtede or Ashstead.

There is an undoubted Ac-stede in Surrey, miles south of Croydon—the Acustyde of Anglo-Saxon charters, Domesday Acstede, subsequently Okested, now Oxted. To the present day the growth of oaks is abundant, and the sta

ment of Domesday Survey that "the wood yields a hundred 'fat' hogs" points to an oak wood of great size.

It is very unlikely that Acstedeleah in Kemble's index has anything to do with Ashstead, the suffix *ley* occurring very rarely in the Hill or Down district (I can only recall Hedley, near Epsom, and Farley, near Croydon). If not referable to Oxted, it is far more probable that it may be identified with Ockley, a village in the Weald to the south of Dorking, not mentioned in Domesday, but lying on the Stane Street, and traditionally the site of a battle between King Alfred and the Danes. The "leys," as we should naturally expect, are abundant in the wealden district. G. L. G.

AUTHORS OF QUOTATIONS WANTED (7th S. x. 508).—

Not a plant, a leaf, a blossom, but contains, &c.
See Hurdis, 'The Village Curate,' p. 33, 1810.
W. R. MORFILL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Strife of Love in a Dream: being the Elizabethan Version of the First Book of the Hypnerotomachia of Francesco Colonna. A New Edition, by Andrew Lang. (Nutt.)

ONE more work of extreme curiosity and rarity has been added to the fascinating "Tudor Library" of Mr. David Nutt, who now divides with Mr. Nimmo the credit of publishing the books most rejoicing to the soul of the bibliophile. Of the 'Hypnerotomachia' of Colonna no full translation has been made, and none, Mr. Lang thinks, will be seen. In this unimportant matter we are scarcely in accord with him. Many French translations have been made, and two translations or adaptations have appeared during the present century. Both these are before us, and neither is unreadable. Except that it is printed with the perfection of an Elzevir by Didot l'ainé, An XIII.=MDCCCIV., the traduction [très] libre of J. G. Legrand has little to recommend it. It is, however, readable, and not wholly unattractive. M. Claudius Popelin, meanwhile, issued in 1880, through Isidore Lisieux, and at a costly rate (150 fr.), what claims to be the first complete translation. This is accompanied by prefatory matter, exhaustive concerning the author, scope, sources, and method of the book, and by reproductions of the Renaissance designs which have secured for the original edition of 1499, one of the rarest and costliest of Aldine publications, its marvellous popularity among artists.

Into the merits of the original there is little temptation to enter. A copy of the Aldine edition sold in June, 1888, at the Turner sale, for 137*l*. Those who know the book know all about it, and those who do not will scarcely claim to be bibliophiles. Its praises have been warmly sung; it is credited with having revived certain branches of artistic study; its remarkable designs have been attributed to a dozen eminent artists; and its story has been charged with all kinds of mystical import, and has even been supposed to hide in some undecipherable manner the secret of the philosopher's stone. As a mixture of realism and mysticism, of quaint and untrustworthy information and wild and erotic imaginings, it stands almost alone. Its form of a vision is, as the student of literature knows, familiar at its epoch, and its keen and sensual delight in art is also not unknown. In this last respect it reminds us of the passion for learning which characterized Renaissance times. Mr. Lang's description of the author may perhaps be held to indicate the truth: "He is a Christian monk, vowed to poverty and chastity, and nothing is dear to him but heathenism and luxury in all its forms."

From the English translation of one of the two books the realism of the worship of luxury does not disappear. On the strength of the dedication, which is signed "R. D.," Mr. Douce conjectured that the translator may have been Robert Dallyngton, who translated the 'Mirrour of Mirth' from the French of Bonaventure des Periers, 1583. As Des Periers himself—though at a subsequent date, so far as is known—dealt with the 'Hypnerotomachia,' this seems plausible. R. D. has, however, enriched his work with language at which Lyly might shudder. Never were seen words such as those with which his book teems, and if, as is probably the case, Dr. Murray's readers have not seen his translation, a supplement to the 'Dictionary' must almost be required. "Incalcerate," "hemicirculately enstrophiated," "mettaline gates," "cantionell verse," "poyterelles of gold," "prependent points," "champhered," "nextnillies," "solaciously," "pampynulated," "splendycant"—with such philological gems the work is studded. In spite of its marvellous style, it may be read, although Mr. Lang seems scarcely to think so. Its *naïveté*, to use a word we confess to be euphemistic, will recommend it to some readers, though its quaintness and curiosity will perhaps be its chief recommendation. The reprint is exact, with the exception of substituting the short for the long *s*, and a certain number of beautiful designs from the original for the wretched plates of the translation. Mr. Lang's prefatory matter, there is no need to say, is graceful, vivacious, and spirited. Not the least interesting portion is his confession how, after coming on a copy of the original, which is one of the scarcest of English books, he changed it, on account of some imperfection, for a volume by comparison commonplace. Mr. Nutt's handsome edition is limited to five hundred copies.

English Constitutional History from the Teutonic Conquest to the Present Time. By T. P. Taswell-Langmead, B.C.L. Fourth Edition. Revised, with Notes and Appendices, by C. H. E. Carmichael, M.A. (Stevens & Haynes.)

THE value of this text-book to the student of English history has been proved by the widespread and increasing use which is made of it in universities and colleges throughout our colonies, and in the United States, as well as in the old country. It deals, indeed, with many subjects on which we are ourselves constantly addressed by readers, and many a query would be rendered unnecessary by a reference to the work before us. On the other hand, our own contributors, it may be seen, have from time to time afforded the present editor matter for discussion in his notes to the new edition. This fact is one which we are glad to notice, as it shows that we are fulfilling one at least of our many purposes, that of arousing discussion in the world of letters. We are also pleased to find that several of our contributors are specially named, either for their articles in our pages or for works separately published. In the present edition Mr. Carmichael has added largely to his appendices, and has treated many questions of interest alike to the mother country and to her offspring in the colonies and United States. From the *Western Law Times* of Manitoba and from the account of 'The Two Hundred and Fiftieth Anniversary of the First Constitution of Connecticut,'

printed by the Connecticut Historical Society, no less than from the *Genealogist* and 'N. & Q.,' from 'Domesday Studies,' from the *Journal* of the Royal Society of Antiquaries of Ireland, and from the 'Exchequer Rolls of Scotland,' materials have been drawn for notes and appendices which cannot fail to add to the usefulness of the fourth edition of this well-known book. The terseness and clearness of style which distinguished the late Prof. Taswell-Langmead, taken in connexion with the varied sources from which his text has been illustrated and brought well down to date by his old Oxford friend, who edits the work, render Taswell-Langmead's 'English Constitutional History' one of the best text-books on the important subject with which it deals.

De Quincey's Collected Writings. By David Masson. Vol. XIV. (A. & C. Black.)

This handy, convenient, and in every way enjoyable edition of De Quincey is now completed, and within the reach of students, to whom it will be welcome. It consists of 'Miscellanies,' and an excellent index by Mr. Wheatley, F.S.A. More than one of the works comprised in the former portion is now reprinted for the first time. Mr. Masson still supplies his elucidatory and important introduction, and furnishes notes of no less value. We congratulate him upon the completion of what has obviously been a pleasing labour, and recommend this edition of a man who, without writing anything that can well be called a book, has taken at an early date rank as a classic.

An Introduction to Dynamics, including Kinematics, Kinetics, and Statics. With Numerous Examples. By Charles V. Burton, D.Sc. (Longmans & Co.)

The study of the laws of the action of forces tending to produce motion, whether unrestrained so that motion actually ensues, or so counteracted by other forces that motion is prevented, was formerly called mechanics, a word of similar origin to machinery or the contrivances used in producing or counteracting such effects; and it was divided into statics, which considered balanced forces, and dynamics, which treated of motion produced by force. But of late years it has been recognized that the term dynamics is the fittest to express the whole science, and this nomenclature is adopted in the excellent little elementary manual for students before us, than which we know no better guide to the first principles of the subject. It is to be noted that the distinction between kinematics and kinetics is that the former is the science of motion apart from any conception of matter or force, dealing only with those relations which can be established by geometrical reasoning. Dr. Burton gives a chapter on the trigonometry of one angle for the benefit of students who have no previous knowledge of that subject, and to each chapter is appended a selection of examples for exercise, taken chiefly from the London University examination papers.

Theory of Physics. A Rectification of the Theories of Molar Mechanics, Heat, Chemistry, Sound, Light, and Electricity. By Camilo Calleja, M.D. (Kegan Paul & Co.)

The title conveys a hint that the scope of this work is large and destructive as well as constructive. To the imponderable substance (usually called luminiferous ether) diffused, so far as human knowledge goes, through all space, Dr. Calleja gives the name of progene; and by the motions, progressive and circulatory, of (not in or through) this medium, he proposes to explain all action, molar and molecular, of every kind, in the material universe. He rejects the undulatory theory of light (established by the labours of Young, Fresnel, and their successors), and the "aërial flow of sound," and modestly states that "there is no doubt that the cause of the elliptical revolution of the earth is the evolution of vegetable life." (What of the revolution of the moon?) Beyond our atmosphere he conceives that progene exists alone, and that light is propagated through it instantaneously, so that astronomers are utterly in error when they speak of the time occupied by waves of light in reaching our eyes from the stars. We can promise readers some amusement from a perusal of this work, which is the precursor, and is to form a part, of a larger one on 'Universal Physiology'; but we must leave it to themselves whether they will accept the author's views.

We read with much regret of the death of an old correspondent of 'N. & Q.' in Mr. Thomas Kerslake, well known as an antiquary, and at one time as a bookseller. Mr. Kerslake, who died at Clevedon, in his seventy-ninth year, began business in Bristol so early as 1828. He had a great knowledge of early English literature, and a collection of his catalogues would now have genuine value. In some of these the books were so rare and so moderate in price that something was said about the whole being fanciful, and constituting an attempt to make game of collectors. Being fortunate enough to have obtained every book ordered from one of the most surprising of these, we can speak for the *bona fides* of the whole. At a distance of thirty-five years it is difficult to remember all the books thus obtained. A noble copy of Wither's 'Juvenilia' for 16*s.* and Mrs. Behn's plays for 12*s.* were two of the items. Until quite recently Mr. Kerslake kept up his contributions to our columns.

The edition of 'The Collected Sermons of Thomas Fuller,' which the late Mr. Eglington Bailey began, has been completed by Mr. W. E. Axon. It will fill two volumes and will be published by subscription. The volumes comprise 'Prayer before Sermon,' from the exceedingly rare edition of 'Pulpit Sparks,' 1659; thirty separate sermons; six larger treatises; some fragmentary passages from unpublished sermons; and a short tract on the history of the Jews, written as an appendix to Howel's translation of Josephus ben Gorion. The sermons are arranged chronologically.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Investigator ("Pseudonym of 'Gammer Gurton' in 'Arundines Cami'").—'Gammer Gurton' is the name of a play by Bishop Still, which was long held to be the first comedy in the English language.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 24, 1891.

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LETTER OF HARRIET MARTINEAU.

I enclose a copy of a letter, written early in the forties by Miss Martineau when she was staying at Tynemouth. It is addressed to an old friend, who has gone to her rest within the last few months at the ripe age of ninety-four:—

Tynemouth, Tuesday.

DEAR MISS ——,—I return all the books to your house,—you not being there to receive them I suppose. 'Dona Olimpia' does not take. I gave it up, after an hour's reading. Far different is the other. P. Gurney's Memoir and Diary kept me up far too late, for two nights. I am bound to say, however, that the interest was not a pleasureable one, after the first half volume. As a whole, the book has grieved & shocked me. The more my interest in the Friends & in the Gurneys, the more sad is this record to me. This sweet creature had probably an intellect & powers of every kind whereby her Maker might have been glorified in a healthy, cheerful, natural life. But, from the snares into wh she was led, how different was her existence! Religion being made by her an exclusive *pursuit*, instead of the *temper* of a more natural life, perverted all her views, & extinguished some of her finest powers. The superstition wh debased the whole, I attribute much to her being a Friend. I agree with the Friends in some of their distinguishing principles,—the freedom of the gospel ministry,—Peace & abstinence from (so called) Ordinances; but I think their worship of the *letter* of the Scriptures a mischief wh goes far to neutralize their good; & almost as bad is their application of the doctrine we all hold about Divine Influences. All my life I have lamented, while hearing the Gurneys speak in Meeting & at funerals, & while reading J. J. G.'s books, the *extinction of their intellects* in regard to religious subjects, by their worship of the *letter* of the records of the gospel. Such minds as theirs are reduced to stringing together texts, & that, not according to their natural & rational connexion, but by fanciful relations of tropes & figures, wh will not bear the test of so much as another person's mind. What is this diary of Priscilla's but a large accumulation of two materials—of tropes wh are dreadful trifling in the presence of our solid & serious Xn interests, & of records of afflicting sufferings, such as our Father surely never appointed to us, but wh are the necessary results of an artificial state of mind, & of an unnatural mode of life. The great sin & misery of this age,—the tendency to self-consciousness—is aggravated by such errors as poor P. G.'s to an extent wh makes us speculate as to whether the best meaning people of our time are not doing as much to the dishonour of God & the injury of society as some who are careless of divine things. To my eye, the whole course of a superstition like P. G.'s is marked by God's displeasure—in the narrowness of mind caused in the disciples of such a teacher—in her own grievous & unauthorized conflicts,—in the wear & tear of body & mind endured by such,—& in the reaction, whereby fatal carelessness & laxity are caused in those who see that the superstition is wrong, & attribute the wrong to religion itself. If poor P. G. could have met, early, with some religious guide who wd have shown her that the snare of the religions of this time is too much introspection, & who wd have employed her sensibility on something else than her spiritual state,—diverting her attention, as much as possible, from frames & feelings, she might now have been blessing the world in an active, cheerful, self-forgetting benevolence, animating to similar purposes the minds she inoculated with a pernicious & selfish superstition,—yes, selfish,—for this watching over one's spiritual enjoyments & depression *is* selfish, though its objects are more refined than the pursuit of external indulgences. Here comes in the inestimable, immortal anecdote about Wilberforce & Clarkson,—the little story that will never be lost, & wh is, to me, the most pregnant anecdote I ever read or heard of.

I am well aware (for nobody has read more religious biographies) that the Diary is not to be taken as any fair representation of the individual as in the view of others, & I can make allowance for the natural—the inevitable danger of a diary becoming a mere record of frames & feelings. I myself have had to take warning as to this. Once I had to restrict my own Journal to the recording of facts & ideas unconnected with myself; & again, since I have been ill, to discontinue my diary,—finding the tendency so irresistible to set down, what was uppermost at the time, my own state of mind & varying feelings. I can thus make allowance for any error of the kind arising from anxiety to be & grow good; but I regard this as a snare,—a very pernicious temptation, & never did I meet with a stronger confirmation than in P. G.'s case. I may add that to me a very strong commentary is added in my knowledge of the Gurneys, & my friendship with some of the Norwich Friends,—in the striking contrast between the liberality & good sense of the Gurneys as to all affairs not immediately connected with religion, & their narrowness, superstition, & pernicious exclusiveness & asceticism within their religious pale, whereby, to my knowledge, they cast great discredit on the religion wh they misrepresent. Here is a long sermon, wh may be unwelcome to you. But my heart is moved & grieved by this sad story,—this record of a great & awful mistake, involving loss of life & peace instead of that maintenance & increase of

both wh are the blessed purposes & results of our Christianity. I am most truly yours,

H. MARTINEAU.

ROBT. BLAIR.

NAMES OF OXEN AND COWS.

In 'N. & Q.,' 7th S. vi. 144, 269, 374, 462, we contributed certain names of dogs which we had come upon in our reading. Others correspondents added to our catalogue, so that the whole, if reduced to alphabetical order, will be useful to those who care for animals not for their utility, but for the effect they have on the imagination. Almost every dog has a name. It is only a few highly favoured cows and oxen which are so distinguished. We have avoided the fancy names in the herd-book, but have given such others as we have found. Where a date only occurs the authority is Southey's 'Commonplace Book,' iv. 388 :—

A One, 1809.
Bee, 1809.
Ben Brace. Hannay's 'Life of Captain Marryat,' p. 140.
Broad Cut, 1809
Browney, 1809.
Browning. Will of Robert Todd, of Bicker, Lincolnshire, 1546.
Bryde. Will of William Walker, of Saxby, Lincolnshire, 1551.
Cherrie, Cherye. Will of Robert Todd, of Bicker, Lincolnshire, 1546, and Thomas Cooke, of Whaplode, Lincolnshire, 1585.
Colly. Somersetshire Archæological Society, 1884. 155.
Cot Lass, 1809.
Curl Pate, 1809.
Curly, 1809.
Daisy, 1809.
Darlinge. Will of Clement Codd, of Hemswell, 1546.
Doctress, 1809.
Dovebard. Will of Robert Todd, of Bicker, Lincolnshire, 1546.
Early, 1809.
Earnest, 1809.
Fancy, 1809.
Fill Bowl, 1809.
Fill pan, 1809.
Firbrina, 1809.
Flecke. Will of Robert Todd, of Bicker, Lincolnshire, 1546.
Furba, 1809.
Furbrella, 1809.
Fyll Kytt. Will of William Walker, of Saxby, Lincolnshire, 1551.
Guyless, 1809.
Harte. Somersetshire Archæological Society, 1884, p. 155.
Hawke. *Ibid.*
Helen, 1809.
Jesebel, 1809.
Judith, 1809.
K. Wouski, 1809.
Liveley, modern. Lower's 'Patronymica Britannica,' p. 260.
Long Legs. Will of Thomas Cooke, of Whaplode, Lincolnshire, 1585.
Lovely Lass, 1809.
M. Broadface, 1809.
Miss Rey, 1809.
Myrke. Will of Clement Codd, of Hemswell, 1546.
Nann. Somersetshire Archæological Society, 1884, p. 155.
Peart, modern. Lower's 'Patronymica Britannica,' p. 260.
Pretty, 1809.
Rosalina, 1809.
Rosamund, 1809.
Rose, 1809.
Roseberry, 1809.
Rosebud, 1809.
Rosella, 1809.
Rosely, 1809.
Rurorea, 1809.
Second, 1809.
Secunda, 1809.
Sexta, 1809.
Shakespere, 1793.
Sherkle. Will of Thomas Cooke, of Whaplode, Lincolnshire, 1585.
Standfast, 1809.
Starre. Somersetshire Archæological Society, 1884, p. 155.
Swanne. Will of Clement Codd, of Hemswell, 1546.
Tertia, 1809.
Third, 1809.
Urah, 1809.
Violet. Somersetshire Archæological Society, 1884, p. 155.
Whitelocke. Will of Clement Codd, of Hemswell, 1546.
Whisky, 1809.
Yorkshire, 1809.
Young Nell, 1793.

N. M. & A.

PARALLEL TO THE SAD CATASTROPHE AT LEEDS.—The terrible accident which occurred to fourteen school children at Wortley, near Leeds, on New Year's Day, owing to their cotton-wool decorations catching fire, has its prototype in a similar event which happened at Paris nearly five hundred years ago, *i. e.*, on January 29, 1392/3. Charles VI., who had then recently recovered from insanity, was King of France, and the masque was celebrated at the Hotel de Saint Pol.

Froissart tells us that after a wedding had taken place, "between a young squire of Vermandois and a damsel of the queen," a great wedding feast was given by the king in honour of the event. The king and five of his court were dressed in coats of linen covered with flax the colour of hair. They appeared like savages, and, enhancing the danger, were all linked together by a chain. Worst of all, their clothes had been smeared with pitch in order to make the cloth adhere to them. Their names are given—Charles VI., Hugues de Guissai, Le Comte de Joigni, Aymard de Poitiers, Le Batard de Foix, and Jean de Nantouillet. The Duke of Orleans, taking a torch, and unfortunately holding it too near their dresses, set them on fire. One of the five, De Nantouillet, succeeded in breaking the chain and throwing himself into a large tub of water in the adjacent buttery, and the Duchess of Berri saved the King by throwing the train of her

obe over him. In Froissart's 'Chronicles,' vol. ii. p. 551, published by William Smith, 113, Fleet Street, London, 1839, is a small woodcut of the scene, entitled "The Masque at Paris, in which the King and others were in great danger. From a MS. of the fifteenth century." In the translation by Thomas Johnes it is said:—

"This terrible accident happened about twelve o'clock at night, in the ball-room at the Hotel de Saint Pol, and it was a most melancholy spectacle. Of the four that were on fire, two died on the spot; the other two, the Bastard of Foix and the Count de Joigny, were carried to their hotels, and died two days afterwards in great agonies. Thus unfortunately did the wedding-feast end, although the married couple could no way be blamed. The Duke of Orleans was alone in fault, who certainly intended not any harm when he held the torch so near them. His giddiness caused it; and when he witnessed how unlucky he had been he said aloud, 'Listen to me all that can hear me. Let no one be blamed for this unfortunate accident but myself; what has been done was through my fault; but woe is me that it has happened! and had I foreseen the consequences, nothing on earth should have induced me to do it.' The duke then followed the King, and made his excuses, which were accepted. This melancholy event happened on the Tuesday before Candlemas-eve, in the year of grace 1392; it made a great noise in France and in other countries."—Vol. ii. p. 551, book iv. c. liii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FAMILY HISTORIES.—I venture to offer a protest against the growing habit of printing these works in an expensive form, and confining the issue to private circulation, so as to offer no copies for public sale. For example, Sir William Fraser's histories of Scotch families were issued in small editions, printed in a costly form, and privately circulated. A copy of each work may have been supplied to the Library of the British Museum and to the Advocates' Library in Edinburgh; but these are not available for issue to persons interested in genealogy. They may be seen in the reading-rooms attached to the libraries; but many persons cannot attend there, and if they did so, the books could not be examined and studied with the same leisurely care and attention as if they had copies for reference in their own studies.

The Advocates' Library in Edinburgh allows most of its books to be taken out; but this rule does not extend to presentation copies, and the family histories therefore remain practically inaccessible to many.

Owing to the limited issue, the cost of these volumes is greatly enhanced. It is well known that if a set of Sir William Fraser's histories came into the market they would fetch 40*l.* a volume, or even more; so that libraries, as well as readers, of limited means cannot secure copies. The same artificial increase of cost stands in the way of the books being borrowed from or lent by those to whom copies may have been presented.

Those gentlemen who have the histories of their families printed would gain by issuing them in a cheaper form and in larger editions, so as to place a supply in the market at reasonable price. Not only would a great part of the cost be recovered, but the writers would be more careful to avoid statements open to criticism. As the case stands, they are tempted to hazard rash assertions, knowing that many critics able to challenge their work will never see it. Sir William Fraser's 'History of the Stirlings of Keir' is a case in point. No copy was sent to Mr. John Riddell, the only man then alive who could estimate the 'History' at its true value. Had Mr. Riddell not obtained a copy through some other channel, we would never have had his famous 'Comments on the Keir Performance,' and the world would have lost that masterpiece of genealogical investigation.

So far as I can judge, the works that now fetch 40*l.* a volume might have been produced in editions of 500 or 600, and in a form that would have kept their price down to 10*s.* a volume, or even less, and such useful institutions as the London Library, as well as many other private and public lending libraries, would have been able to procure copies for their shelves. SIGMA.

BIRD.—The etymology of *bird* is given by Prof. Skeat as being connected with the A.-S. *brédan*, to breed, and the original sense of *bird* would therefore be "a thing bred." I have lately for the first time come on this word applied to the young of quadrupeds. In 1597 the Acts of the Scottish Parliament, which, until the reign of James I. of Scotland, had been written in Latin, were by order of James VI. (James I. of Great Britain), translated in English. The translator was John Skene, of Currie Hill, Clerk of the Register, &c., and the work is an excellent example of the current speech of North Britain at the end of the sixteenth century. *Bird*, in the sense of the young of a quadruped, occurs in the short title of an Act, 104 of the seventh Parliament of James I. held at Perth, March 1, 1427, "The Woolfe and Woolfe-birdes suld be slain." The following is the text of the Act, from which it is plain that by "woolfe-birdes" is signified "wolf-cubs":—

"Item. It is statute and ordaned be the King, with the consent of his haill councell, that ilk Barronne within his Barronnie in gangand time of the 3eir, chase and seike the guhelpes [whelps] of the *Woolfes*, and gar slaie them, And the Barronne sall giue to the man that slayis the *Woolfe* in his Barronnie, and bringis the Barrone the heade, twa shillinges [=2*d.* sterling]. And quhen the Barronnes ordanis to hunt and chase the *Woolfe*, the tennentes sall rise with the Barronne vnder the paine of ane Wedder [wether] of ilk man, not risand with the Barrone. And that the Barrones hunt in their Barronnies and chase foure times in the 3eir, and als oft as onie *Woolfe* beis seene within the Barronnie. And that na man seeke the *Woolfe* with schot, but allanerlie [only] in the times of hunting of them."

HERBERT MAXWELL.

PLUCK.—This word affords an instance of the way in which slang words in the course of time become adopted into current English. We now meet with *pluck* and *plucky* as the recognized equivalents of "courage" and "courageous." An entry in Sir Walter Scott's 'Journal' shows that in 1827 the word had not yet lost its low character. He says (vol. ii. p. 30), "want of that article blackguardly called *pluck*." Its origin is obvious. From early times the heart has been popularly regarded as the seat of courage. Now when a butcher lays open a carcass he divides the great vessels of the heart, cuts through the windpipe, and then *plucks* out together the united heart and lungs—lights he calls them—and he terms the united mass "the pluck." J. DIXON.

MYSTERY PLAYS AT CLERKENWELL, FIFTEENTH CENTURY.—The following reference to mystery plays in the introduction to the 'Companion to the Play House' is worth recording:—

"The year 1378 is the earliest date we can find in which express mention is made of the representation of mysteries in England. In this year the scholars of St. Paul's School presented a petition to Richard II. praying His Majesty 'to prohibit some unexpert people from presenting the history of the Old Testament to the great prejudice of the said clergy, who have been at great expence in order to represent it publicly at Christmas.' About twelve years afterwards, viz., in 1390, the parish clerks of London are said to have played interludes at Skinner's Walk July 18, 19, and 20. And again in 1409, the tenth year of Henry IV., they acted at Clerkenwell, (which took its name from the custom of the Parish Clerks acting Plays there) for eight days successively a Play concerning the Creation of the World, at which were present most of the nobility and gentry of the Kingdom."

WALTER LOVELL.

BREEDON OF PANGBOURNE = PRYSE OF FULHAM.—The following entry of marriage, from the so-called "Runaway Registers" of the English Episcopal Chapel at Haddington, East Lothian, may be of interest alike to the editor of *Berkshire Notes and Queries* and to MR. C. J. FÈRET, as bearing at once upon Berkshire and Fulham. The registers from which the present extract is taken were printed in *Northern Notes and Queries*, edited by the Rev. A. W. Cornelius Hallen, M.A. (Edinburgh, David Douglas), and the marriage here noted will be found in vol. iii. No. 12, for March, 1889, p. 123:—

1772, June 24. John Breedon of Pangbourn, Co. Berks, Esq., and Elizabeth Pryse of Fulham, Co. Middlesex, Spinster, md. in 'Hadingtoun Chapel.'

C. H. E. CARMICHAEL.

New University Club, S.W.

THE LAST DECADE OF THIS CENTURY.—I have not noticed in any one of the daily or weekly papers any reference to the fact that on Thursday, January 1, we entered on the last decade of the nineteenth century. The fact is worth recording, as it will show that the twentieth century will begin not, as supposed, in January, 1900, but in January, 1901. E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

GENERAL MARCEAU.—M. Henri Moris, Keeper of the Records, Department of the Maritime Alps, has ascertained that the body of General Marceau, the commander of the army of Sambre and Meuse, who died in September, 1796, aged twenty years and a half, was burned "with ceremony near Coblentz, in presence of a portion of the army, and that his ashes repose in a monument erected by the army on the banks of the Rhine." M. Sergent-Marceau deposited a small quantity of these ashes, on June 16, 1834, near the body of Elmire Marceau-Sergent, the sister of the general, who was buried at Nice. The ashes had been obtained for him by General Bernadotte, Marceau's brother in arms. JNO. HEBB.

75, Elgin Avenue.

THESSALIAN FOLK-LORE.—The following extract from 'The Women of Turkey,' by Lucy Garnett, which I cut from the *Morning Post* of January 2, may interest the readers of 'N. & Q.':—

"Amongst the various family customs observed by Christian women on saints' days, perhaps that called the 'klithona,' which is practised in Thessaly on the Eve of St. John, is the most interesting. Miss Garnett thus describes it:—'At sunset a large jar is filled with water and placed in the garden. Round it the family assemble, each with a leaf or flower, which he or she throws in. A wild dance and chant are kept up all the time. The jar is then carefully covered with a linen cloth, and the youngest of the party goes through the ceremony of "locking" it with the house-key. It is finally set aside until the following day at noon, when the family assemble for the "unlocking." The cloth is removed, and each looks anxiously to see if his or her leaf or flower is floating on the water, as that foretells a long life, and an immersed leaf or flower an early death. A general sprinkling then ensues. The young people chase each other with glasses of water from the bowl, and consider a thorough drenching lucky.'"

E. WALFORD, M.A.

ASIA MINOR FOLK-LORE: SPEECH.—At Karatash, a suburb of Smyrna on the Bay, an untoward event has lately taken place. A child of eight months old being backward in speech, his Jewish nurse applied the appropriate remedy, which was to place a fish in his mouth. Unfortunately this did not cause the child to speak, but choked it, so that it was suffocated. HYDE CLARKE.

EARLY INFLATEABLE LIFE-BELT.—

"Man preserved from drowning in any kind of Water, by a new light hollow Girdle, filled with his breath, with conveniences to eat and drink if cast away by Sea, by Francis Cyrus, Gent., sworn Servant in Ordinary to his Majesty, who will endeavour to answer all reasonable Objections. Experimented in several Waters at Bristol, Feb. 28 last, by a man weighing one hundred and a half, bound hand and foot, before thousands at Portsmouth, March 25, and at Windsor, before his Majestys Court,

&c., the 20th of this instant May, by a tall heavy man, to the satisfaction of the Spectators. They will be sold if subscribed for at a Guinea and a half a mans Girdle, and a Guinea for a Boy. The Projector may be spoke with or writ to at Mr. Tho. Weeklys at the George in Fleetstreet, Mr. Lloyds Coffee House in Lombard-street, and Mr. John Knappsat the Gun Tavern in Billingsgate, where printed Papers of Proposals gratis, and further satisfaction may be had. Those that are desirous may see it tried in the Thames, 10 or 12 persons for a Guinea, giving notice before hand to either of the persons above named."—Advertisement in the *Post Man*, No. 467, May 24–26, 1698.

H. H. S.

The Skeleton of 'Our Mutual Friend.'—The following is, I think, worthy of preservation in 'N. & Q.':—

"Dickens told me [writes Mr. G. W. Childs in *Lippincott's*] that before beginning any one of his works he thought it out fully, and then made a skeleton, from which he elaborated it. The most interesting and valuable memento I have of him is the original manuscript of 'Our Mutual Friend.' It is the only complete manuscript of any of Dickens's novels outside of the Kensington Museum; though one or two of his short Christmas stories, I believe, are to be found in this country and in England. A skeleton of the story is prefixed to each volume, the first covering sixteen, the second eighteen pages of quarto paper. These skeletons show how Dickens constructed his stories. They are very curious. Here is a sample page:—

OUR MUTUAL FRIEND, No. 1.

CHAPTER I.

ON THE LOOK-OUT.

The Man in his boat, watching the tides.
The Gaffer—Gaffer—Gaffer Hexam—Hexam.
His daughter rowing. Jen, or Lizzie.
Taking the body in tow.
His dissipated partner, who has 'Robbed a live man!'
Riderhood—this fellow's name.

CHAPTER II.

THE MAN FROM SOMEWHERE.

The entirely new people.
Everything new—Grandfather new—if they had one.
Dinner party—Twemlow, Podsnap, Lady Tippins, Alfred Lighthouse, also Eugene—Mortimer—languid, and tells of Harmon, the Dust Contractor.

Then follow sentences, written everywhere on the page, like this: 'Work in the girl who was to have been married and made rich,' &c."

J. B. S.

Manchester.

Fortune-telling in Devonshire.—Perhaps this is an instance of rustic simplicity meriting a place in 'N. & Q.' It needs no comment; neither does the worthy Devon farmer deserve much commiseration, one would think. I take it from the *Dewsbury Reporter* of January 3:—

"Two cases of astounding credulity were before the Ivybridge (Devonshire) magistrates on Tuesday, a woman named Beatrice Small, who described herself as 'a poor single woman with six little children,' being charged with obtaining money and goods from John Masters, farmer, Aveton Gifford, and a Mrs. Mortimer, of the same place, by means of false pretences. By promising Masters that he would get a fortune, the prisoner, a gipsy, obtained from him two fowls, a bag of potatoes, and 3*l.* 2*s.* 6*d.* in money, he having actually to borrow part of the money before he could let her have it. The accused inquired minutely into his age, date and place of birth, and gave him a small bag of salt, which he was to wear, and keep it a great secret, as it was 'a very particular and difficult business.' The man actually wore the bag for a day, and then, finding that the women [qy. *woman*?] had left the neighbourhood, he placed the matter in the hands of the police. From Mrs. Mortimer, whom the prisoner promised a house and 240*l.*, she obtained three fowls and half a sovereign. Small also gave a 'lucky bag,' to be worn as a charm, to the wife of Masters. The prisoner was committed for trial on both charges."

Who can cap this for almost *vingtième siècle* English knowingness? We are not old enough yet.

Herbert Hardy.

The Rev. William Bingley, 1774–1823.—It may be of interest to note, as an addition to the account of this miscellaneous writer appearing in 'Dict. Nat. Biog.,' vol. v. p. 55, that he was baptized in the parish church of St. George, Doncaster, co. York, on January 7, 1774.

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

A Contribution from 'Punch.'—As bearing upon 'N. & Q.' itself, and upon a signature pleasantly familiar in its pages, the following, from this day's *Punch*, seems worthy of being enshrined in your columns:—

"Hagiological and Historical Note.—Dr. Harold Browne, 'the retiring Bishop' of Winchester, as he is called, on account of his innate modesty, wrote to the people of Farnham to say that, 'never was there a Bishop since the time of his earliest predecessor in the See, St. Swithin, more literally "at home" at Farnham Castle than himself.' To this fact Dr. H. B. is perhaps unaware that the Saint in question owed his name, as when any visitor called to ask if he were at home, the Hall-porter of the period invariably answered, 'Yes, Saint 's within.' Dr. Harold Browne is welcome to this information, which ought to have been in *Notes and Queries*."

H. T.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Gray's 'Elegy.'—In Gray's 'Elegy' occurs the following well-known verse:—

Some village Hampden, that with dauntless breast
The little tyrant of his fields withstood;
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.

It is recorded that in the first draft of this 'Elegy' the names of Cato, Tully, and Cæsar were, at the advice of a friend of the poet, erased from the verse in question, and those of Hampden, Milton, and Cromwell substituted. Still, as the verse now stands, some obscurity seems to prevail.

For example, it may be asked with regard to the two leading lines, Who was this village Hampden of the dauntless breast, and who was the little tyrant; and to whom did the fields alluded to belong—to the little tyrant or to Hampden; and what was the nature of the tyranny exercised or attempted to be exercised? Some incident must be alluded to in these lines; but I cannot find from any books of reference within my reach what that incident was. If any correspondent of 'N. & Q.' can help me in this matter, I should feel obliged by his so doing. I may remark that if by Hampden the poet alludes to the renowned leader of the Long Parliament, this does not appear to me to be a happy description. Instead of suggesting the idea of a Buckinghamshire esquire of wealth and great influence, it seems rather to portray some village shopkeeper or small farmer. G. MARSON.

Southport.

[Is not the meaning cleared by the following verses? Does not Gray mean that here might have been a village hero whom education and circumstances might have converted into a Hampden; who in small matters showed the spirit of a Hampden?]

SOURCES OF STORIES WANTED.—

"An Egyptian who acknowledged fire for his God, one day doing his devotions kissed his God after the manner of his worshippers, and burnt his lips."—Quoted by Basil Montagu, 'On Fermented Liquors,' 1818, p. 362.

"It is asserted that a painter being one day desirous to paint Apollo, was surprised to find that his colours were repelled. He found that he was painting on a laurel board."—Quoted by Basil Montagu, 'On Fermented Liquors,' London, 1818, p. 362.

W. E. BUCKLEY.

BURTON FAMILY.—Can any one give me any information respecting the present descendants of John Burton, M.P. for Yarmouth in 1701? John Burton was the son of William Burton, M.P. for Yarmouth in 1656. John Burton married Anne, daughter of General Desborow, and died in 1703. His widow died in 1729. Both were buried in St. Nicholas's Church, Yarmouth. Are there any representatives of the family still living?

HARDINGE F. GIFFARD.

A BLIND MAGISTRATE.—I read in the *Liverpool Mercury* of October 29, 1890, an account of the commemoration of the hundredth anniversary of the opening of the Liverpool School for the Blind, and that "the local historian of that city, the late Sir James A. Picton, mentions that the merit of suggesting the establishment of the Blind School belongs to Edward Rushton, whose father, for some time stipendiary magistrate of the city, was afflicted with blindness." Is there any other example of a blind magistrate; and when lawyers become blind, are they allowed to practice in courts of law, or to act as judges? B. A. L.

SONG CONCERNING NAPOLEON I. WHEN FIRST CONSUL.—A gentleman who has been dead for more than a quarter of a century knew some fragments of a song relating to Napoleon I.'s threatened invasion of this island. It began—

'Twas Buonaparte the Corsican to gain a Consul's rela sir.

Another line was—

That little tidy spot of ground John Bull had clapped his hand on.

If any of your readers possess a copy, I should be grateful if they would communicate it to me.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

DAWSON FAMILY.—Thomas and Robert Dawson, the sons of Christopher Dawson, of Acombank, Sowerby, Westmoreland, are stated to have purchased the lands of Castledawson, co. Londonderry, in 1627, and settled there, by Burke in his 'Landed Gentry.' Was this Christopher Dawson a member of the Dalston family of Acombank; and can his identity, as well as that of the two sons mentioned, be verified; and are they mentioned in the Dalston pedigree? STEMMA.

ST. PETER'S SEAL.—Chaucer, in 'The Canterbury Tales,' describing the contents of the Pardoner's wallet, says that he had "a gobet of the seyle that St. Peter hadde when that he wente upon the sea till Jhesu Christ him hente." Am I right in conjecturing that he means a fragment of one of those talismanic seals or stones graven with hieroglyphics that the ancient Jews are said to have used as charms? C. A. WHITE.

Preston on the Wild Moors, Salop.

TIERS.—"Render justice au tiers et au quart." Does that mean the third estate and the lower orders? C. A. WARD.

Walthamstow.

URQUHART'S 'PANTOXENONOXANON.'—Can any one kindly give me an idea of the scope of Sir Thos. Urquhart's 'Pantoxenonoxanon'? On what subject is it written? Is it worth reading? Is it fit for perusal? M. A. R.

MIZE: MIZE MONEY.—It is recorded in the minute-book of the Corporation of the Borough of Tenby that on

"April 29, 1617. 28/6 was paid to Wm Barlow Esq for Mize Money. This mize money was a gift customary to the inhabitants of Wales, to every new Prince at his entrance into the Principality."

What is the meaning of the word *mize*, and what is known about mize money? E. LAWS.

COPTS.—In some of our older books of travel there is mentioned an anatomical peculiarity of the female Copt, which I have sought for in vain in two or three modern books on the races of mankind. Having a particular object in view, I would ask for any reference to such in Bruce or in

other writer, and would be greatly obliged by any answer, direct or through this paper.

Br. Nicholson, M.D.

Surrenden Lodge, Queen's Road, South Norwood.

Church Briefs.—Can any of the readers of 'N. & Q.' tell me what was the Sugar House—"Shugar House, scituate in Coleharbour, in ye Parish of All hallowes" (see Walford on 'Church Briefs')—for which a collection was made in this parish in 1674? Also to what does a collection about 1702 for "Copenhagen" refer? It occurs in the following connexion:—

Received of the Minister and Churchwardens of Minall.

For Melbourne Brief the sum of ...	3	2
For Copenhagen Brief the sum of ...	8	1
For Hornsey Brief the sum of ...	3	3
For Worthenburg Brief the sum of ...	2	6
	17	0

Tho. Brett, Coll^{a}.

Did England rebuild Copenhagen after its bombardment; or does it refer to any fire in Copenhagen Fields? C. Soames.

Mildenhall, Marlborough.

Rove=a Scab.—It is interesting to find that the A.-S. *hreof* is still used in Suffolk in the above altered form. Is the word found only in East Anglia; or is it employed in other parts of England? F. C. Birkbeck Terry.

Words of Poem and Source Wanted.—I am anxious to learn where the words of a short piece called "How many legs has a caterpillar got?" are to be found. I believe they were published in a children's magazine, but am not sure.

Recreo.

Soper Family of Hampshire.—Monuments exist in the old church of Preston Candover to the memory of John and Patience Soper, 1729 and 1731. Their daughter Patience, rich heiress of Kensington (*Gent. Mag.*), married William Guidott, M.P. for Andover, as his third wife. Any information about this family desired. Heir of Patience Guidott. George Garnier, of Wickham, co. Hants. Vicar.

Lieut. G. S. Parsons, R.N.: Horatia Nelson Thompson.—Wanted, date of the death of Lieut. G. S. Parsons, R.N., author of a work entitled 'Nelsonian Reminiscences,' published in 1843. Also date of death of Horatia Nelson Thompson, the adopted daughter of Lord Nelson, and the name of the clergyman she married.

Alf. T. Everitt.

Duke of Ireland.—Froissart states that Robert de Vere, Earl of Oxford, was created Duke of Ireland, and a foot-note gives the date as 1386. As the Plantagenet "Lord of Ireland" was then at Westminster, are we to infer that the title lord was considered higher than that of duke? James V. was also "Dominus Hiberniæ" in virtue of his Stewart descent; but this right has passed through Elizabeth of Bohemia to Queen Victoria.

Arglan.

Book of Fares.—John Cawood, stationer and printer (1549-1572), in London, printed, according to Watt,

The Prices and Rates that euery particular Person oweth to pay for his Fayre or Passage vnto Watermen or Whyrrymen, from London to Grauesend; and likewise from Grauesend to London, and to euery common landyng place betwene the sayd two places: and the Bote or Tyde Bote, and to and from any of the said places hereafter breyfelye appeareth, annexed is; the Rates and Prices from London Brydge to Windesore, and to euery landing place betwene. [N.d. 4to.]

Is a copy extant; and, if so, where can it be seen?

H. H. S.

Drury.—Who was the ancestor of Richard Drury, of London, who died 1606? Where did the descendants of Sir Robert Drury, of Rougham, who died about 1620, live?

G. Herbert Drury.

Egyptian Rogue=Gipsy.—In the St. Mary Magdalene's, Launceston, parish register (vol. i. fol. 74) is the entry in 1586:—

Marche. The ivth daie was christened Nicholas, sonne of James Bownia, an Egiptia rogue.

Kingsley, in 'Westward Ho!' (chap. xvi.), makes reference to "an Egyptian rogue," and the date to which he alludes is November, 1583, or rather over two years before the similar usage of the name in the contemporary record quoted. Was the phrase usual as a description of gipsies? R.

[Egyptian is a common name for a gipsy. "George Faw and Johnnee Faw, Egiptianis, war convictit," &c. (*Aberdeen Register*, 1548).

That handkerchief
Did an Egyptian to my mother give.
'Othello.'

See 'Century Dictionary.' It is also applied to wandering impostors, Welsh and English, disguised as gipsies.]

'The Glorious First of June, 1794,' painted by P. J. de Loutherbourg, R.A.—Can any one kindly inform me where the original of this picture is to be seen, or the name of the dismasted and sinking ship over whose side a man is showing the Union Jack, whilst boats, apparently English, are picking up survivors? H. Everard.

[The picture is in Greenwich Hospital.]

Family of Sir Philip Francis.—Can any reader kindly give me information regarding the descendants, direct and collateral, of Sir Philip Francis, the reputed Junius? F. S.

East India United Service Club.

The Hundred of Ermingford.—In the printed copy of the Hundred Rolls for Cambridgeshire of

the seventh year of Edward I. in the British Museum there is no mention of the hundred of Ermingford or Armingford. Is this an accidental omission; or is the roll for that particular hundred lost? W. M. PALMER.

NAKE.—What is the meaning of this word? I find it in the following sentence in 'The Hermit; or, the Unparallel'd Sufferings and Surprising Adventures of Mr. Philip Quarll,' 1754, p. 9: "The rest were, both Inside and Outside, as fine as Nakes of Pearl." HELLIER GOSSELIN.

Blakesware, Ware, Herts.

[Is not this *naker*, from the French *nacre*, mother-of-pearl?]

THE ITALIAN MOVEMENT.—In the noble tribute paid in York Minster a fortnight ago by Bishop Thorold to that vigorous personality the late Archbishop of York, the bishop speaks of one of the modern movements in our Church as having "been incisively described as the Italian movement." Who first made use of this expression in reference to this tendency in our Church? G. B.

Upton, Slough.

FOLK-LORE.—What is the meaning and superstition of having two crowns to one's head? The hair on my child's head appears to start from two separate centres, and an old nurse told me it was very lucky; also that the child would live under two sovereigns—here or abroad. CLARIS.

AUTHORS OF QUOTATIONS WANTED.—

"A merciful man will be merciful to his beast." Generally supposed to be Biblical, but the rendering in Proverbs reads "A righteous man regardeth the life of his beast," but no concordance gives the quotation I am in search of as coming from the Bible. In the wording given it is in the thirteenth sura of the Koran.

LILA VAN KIRK.

With red lips breathed apart
By the music of her heart.

Not as although we thought we could do much,
Or claimed large sphere of action for ourselves.

LORA.

The noiseless foot of Time steals swiftly by,
And ere we dream of Manhood—age is nigh.

(Martial?)

"He is a fool that is not melancholy once a day." What is the meaning of this saying, and whose is it?

Why is the Gate of Death called the "Ivory Gate"?

RICHARD HEMMING.

Though love be bought, and honour sold,
The sunset keeps its glow of gold,
And round the rosy summits cold
The white clouds hover, fold on fold.
* * * * *
From out the throng and stress of lies,
From out the painful noise of sighs,
One voice of comfort seems to rise:
"It is the meaner part that dies." C. C. B.

Safer with multitudes to stray
Than tread alone a fairer way.

W. B. K.

Replies.

ACCUSATIVE AND INFINITIVE IN ITALIAN.

(7th S. vi. 69, 233; x. 441.)

DR. F. CHANCE's interesting note on this subject has induced me to revert to the former references, both of which, at the time, had escaped my notice. The object of the original query was to ascertain at what period the Latin "accusativus cum infinitivo" fell into disuse in the modern language. The reply to this query is the simple statement that this employment of the infinitive still obtains in Italian, and receives its due share of attention in contemporary grammars. Vergani says of it in his 'Grammaire Italienne':—

"Quelquefois on peut se servir de l'infinitif au lieu de l'indicatif, à la manière des Latins. Ex. 'Sapete che Dio è misericordioso,' ou 'sapete esser Dio misericordioso.'"

Sauer calls it "the dependent (oblique) infinitive," and continues:—

"After verbs importing opinion, belief, supposition, the conjunction *che* is often omitted in Italian, and the verb of the subordinate sentence is put in the infinitive mood. The *subject* of the accessory sentence then stands in the *accusative*, *e. g.*, 'Credendo lui essere galantuomo, supponendo lei essere partita.' Yet the nominative case when a personal pronoun and *following* the infinitive, remains unaltered in the nominative, as 'Credendo essere egli galantuomo; supponendo essere ella partita.'"

I was aware that the infinitive form is not so frequently met with as the other; but I was not prepared to learn that the former occurred so rarely as DR. CHANCE seems to infer. My own impression was that the "accusativus cum indicativo" could be readily found in the daily newspapers. In order to test this, I took a couple of Italian newspapers at haphazard, and a short search was rewarded by the discovery of the following instances. In the *Imparziale* of Messina, January 27, 1889, in an account of a suicide, a young man is stated to have brandished a knife about the head of his lady-love, whereupon "spaventata, ella gridò essere vigliaccheria il voler paurire una donna." The *Secolo* (Milan) of October 7, 1887, publishes a letter to the editor which begins thus:—

"Il signor F. M. G. afferma non vero il fatto che la figlia sua, abbia vestito l'abito delle suore di carità, dicendo essere invece in procinto di ritornare sotto il tetto paterno."

And yet neither subject seems to call for any loftiness of style in its treatment.

That DR. CHANCE is right in his appreciation of the distinction between the two forms is shown by the highest authority on the subject, curiously enough, Manzoni himself. Not every reader of 'I Promessi Sposi' is aware that the work was "laboriously revised by the author in accord with the Tuscan idiom," and that there are more than 150 editions extant. DR. CHANCE

made use of an early edition, and, on verifying his quotations by means of my own copy (Leipzig, 1869), I find that two of the instances quoted by him have not survived Manzoni's revision. It were surely *premio dell' opera* to place the two versions side by side :—

"Aveva ricevuta risposta, in cui gli si diceva, non poteva trovar ricapito dell' indicato soggetto; che veramente egli aveva fatto qualche soggiorno nel tal paese.....; che un suo parente.....non sapeva che egli fosse divenuto, e non poteva se non ripetere certe voci in aria e contraddittorie che correvano, essere il giovane arrolato pel Levante, esser passato in Germania.....che," &c.	"Aveva ricevuto la risposta in cui gli si diceva che non s' era potuto trovar recapito dell' indicato soggetto; che veramente era stato qualche tempo in casa d' un suo parente, nel tal paese.....quel suo parente stesso non sapeva cosa ne fosse stato, e non poteva che ripetere certe voci in aria e contraddittorie che correvano, essersi il giovine arrolato per il Levante, esser passato in Germania .....che," &c.
"Rispose, non saper che farsi: le ragioni d' interesse e di reputazione per le quali s' era mosso quell' esercito, pesar più che il pericolo rappresentato; con tutto ciò cercasse di rimediare alla meglio, e si sperasse nella Provvidenza."	"Rispose che non sapeva cosa farci; che i motivi d' interesse e di riputazione, per i quali s' era mosso quell' esercito, pesavan più che il pericolo rappresentato; che con tutto ciò si cercasse di riparare alla meglio, e si sperasse nella Provvidenza."
"Ma era già corsa la voce, essere stato spedito in fretta da Bergamo uno squadrone di *cappelletti*."	"Ma si sapeva ch' era stato spedito in fretta da Bergamo uno squadrone di *cappelletti*."

The number of emendations noticeable on comparing these extracts is not at all exceptional. The whole work, from title to colophon, has been revised with the same minuteness of detail, so that a comparison of the revised edition with the earlier is of unusual interest to the student of Italian.

The use of the accusative with the infinitive is permissible in Spanish, but not to the same extent as in Italian. For instance, the phrase above quoted from the *Secolo*, "Dicendo essere," &c., cannot be imitated in Spanish, because in that language the subordinate sentence cannot be rendered by the infinitive after the verb *decir*. However, the infinitive form appears in such sentences as "Es notorio ser este hombre un bribon" (Sauer, 'Sp. Gram.').

As might be expected, the construction under notice is not awanting in Portuguese. On looking for an instance in Fonseca's Portuguese translation of 'Télémaque,' I found the following example, in which the "accusativus cum infinitivo," the infinitive, the subjunctive, and even the verb understood, are all brought into play :—

> "Assistia a primeira [questão] em saber qual era homens o mais livre. Uns responderam que um rei, tentaram outros que aquelle que fôsse tam abastado, isso supprir a todos seus desejos. Disseram ser o homen solteiro.....Julgaram alguns *ser* o .....Julgaram outros *ser* o homen novamente resgatado.....Outros creram, alfim, que era o moribundo," &c.—Book v.

In Italian there is a predilection for the infinitive—witness its employment in the formation of the negative imperative second person singular, "Deh! vieni, *non tardar!*" This construction, although *de rigueur* in Roumanian (*e. g.*, "Vina, nu intarzia!") is not allowable in French, Spanish, or Portuguese. I have, however, met with it in a poem in the Franco-Venetian dialect, 'La Passion du Christ,' written in 1371 :—

> Crucifige, crucifie, et *non tardar tu* ça.
> Cestui ert lairon, char nostre fois gasta.

J. YOUNG.

Glasgow.

FRENCH VERSION OF THE 'PIED PIPER OF HAMELIN' (7th S. x. 501).—While leaving the collation of the interesting versions of this legend he has brought together in his abler hands, I must beg MR. CLOUSTON to excuse me for pointing out that in the sentence in which he gives us the words of the original, his translation does not convey the meaning of the same. "Voilà le preneur des* rats" does not mean "Look at the rat-catcher." "Voilà" is the cant form of "here I am," "here it is," as used by dependents and hawkers. "Voilà! voilà!" cries the waiter in answer to the appeals of the numerous hungry clients of a restaurant; "Voilà, madame," answers your lady's-maid; both meaning to say "Here I am" or "I 'm coming." "Voilà le *Siècle*, le *Petit Journal!*" &c., cry the newspaper vendors, meaning "Here's the *Siècle*," &c. So others cry "V'là le vitrier!" "V'là le remouleur!" "V'là le marchand de coco!" &c.; and similarly in Italy "Ecco l'acquavitaro!" "Ecco lo scopettaro!" "Ecco il robavecchiaro!" &c. And thus "Voilà le preneur de rats!" is simply "Here's your rat-catcher!"

Since writing the above a misgiving took me as to whether M. Marelle's rendering of the Pied Piper story can indeed take the rank assigned to it of "a French version." I therefore set myself to read through the original, with the result to my own mind that it cannot claim that position, and that neither does M. Marelle claim it.

We have not yet an accredited dictionary of folk-lore technicalities, but I think that, to come up to the ordinary use of the word by a scientific folk-lorist, "a French version" should bear in its pedigree some proof of French parentage. Now I can find nothing of this in Marelle. The "Parisian friend" who is said to have transmuted it vanishes when we look into the text. It is only stated there that the narrator was a certain "Père Flamand," sprung of an Alsatian mother, who was fond of retailing this story; he did so on the occasion in question, indeed, in the house of a friend

* If *des* is in the original it must pass for old French; "preneur *de* rats" is what is said now.

in Paris; but it is not said that even *he* was a Parisian, nor would that have anything to do with the pedigree, which in point of fact it has not influenced it in any way. On the contrary, all the local circumstances reproduce those of the German tale; there is no transmutation into a French habitat; it has no pretence of being grafted on to any incident of French tradition; nor does it run on any unknown lines making it seem an independent collateral reproduction of an earlier myth. It may be objected that some of these are the characteristics of a "variant" rather than of a "version"; but still I submit that, noteworthy as Marelle's version undeniably is for preserving some details that have escaped other versions, it cannot for scientific purposes be allowed to rank as "a French version."

Among minor inaccuracies, which though slight are not without a certain relative importance, I observe that the book is published at Brunswick, not Berlin; that the number of rats said to be killed is 990,999, not 999,999; that the pipe should be bagpipes; that the up-to-date reasoning of the men of Hamel is omitted, viz., that it was lawful and right to cheat the Piper because he appeared to them to act and look like an emissary of the devil. I am not sure that the modern English word "cassock" (=*soutane*) is the due equivalent of the *casaque** of the story, even though it may be that both words have the same source. And why is "German" altered into "Saxon colony"? R. H. BUSK.

MARINI OR MARINO (7th S. x. 467).—In France, Bouillet, in his 'Dictionnaire d'Histoire et de Géographie,' and G. Vapereau, in his 'Dictionnaire des Littératures,' spell the name of the author of 'Le Marinisme' Marini, without even mentioning Marino, which I think is not the correct spelling.

DNARGEL.

So far as my experience goes Marini is a surname, Marino a Christian name. In Venetian they would both become Marin. The famous lines written—or, as unbelieving modern historians tell us, not written—by Michel Steno on the chair of state of the luckless Doge Marino Faliero ran:—

> Marin Falier de la bela mugier
> I altri la gode e lù la mantien',—

Marin and *mantien* pronounced almost as if written *Maring* and *mantieng*. Whether the lines appeared on Marino's chair or not, they are certainly Venetian of the trecento. The final vowel disappears in many famous Venetian names. Loredano, mentioned by MR. JACOBSEN, is in Venice Loredan(g). Other examples are Giustinian' (a younger branch established in Rome speedily became Giustiniani), Corner, Michiel, Delfin', Trev', Manin', Renier, and many more.

ROSS O'CONNELL.

MARTAGON (7th S. x. 388).—The name *Martagon* comes to us through the French from the Italian *martagone*, which is given in Baretti's 'Dictionary' as the May lily. The martagons are what are known as turk's-cap lilies, a name which suggests not only the form of the flower but its Eastern origin, some distinct kinds having been introduced from Constantinople (Parkinson, 'Paradisus'). I looked this up some time ago, and came to the conclusion that *martagon* in Turkish = "March-flowering" (or perhaps "March-growing" [illegible]), but I have mislaid my note and have no Turkish Dictionary at hand. Perhaps some Turkish scholar will settle the point. The names of race-horses are inscrutable, otherwise one might suppose the one referred to to be suggested by the colour of the lily, and the horse to be a bright red-brown or sorrel colour. (Comp. Equus spadix, a date-brown horse, Virgil, 'Georg.' 3, 82). B. W. S.

This name (the meaning of which I have been unable to ascertain) was, according to Gerarde, formerly given to the lesser lunary, or moonwort, a plant of great magical renown. Gerarde also says that Matthiolus seems to have first given this name to the lily which is still so called. (See Phillips's 'Flora Historica,' ii. 15). A friend sends me the following:—

"In Salvá's 'Spanish-French Dictionary,' perhaps the best Spanish Dictionary extant, I find these definitions:—1. Bot. Martagon: espèce de lis dont les pétales sont renversées et recourbées. Le Martagon du Canada est le lis superbe. 2. M. & F. fam: Rusé, homme fin, difficile à tromper.

C. C. B.

The French word was derived from Sp. *martajón*, which 'Dicc. Acad. Españ.' renders:—

"Planta especie de lirio, la qual produce la raiz amarilla, y semejante à la del blanco: el tallo derecho, las hojas camo las de la saponária, y las flores purpúreas manchadas de unos puntillos roxos, y en su figura semejantes à las del lirio blanco, aunque algo menores."

("En que varios Tulipánes y vistosos *martagónes*, mas de Don. Constantino el imperio reconocen." Ulloa, Poet. pl. 201).

Martagón means also cautious, astute; and 'Dicc. Acad.' would derive it from *márta*, a weasel (L. *martes*), on account of its cunning. The plant may have its name from the same word, but for a different reason. Said Dict. says of *márta*:—

"El color de su pelo es *roxo*; y por las puntas casi negro, excepto por debaxo del cuello que es blanco."

R. S. CHARNOCK.

PLANT CALLED COBBLER'S HEEL (7th S. x. [illegible]).—One plant of this family is thus spoken of:—

"5. Chenopodium foliis lanceolatis, dentatis, ramo foliatis simplicibus ('Hort. Cliff.,' 84). Goose-foot

* "Un pen raide dans son *casaquin* à ramages, elle rappelle ces portraits des grandes dames du vieux temps" (Boisgobey, 'Le Chêne-Capitaine,' p. 78, 1890). Littré has: "Espèce de *corsage* de femme.....Anciennement sorte de *petite* casaque à l'usage des hommes."

spear-shaped indented leaves and single leafy spikes of flowers; commonly called 'Oak of Cappadocia.' The fifth sort was formerly used in medicine; but although it still continues in the catalogue of simples annexed to the 'London Dispensatory,' yet is very seldom used at present."—Miller's 'Gardener's Dictionary.'

The writer appears to confuse the name with that of his fourth species, for he observes of this species (the fifth) that "it has received the title of 'Oak of Jerusalem'"; but he previously gave this name to the fourth species.

The species which is here spoken of as curative is not the same with the *Chenopodium urbicum* (L.). Walker, in his 'Flora of Oxfordshire,' in reference to another species, "*Bonus Henricus*, Mercury Goose-foot, Good Henry (L.)," states that "the leaves may be applied as a poultice"; also that it is "laxative." ED. MARSHALL.

Chenopodium Bonus-Henricus is called "shoemakers' heels" in Shropshire. Is not this the plant referred to? The plant is called, moreover, "all good." Prior, in his 'Popular Names of British Plants,' says:—

"From a Latin name *tota bona*.....given in old works to a goose-foot, that is otherwise called 'English Mercury,' on account of its excellent qualities as a remedy and as an esculent; whence the proverb,

Be thou sick or whole,
Put Mercury in thy koole.

'Coghan,' ch. xxix.

F. C. BIRKBECK TERRY.

Neither D'Orbigny nor Raige-Delorme gives *Chenopodium urbicum* (L.); but the former, among other species, mentions *C. botrys* (L.) as used with success in hysteric affections; *C. anthelminticum* (L.) as used in North America as a vermifuge; *C. ambrosiodes* (L.), of which the drink maté (the *du Mexique*) is made; *C. setigerum* (D. C.), from which an excellent soda (*soude*) is made; and *C. vulvarium* (L.) as a reputed antispasmodic. R. S. CHARNOCK.

MERCERS AS A COMPANY (7th S. xi. 7).—Herbert, in his 'History of the Twelve Great Livery Companies of London,' says:—

"Mercer, in ancient times, was the name for a dealer in *small wares*, and not, as afterwards, a vender of silks. Merceries then comprehended all things sold retail by the *little balance*, or small scales (in contradistinction to things sold by the *beam*, or in gross), and included not only toys, together with haberdashery, and various other articles connected with dress, but also spices and drugs; in short, what at present constitutes the stock of a general country shopkeeper."

The Sumptuary Act, 37 Edward III. (1364), proves the mercers to have sold in that reign woollen cloth, but no silks. It ordains that clothiers shall make suitable quantities of cloth of the various prices which are specified, and that mercers and shopkeepers in towns and cities "shall keep due sortment thereof, so that the laws be duly observed."

In the reign of Henry VI. (1422–61) the mercers had become extensive dealers in silk and velvets, and had resigned their trade in the smaller articles of dress to the haberdashers, who appear, from the description in 'London Lickpenny,' to have kept market in the adjoining stalls or standings:—

Then into the Chepe I began me drawne,
Where I sawe stand moche people,
One bad me come nere and by fine cloth of
Paris thred, cotton and umple;
I seyd there upon I could no skyle.

In 1561 we find the mercers to have been an actual trading company, and, conformably to what is at present understood by the name, dealers in silk.

Taylor the Water Poet (1580–1653) quotes the following list of stuffs in which mercers dealt a century earlier:—

Alass! what would our silk mercers be,
What would they do, sweet Hempseed! but for thee?
Rash, Trifeled, Puropæ, and Novato,
Shagge, Fitzetta, Damaske, and Mochado.

John Strype, before issuing his edition of Stow's 'Survey of London' in 1720, obtained from the clerks to the livery companies lists of their estates, charities, and benefactors. All the members of the Mercers' Company, excepting Knights and Aldermen, appear with the prefix of "Mr." to their names. In the returns from the Salters and Ironmongers few are so designated, and the Christian and surnames only are given in the lists of the nine remaining livery companies.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In Newcastle-upon-Tyne the mercers (woollen cloth merchants) were a branch of the old and powerful Company of Merchant Adventurers, the other branch being the boothmen, or corn merchants. The prefix "Mr." in the parish registers of the town was uncommon till about the beginning of the seventeenth century. Clergymen, doctors, and lawyers receive it first, then aldermen, and finally merchants; but even when it became comparatively common not all merchants were so designated. Thus, in the year 1634, the burial register of St. Nicholas's Church, Newcastle, contains the following entries: "Mr. Henry Maddison, Alderman; Mr. Roger Blackston; Mr. William Jenison, Marchant; Mr. James Clavering; John Milbanke, Marchant; William Marley, Marchant"—one merchant with the prefix and two without. I fancy that wealth and social position had more to do with the title "Mr." than membership of a particular guild.

R. WELFORD.

Gosforth, Newcastle-upon-Tyne.

Here the division of traders into companies was quite as plainly marked as at St. Albans, and here, as there, crafts of very diverse kinds were grouped together. All this appears from the seventeenth

century "Constitutions of Freemen," still in the Corporation strong-room. They are engrossed on a skin of vellum, containing also multitudes of signatures of freemen admitted from time to time.

H. J. MOULE.

Dorchester.

ADDISON'S WIFE (7th S. x. 367, 434, 513; xi. 36).—A collection of original letters, legal documents, accounts, &c., 1700–1742/3, connected with the affairs of Charlotte, Countess Dowager of Warwick, forms Egerton MSS. 1971, 1973–4 (Brit. Mus.). The Lady Eleanor Rich was buried at Kensington on March 28, 1699 (Lysons's 'Environs,' vol. iii. p. 199). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

HERALDIC (7th S. x. 508).—The 2 and 3 quarterings are certainly those of the Irish family of Gough, or Goff, though the tinctures differ from those on MR. SHERWOOD'S seal, being Az., a chev. betw. in chief two fleurs-de-lis and in base a lion rampant or. The 1 and 4 quarterings might, perhaps, be a little difficult of identification, except by reference to some former Gough marriage.

FRED. CHAS. CASS.

Monken Hadley Rectory.

THE TITLE "SIR" (7th S. x. 505).—I think the two "sirs," as applied to knights and priests in the Middle Ages, were not, and could not be, distinguished from each other in common parlance; and I may add that there was no need to distinguish them. Both were mere social compliments, and had no other social effect and value than could be imparted by the real title of knighthood of the person to whom they were applied. In England there are now persons who hold the rank of nobility between a viscount and baronet, and other persons (five in number) who try cases between the Queen and her subjects relating to the revenue. All of them are styled barons. No one, however, I think, will mistake the one for the other, nor is the social effect and value of both the titles the same. In France, also, many persons put a *de* or *d'* before their surname, and are known to all their friends and acquaintances by that addition; but if such persons cannot prefix a rank of nobility to the *de* or *d'*, they will only be taken for would-be nobles. DNARGEL.

The title "sir" was not given to parish priests indiscriminately, but, as I have always understood, to "Capellani" only.

E. LEATON-BLENKINSOPP.

I have before me a newspaper wrapper addressed from Paris to myself with the prefix of "Sir," not, I hope, as identifying me in all respects with Sir Oliver Mar-Text. P. J. F. GANTILLON.

THE UTAS OF EASTER (7th S. x. 187, 252, 313, 373).—In the Life of Sir Thos. More prefixed to Dr. Lumby's edition of More's 'Utopia' I find at p. liii:—"For to-morrow is St. Thomas even, and the Utas of St. Peeter, and therefore to-morrow longe I to goe to God, that weare a daye very meet and convenient for mee." The Life was written by More's son-in-law, William Roper. Dr. Lumby duly derives the word *utas* from Fr. *huit*, *i.e.*, the octave, the eighth day after any of the Church festivals. Rochefort, 'Glossaire de la Langue Romane,' gives:—"*Oitièves*, octave, 'Et el dyemanche des *oitièves* de la Résurrection,' &c., 'Miracles de S. Louis,' chap. 39." The same derivation is in Prof. Skeat's 'Etymological Dictionary.' The word has nothing at all to do with the scale, *ut re*, &c. MR. STILWELL has curiously quoted "the Sapphic lines of a hymn to St. John." The lines as given are not Sapphic at all. They should read:—

Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Ioannes.

Cf. also Hampson's 'Kalendar of the Middle Ages,' *sub* "Utas," "Utaves."

F. C. BIRKBECK TERRY.

QUOTATION AND ITS SOURCE (7th S. x. 167, 393).—MR. ASHER at the first reference expressed himself as anxious to recover the Latin quotation which was partly forgotten. If I might venture to suggest that it was in reference to the late occurrence of punishment, not of remuneration, it might be this, which at any rate is a parallel:—

Si non vana canunt mea somnia, Lygdame, testor;
Pœna erit ante meos sera, sed ampla, pedes.
Propertius, iii. vi. 31, 32.

ED. MARSHALL.

Oxford.

JURORS (7th S. x. 468).—It is true that surgeons are exempted from serving upon juries—not because of their presumed sanguinary disposition, but for the same cause why clergymen, legal practitioners, and other professional men are exempted. This is according to the provisions of the Juries Act, 33 & 34 Vict. c. 77.

EDWARD H. MARSHALL, M.A.

Hastings.

EDWARD II. OF ENGLAND (7th S. x. 465).—The story of the escape of Edward II. of England to Melazzo, in Italy, is entirely new to me; yet there is a certain confirmation of it in the fact that his half-brother, Edmund, Earl of Kent, was put to death by Isabella and Mortimer for asserting that he still lived, and if he did not believe that he had seen him himself, he had certainly been told so by one who had seen him; but the escape of those who were supposed to be dead was a common mediæval tale. Harold II., instead of dying on the field of Hastings or Senlac, is said to have died a monk at Chester, and to

have been interviewed by Henry I. Richard II. is said to have escaped to Scotland, and there died; while even as lately as the end of the last century the same story is told of the poor little King Louis XVII.; and some years ago two gentlemen professed that they positively believed they were his sons. C. G. BOGER.

St. Saviour's, Southwark.

FRIESIC INSCRIPTION ON HADRIAN'S WALL, A.D. 225 (7th S. x. 426).—Whilst with the British Association in the year 1889 at Newcastle-on-Tyne, I went with a party to see the Roman Wall, and the Association provided the members with a small pamphlet guide, written by Mr. Collingwood Bruce, who was also one of our guides. In this pamphlet the following appears:—

"At Hot-bank Crag Lough comes into view, a small but picturesque body of water. The crags along which the Wall runs are well seen. In front of the house are the traces of a mill castle, in which was found a slab bearing the following inscription:—

"Imp. Caes. Traian Hadriani Avg Leg. II. Avg A. Platorio Nepote Leg Pr. Pr.

"[In honour of] Cæsar Trajanus Hadrianus Augustus the second legion [styled] the Imperial [built this under the charge of] Platorius Nepos, legate and Propraetor."

No date is given, but I fancy the above must be the inscription MR. RAYMENT is in search of.

G. S. B.

MAORI WAR OF 1865 (7th S. x. 8, 212).—In Catalogue No. 135 of second-hand books, issued by Fawn & Son, Bristol, is:—

"189. Gorst (J. E.). The Maori King; or, the Story of our Quarrel with the Natives of New Zealand. Portrait and Map. Post 8vo. cloth, 3s."

GUALTERULUS.

JOHN PENNY, ABBOT OF LEICESTER (7th S. x. 409).—There is a life of John Penny, who was a member of Lincoln College, in Wood's 'Athen. Oxon.,' vol. i. col. 562, fol., 1691, but it is a short notice only, with reference to Godwin, 'De Præsul. Angl., inter Ep. Carl.,' also to Leland, 'Collectanea,' tome i. p. 472. There is a question as to the name being Penne or Penny in reference to an entry in the University Register, in the 'Registr. Univ. Oxon.,' vol. i., for Oxf. Hist. Soc., 1885, p. 48. But as he became Bishop of Bangor in 1504, and the John Penne there was not M.A. before 1506, he was not probably the same with him. ED. MARSHALL.

MUSTREDEVILLIARS (7th S. x. 84, 190).—I give for what it may be worth, which is possibly nothing, a note which the late Robert Davies, F.S.A., appended to the extract, "Et sol' Will'o Chymnay p' xij uln' de Musterdevelers empt' p' iijb' ministrall' Civitate ad festum Natal' D'ni, xxvjso," in his 'York Records of the Fifteenth Century,' p. 12:—

"This word spelt in various ways is of frequent occurrence in the MSS. of this period, but its precise meaning is not satisfactorily ascertained. 'Cloth of mustrevilers' is mentioned several times in the wardrobe accounts of Edward IV. In the 'Paston Correspondence' 'a gown of cloth of mustyrd-de-vyllers' is described as an article of lady's apparel. It is conjectured that the word refers to some place in France where the cloth was manufactured, but the better derivation of it seems to be from the French compound 'mestier-de-velours,' or 'mestis-de-velours,' a half or bastard velvet. ('Privy Purse of Eliz. of York,' by Sir Harris Nicolas, index, 251—'Paston Letters,' ii. 256.) In the sixth year of Henry VI. the collection of the customs at the port of London was authorized to permit 'duas pecias de mustre vilers,' and 'duas pecias de russetto mustre vilers,' and '34 virgas de griseo moustrevillers' to be exported duty free. Hence it may be inferred that the cloth was of English manufacture. 'Fœd.,' x. 399, 398.

Mr. Davies's etymology may have been at fault, but his research makes it clear that *mustredevilliars* was not always grey, as PROF. SKEAT is satisfied that it was. ST. SWITHIN.

"I GO NO SNIP" (7th S. x. 389).—See the notes in Mr. Johnson's edition of Bailey's translation of Erasmus's 'Colloquies,' vol. ii. p. 438. The expression is explained to mean "to go shares," *snip* being derived from Dutch *snippen*, with an illustration from Dryden—

Pray, sir, let me go *snips* with you in this lye.

EDWARD H. MARSHALL, M.A.

Hastings.

Snip = share, equal portion, snack (a low meaning, but L'Estrange did not mind using low words, or words with a low meaning). So I think that "I go no *snip* with the stationer" may be interpreted as "I go no shares with the stationer," if this meaning is consistent with what comes before.

DNARGEL.

This expression is the same as "to go no shares with." *Snip* is a portion cut off. *Cf.*:—

"The justice of the place (who lived by mischief and debates), not willing to lose his *snip*, was very earnest in perswading Valentine to let him draw up informations against those offenders."—'History of Francion' (quoted in Nares's 'Glossary').

Guy Miege's 'French Dictionary,' 1688, has:—"To go snips (or snacks) with one, *partager avec quécun.*" F. C. BIRKBECK TERRY.

DIDEROT'S 'MEDICAL DICTIONARY' (7th S. x. 468).—"Son 'Dictionnaire de Médecine' a été traduit en français par Diderot, Eidous (Marc-Antoine) et Toussaint (Francois-Vincent), et revu par J. Busson, Paris, 1746, 6 vol. in-fol." This refers to the work of Robert James, "médecin anglais, particulièrement célèbre par la poudre qui porte son nom.....Elle fut une mine d'or pour James et pour ses descendants." The dictionary was published in 1745 in three folio volumes (see 'Biographie Universelle,' vol. xx. p. 538, Paris, 1858). H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

"THE SHADOW OF A SHADE" (7th S. x. 427).—This expression is as old as the time of the Greek tragedians. The words εἴδωλον σκίας occur in either Sophocles or Æschylus, being applied (I think) to Œdipus either by himself or by another person. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

HOLY EARTH (7th S. x. 126).—A very interesting account of the *terra sigillata*, or holy earth, of Lemnos will be found at pp. 257–266 of the Rev. H. F. Tozer's 'Islands of the Ægean' (Clarendon Press, 1890). C. E. D.

Oxford.

GAMBRIANUS (7th S. xi. 6).—Gambrivius, a fabulous King of the Germans, son of Marsus, whom he succeeded. He is said to have built Cambrai, whence its name, also Hambourg (Henninges, 'Theatrum Genealogicum,' Magdebourg, 1598). CONSTANCE RUSSELL.

Swallowfield, Reading.

Gambrinus, King of Brabant, the inventor of beer, may often be seen depicted on public-houses in Belgium and Germany, with a flowing beard, a crown on his head, a mug of foaming beer in his raised hand. He is often praised in German ballads; but the origin of his legend I have not been able to trace. A. R.

Gambrianus, or Gambrinus, was a German friend of Bacchus, as appears from the opening lines of that capital song 'Studentenleben':—

Es giebt kein bess'res Leben, als Studentenleben, wie es
Bacchus und Gambrinus schuf;
In die Kneipen laufen und sein Geld versaufen, ist ein
hoher herrlicher Beruf.

I remember the name of another beery god, Calindor, also a great favourite of the "Kreuz fidelen Studio" when I was a student at Heidelberg; but I cannot at the moment recollect the song in which he is honoured.

ALBERT HARTSHORNE.

CHILD'S HYMN (7th S. x. 248, 377).—I am obliged by the reply of MR. TOWNSHEND. MR. TOWNSHEND cites only American authorities. Mr. Butterworth, who is still living, in his 'Story of the Hymns' (American Tract Society), says the hymn "Now I lay me down to sleep," &c., is altered from Watts. MR. TOWNSHEND declares this to be doubtful. What are his reasons for so thinking? Can no English authority on hymnology supply further particulars, for which I am especially anxious? CHARLES MARSEILLES.

Exeter, New Hampshire, U.S.

BOW STREET RUNNERS (7th S. xi. 6).—A letter from Dickens to Thornbury, dated April 18, 1862 ('Letters,' ii. 201, C. D. ed.), states, "The Bow Street runners ceased out of the land soon after the introduction of the new police." This introduction was in 1829 (*Whitaker's Almanack*, 1890, p. 75). Dickens is a good enough authority on such a point, and his readers need not be reminded of the Bow Street runners in 'Oliver Twist' (published 1838), or that in 'Bleak House' (published 1853) Mr. Bucket is called "a detective officer." Probably it was not long after that when the substantive was dropped and the adjective assumed its place. They are now, I believe, among thieves and other slang-talkers "tecs."

C. F. S. WARREN, M.A.

Longford, Coventry.

THE FIRST DUKE OF MARLBOROUGH (7th S. xi. 6).—It is generally acknowledged that after the taking of Kinsale in 1690 Marlborough returned to England at the end of October; and, after a few days in London, reporting the success of the expedition, he resumed his command in Ireland. Till the close of the year he kept the greater part of the island in perfect tranquillity, and conciliated the affections of the inhabitants by his moderation, as well as by the rigid discipline which he established in the army. He checked the incursions of the rebels, who still remained in arms, and secured the advantages he had gained by constructing forts in several of the provinces. Having thus restored order, he was summoned to England early in 1691, preparatory to his nomination to a new command on the Continent. Most lives of Marlborough mention this. R. HOLDEN,

Capt. 4th Batt. Worc. Regt.

United Service Institution.

John Banks, in his 'History of John, Duke of Marlborough' (1741), says that when Kinsale had been taken, "after his Lordship [Marlborough] had been at *London*, and made a Report of the Success of his Expedition, he was remanded back to *Ireland*, where, during the whole Winter, he prevented the Excursions of the *Irish* Rebels, and raised several Forts to put a Stop to their Fury" (p. 17). The above, of course, refers to the year 1690. See also Lediard's continuation of Rapin's 'History,' 1736, p. 59. J. F. MANSERGH.

Liverpool.

"BLUE OF BEER" (7th S. x. 507).—Sixty years ago a large proportion of the ale or beer retailed by publicans was served in jugs of Staffordshire ware. They were mostly of similar shape, rather tall, with a handle, and the white ground was pretty well filled with ornamental devices and landscapes in blue, so that they might appropriately be called blue jugs. They held a little less than a pint or a quart, and, being made of earthenware, they were not stamped with the excise stamp the pewter measures were, and are now required to be. At that time "a glass of ale," as we know it, in a tumbler, was not sold. The glasses of the period were tall, narrow, taper glasses standing on a foot, the ale being poured into t

from the jug. Topers, who went for quantity, asked for, and had their ale served in pewter pints or quarts; but others, who preferred the convenience of an ale glass, called for a jug, or "blue," of ale —a large jug or a small jug, as was required. The price of the jug was usually the same as for the pint or quart, so that, the quantity being less, it was a trifle dearer. I have no doubt that this is the meaning of a "blue" of ale or beer.

While on this subject, allow me to say that at the time referred to, in Birmingham, a person would feel insulted at being invited to have some beer. The term "beer" was applied only to the weaker kind of drink, as "table beer," while ale was the better or stronger drink. I always understood that in the West of England the term beer was applied to the stronger liquor, and ale to the weak—exactly the reverse of the practice of the Midland Counties. Now, however, the term beer is used indiscriminately for strong or weak liquor, except that strong old liquor is always "old ale." We never hear of "old beer"; it is always in that case called "ale," to denote its age and strength. ION.

Birmingham.

In this part of the country a "blue of beer" means a certain quantity or measure, usually supplied in a blue mug or jug. Only last month (December), at the meeting of the watch committee of this town, the inspector of weights and measures reported that, owing to a recent decision of the High Court of Justice, it became necessary that the "blue" measure used in the sale of beer be discontinued. To allow of their gradually being done away with, and thus not seriously inconvenience publicans, six months will be allowed to elapse before the inspector can take action against the use of the "blue."

ALFRED CHAS. JONAS.

Swansea.

This expression is in common use amongst the miners of Glamorganshire. I have always been under the impression that the term had reference to the blue mug in which the beer was originally served. F. C. BIRKBECK TERRY.

In a political tract entitled "The True History of Betty Ireland, with some Account of her Sister Blanche of Britain, Printed for J. Robinson, at the Golden Lion in Ludgate Street, MDCCLIII. (1753)," the English are said to "forget, they are all so idle and debauched, such gobbling and drinking rascals, and expensive in *blew beer*," &c. A former correspondent of 'N. & Q.,' so long ago as September, 1850, required the derivation of the term; but no reply has been given to his query. See 1st S. ii. 247. EVERARD HOME COLEMAN.

GEORGE DOWNING, COMEDIAN (7th S. xi. 5).—The two-act comedy mentioned at this reference, 'Newmarket; or, the Humours of the Turf,' has been acted at Drury Lane, but what date I know not. Would some one furnish me with the date? His other plays, 'The Parthian Exile' and 'The Volunteers,' have both been acted, the latter trifle having been produced at Covent Garden at the benefit of Mr. Quick. W. W. DAVIES.

['Newmarket; or, Humours of the Turf,' was played at Drury Lane, April 25, 1772, for Baddeley's benefit, but was probably given eight or nine years earlier. Genest chronicles no representation of the other pieces you mention.]

TENNYSON: 'THE PRINCESS' (7th S. xi. 6).—Mr. S. E. Dawson, in his 'Study of "The Princess"' (Montreal, 1882), has the following note on this line:—

"Allusion is here made to Russian customs in the seventeenth century. One was that the bride, on her wedding day, should present her husband, in token of submission, with a whip made by her own hands. Another was, that on arriving at the nuptial chamber the bridegroom ordered the bride to pull off his boots. In one was a whip, in the other a trinket. If she pulled off the one with the whip first the groom gave her a slight blow. It is worthy of note that, according to Bracton, a wife is *sub virga*, under the rod; and Blackstone says that moderate correction with a stick is lawful."

DE V. PAYEN-PAYNE.

For contemporary evidence, or nearly such, see Goldsmith's 'Citizen of the World,' xix.

EDWARD H. MARSHALL, M.A.

HENRY FRANCIS CARY (7th S. x. 504).—I begin to think most people must find it a very difficult thing to copy an inscription correctly. For some years past I have spent a great deal of time in visiting the graves of notable persons, for the purpose of forming a collection of epitaphs, and seldom (I had almost said never) have I found any printed copy which I happened to possess agree entirely with the inscription of which it was presumably intended to be a transcript.

The "obliging correspondent" of the *Church Times* may or may not have copied Lamb's epitaph direct from the gravestone in Edmonton churchyard, but he has, without doubt, furnished the editor with an incorrect copy. The principal fault is the entire omission of the third line:—

That rising tear, with pain forbid to flow,

With this line in place, and with *vein* substituted for "view" in the tenth line, the words agree with the copy I made on the occasion of my pilgrimage to the grave of Charles Lamb (see 7th S. ii. 329, 394; iv. 120, 393). JOHN T. PAGE.

Holmby House, Forest Gate.

"JACK AN APES BOWER" (7th S. x. 127, 211, 354).—I do not know if the following use of the term "Jack an ape" has been noticed:—

"This morning my brother Tom brought me my jackanapes Coat with silver buttons. It rained this

morning.....and it spoiled many a fine suit of clothes. I was forced to walk all the morning in White Hall, not knowing how to get out because of the rain.....and I, it beginning to hold up, walked an hour or two in the Park."—Pepys's 'Diary,' July 5, 1660.

He does not state that he wore the new coat that day, but on July 13 we find the entry, "The first day I put on my black camlett coat with silver buttons." The specific "silver buttons" seems to identify the particular garment under different designations. I suppose camlet would be a cool garb for the heat of summer. A. HALL.

In Lyon's 'Hist. Town and Port of Dover,' vol. i. p. 19, in a list of the gates of that town, is given the following :—

"Severus's Gate.—This gate fronted Bench Street: and in the apartments over it the customer of the port anciently received the king's dues. Here was a place paved with stone, where the merchants used to meet, about eleven o'clock in the forenoon, to transact business, and in a course of time it was called Pennyless Bench."

HARDRIC MORPHYN.

LORD *v.* GENTLEMAN (7th S. x. 468).—A somewhat similar anecdote is told of Henry VIII., Holbein, and a noble. The latter complained to the king of an affront done by Holbein, and went so far as to require nothing less than the painter's life. "Remember, my lord," said the king, "I can, when I please, make seven lords of seven ploughmen, but I cannot make one Holbein of seven lords." Where is this story first told? I came across it as an old friend only the other day in some periodical. H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

The king who expressed his inability to make a courtier a gentleman, though he might make him a lord, is not James I. of England, but Louis XI. (1461–1483) of France :—

"Le roy Louis XI. disoit qu'il annobliroit assez, mais n'estre en sa puissance faire un gentilhomme; cela venant de trop loing et de rare vertu."—Noel Dufail, 'Contes d'Eutrapel,' chap. vi.

DNARGEL.

See Selden's 'Table-Talk,' the saying being Selden's own, not the king's, "The king cannot make a gentleman of blood," which is indubitably true, but narrows the application of the remark.

EDWARD H. MARSHALL, M.A.

Hastings.

The story, as I have known it from childhood, was, that James I., being requested by his old nurse to make her son "a gentleman," answered emphatically, "I 'll mak' him a *baronet* gin ye like, luckie, but the de'il himsel' couldna' mak' him a *gentleman*." James I. was the first to create baronets (1611). NELLIE MACLAGAN.

A. S. P. is faithful to his query (6th S. iv. 108). There is another, "Can the Queen make a gentleman?" (1st S. iii. 88.) Then follows an extract from the Patent Rolls (13 R. II., p. 1, m. 37, Prynne's 'Fourth Institutes,' p. 68), in which occurs : "Luy avons resceux en lestat de gentile homme, et luy fait esquier." ED. MARSHALL.

Compare Defoe's 'Compleat English Gentleman' (ed. Bülbring, 1890), p. 25 :—

"Well did King Charles II. say, he could make a knight, but could not make a gentleman. The King understood what went to that qualification, and that a title no more made a gentleman than the Lyon's skin would make the ass a lyon."

C. E. DOBLE.

Oxford.

PHYSICIANS' PRESCRIPTIONS, APOTHECARIES' COMPOUNDING (7th S. x. 328, 453).—The following extracts from the Wardrobe Rolls carry the date for apothecaries in England a little further back :—

"Ce sunt les p' celes po[ur] madame la Reyne q' Odyn lespicer achata q'nt ele estoit malade a Westm' le Mois de Novemb' lan 7."—Wardrobe Account, 20/15, Q.R.

List of wages per day paid to the Queen's household : "Odino, apothecario Regine, 7½*d.*"—*Ib.*, 7 Edward II., 20/13.

Master Theobald, the Queen's physician, receives fifteen pence per day.

In another account the drugs, a pestle and mortar, knife, boxes "a mettre lur oinements et lur emplatres," &c., are delivered "assurgiens Madame la Reyne."—*Ib.*, 20/13.

HERMENTRUDE.

FIRING CANNON AT WEDDINGS (7th S. x. 445).—

"J'étais assis sous le vaste manteau d'une antique cheminée de cuisine, lorsque *des coups de pistolet*, des hurlements de chiens, et les sons aigus de la cornemuse m'annoncèrent l'approche des fiancés."—George Sand, 'La Mare au Diable,' Appendice i.

The italics are my own, of course.

JONATHAN BOUCHIER.

SIR CHARLES MEREDYTH (7th S. x. 489).—Haydn's 'Book of Dignities (edd. 1851 and 1890) states that Sir Henry Meredyth was Chancellor of the Irish Exchequer 1634–68, and that Sir Charles Meredyth filled the same office 1674–87. In Burke's 'Peerage and Baronetage' it is stated that Sir Robert Meredyth, of Greenhills, was a Privy Councillor in Ireland and Chancellor of the Exchequer before 1647, and Foster's 'Baronetage' adds that he had a son Sir Charles, knighted September 14, 1644, who died unmarried. It is possible that the Sir Henry of Haydn is the same person as the Sir Robert of Burke. I can trace no Sir Charles Meredyth as Chancellor about 1620–30.

The daughter about whom M. C. inquires may have been "Elinor Meredith of the City of Dublin," who married Joseph Foxall, and was grandmother of John Foxall, born 1785, of Kilcavy Castle, co. Armagh. Burke ('Landed Gentry,'

third edition) says that the above-named Joseph Foxall was son of Joseph Foxall, LL.D., by the Hon. Frances Seymour. Was this a daughter of Francis Seymour, first Lord Conway?

SIGMA.

ITALIAN CITIES (7th S. x. 406, 511).—MR. TROLLOPE might add Brescia, "l'armata," and Verona, "La Degna," to his list.

ST. CLAIR BADDELEY.

DINNER (7th S. x. 242, 353, 471).—The line is more exactly,—

Septem horis dormire, sat est juvenique senique.

"Additions to the 'Schola Salerni'" in 'Regimen Sanitatis Salernitanum,' by Sir Alex. Croke, Oxf. 1830, p. 156. There is here also the line at the Hauteville House, Guernsey (*supr.*, p. 353):—

Post coenam stabis aut passus mille meabis.

Ib., p. 156.

ED. MARSHALL.

CHURCHWARDENS (7th S. x. 468).—For "Government office" read *Office of the Local Government Board.* Q. V.

RALEGH OR RALEIGH (7th S. x. 102, 345, 491).—Sir Walter's wife signs her name "E. Ralegh"; but I fear she is an authority of doubtful value, as will be shown by the orthography (sarcastically so called) of one sentence from her letters:—

"I only say this [of "me Ladi Kelldare"] that for the honor I beeare heer name, and the auncient a quantans of heer, I wish chee wold be as ambiticous to doo good, as chee is apted to the contrari."—Harl. MS. 360, fol. 93.

HERMENTRUDE.

PRIEST IN DEACON'S ORDERS (7th S. x. 368, 478; xi. 31).—I doubt whether MR. TROLLOPE and MR. BOUCHIER have quite hit the mark yet. No doubt, broadly speaking, they are correct that a clergyman was called a priest. But was he not so called as incumbent of the parish? Curates in the days spoken of were far less common than now, especially in the North, and I suspect that one of them, far more a cleric at large, would not have been spoken of as a priest. I once so spoke of myself in the hearing of a little girl of six. That young Protestant gazed upon me solemnly, and said, "A priest! Are *you* a priest? I thought there were no priests left in England!"

C. F. S. WARREN, M.A.

Longford, Coventry.

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369, 473; xi. 17).—*One paile and one gaune.*—They who impugn Miss Jackson's accuracy show much temerity. A. J. M. will have to state a stronger case before he can prove that "for once she is wrong." A *gaun* proper is a gallon pail; it invariably holds a gallon. It is a brewing utensil (not "implement"), and has various uses in the process—pouring, measuring, &c. When it is used for pouring drink into barrels through a tun dish it is often called a *lade gaun.* A. J. M. has heard somewhere in Shropshire (he does not say where) a milk-pail spoken of as a *gaun;* but the term so applied was a misnomer. A milk-pail holds much more than a gallon, therefore it is not a *gaun* proper.

It is well known how such terms drift from their primary signification, and acquire different meanings. I can illustrate this by instancing the transfer of a name from the vessel itself to its contents. A *joram* was originally a large dish; but because that which it held was a large quantity, a secondary meaning gradually superseded the first. I knew an old Northern woman who habitually spoke of "a good *joram*" of broth, herb tea, &c., quite regardless whether it was made in a joram or any other utensil. R. E. D.

Shrewsbury.

CHARLES KEAN (7th S. x. 506; xi. 35).—The contemporary notices of Charles Kean's death in the *Annual Register* and *Illustrated London News* both state 1811 as the year of his birth, and also mention that his appearance was in 1827, as young Norval, a part very suitable to a boy of sixteen. In B. W. Procter's 'Life of Edmund Kean' it is stated that he was married in 1808.

EDWARD H. MARSHALL, M.A.

Hastings.

'ABOU BEN ADHEM' (7th S. xi. 26).—The passage referred to will be found in D'Herbelot's 'Bibliothèque Orientale,' vol. i. p. 105, and runs as follows:—

"On rapporte aussi de lui qu'il vit en songe un Ange qui écrivoit; et que lui ayant demandé ce qu'il faisoit, cet Ange lui répondit: J'écris les noms de ceux qui aiment sincerement Dieu, tels que sont Malek Ben Dinár, Thabet Al-Benáni, Aioub Al-Sakhtiáni, &c. Alors il dit à l'Ange: Ne suis-je point parmi ces gens-là? Non, lui répondit l'Ange. Hé bien, repliqua-t-il, écrivez-moi, je vous prie, pour l'amour d'eux en qualité d'ami de ceux qui aiment Dieu. L'on ajoûte que le même Ange lui revela bien-tôt après, qu'il avoit reçu ordre de Dieu de le mettre à la tête de tous les autres."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

LORD BYRON (7th S. xi. 27).—This appears to be a reissue of "The Works of Lord Byron, with his Letters and Journals and his Life. By Thomas Moore, Esq.," which was published by Murray in 1832-3. From the title-page I should suppose that Moore was the editor, and I see that this is the opinion held by Lowndes, who speaks of the volumes as "edited by T. Moore." F. W. D.

In the advertisement to my copy of 'The Complete Works of Lord Byron,' published in 1 vol. in Paris in 1837 by A. & W. Galignani & Co.—"the most complete and perfect edition," we are told, "of the works of Lord Byron ever admitted

to the attention of the public, not excepting the last published in London in 17 vols."—the additional illustrations are marked with the initials "P.E." (Paris Editor), while those from the London edition are marked "L.E." (London Editor). The letter "E." appended to the notes in MR. DEES's copy would seem to mean "Editor." No doubt Mr. Murray could supply the name.

HAROLD MALET, Col.

The editor of 'Byron's Life and Works' alluded to by Mr. R. R. DEES was none other than Thomas Moore. The dates of the edition (17 vols.) in my possession are 1832 and 1833. I believe it was Murray's original intention to publish the 'Life and Works' in fourteen volumes (see title-page).

W. W. DAVIES.

Lisburn, Belfast.

"TO RENEGE" (7th S. xi. 5).—This word would still seem to be in use in Gloucestershire, *vide* English Dialect Society, Series C, No. 61, 1890, "Glossary of Dialect and Archaic Words used in the County of Gloucester. J. D. Robertson," *s. v.* "Reneague, vb. = to renounce a job. [Hund. of Berk.] [Phelps]," and a second quotation from Shakespeare is given :—

> Such smiling rogues as these—
> *Renege*,* affirm, and turn their halcyon beaks,
> With every gale and vary of their masters.
> 'King Lear,' II. ii.

Halliwell also has it, *s. v.* "To deny, renounce," "Shall I *renege* I made them?" ('Mirrour for Magistrates,' p. 113). In Davies's 'Supplementary English Glossary,' "*Reneger*, denier, renegade." "Modern *Renegers*, Separates, and Apostates" (Gauden, 'Tears of the Church,' p. 57). Also given in the above sense as a verb by Coles and Ash; in 'Glosso. Angl.,' Nov., 1719, it is noted, *s. v.* "Reneque" [Fr.] = to revoke, or not follow suit at cards; and Mayhew and Skeat, in their 'Concise Dictionary of Middle English,' *s. v.* "Reneye," = to deny, reject, abandon, with references.

E. C. HULME.

18, Philbeach Gardens.

Possibly the reporter for the *Daily Telegraph*, in using the form *renaiged*, might have had in mind the use of the word in this form by the colliers of a part of Lanarkshire to signify a revoke at cards. I should like to hear if any correspondent of 'N. & Q.' knows of its use in another part of the kingdom.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

There can be no doubt that the word used by Mr. Parnell was a term taken from a game of cards well known in Ireland as "spoil five," or its congener "forty-five." In each of these games the highest card is the five of trumps, the next the knave of trumps, and the next the ace of hearts (which is always a trump card, no matter wh trumps). When trumps are led the suit m followed, except that the three cards abov tioned may be *renaged*, that is, kept bac following a lower trump. That is, the hearts may be *renaged* from any ordinary so the knave of trumps may be *renaged* fr but the five of trumps, and the five of may be *renaged* at any time.

The word is in common use in many Ireland. I have never seen it in print, b bably the *Standard* reporter made the bes *renagued*.

Whatever the etymology of the word re and I believe it to be what G. A. S. sugg probably a verbal form of *renegade*—its still common in Ireland among all class Englishman "revokes" and the Irishman "re at cards. When Mr. Parnell used the lette he knew that it exactly conveyed the mean desired to an audience of whom five-sixth probably card players. It is peculiar, bu that the word is confined to Ireland. It suspiciously Celtic sound, and a further ex tion might perhaps show that its origin i different from what we suppose.

G. M. GERA

Hampton Wick.

WAY-WISER (7th S. x. 386, 453).—This matical instrument is alluded to by Evelyn, 'Diary,' Aug. 6, 1655 :—

> "I went to see Col. Blount, who showed me th cation of the *way-wiser* to a coach, exactly measu miles, and showing them by an index as we went

In Phillips's 'New World of Words,' ed. there is also :—

> "*Way-wiser* (for a Pocket), a Movement like a to count one's Steps or Paces, in order to know h he walks in a day."

This I suppose is the original of the modern meter. It is stated in Haydn's 'Diction Dates' that *odometers* are said to have been in the fifteenth century.

F. C. BIRKBECK TE

FAMILY OF POOLE (7th S. x. 389).—Your spondent will probably be able to get infor from a member of the Pole family who is rister residing at Madura in the Madra sidency. His initial will be found in the List.' FRANK PENNY, Madras Civ

HUGHES OF CHURCH STRETTON (7th S. —I presume GENEALOGIST has seen the p given in Harl. MS. 1396, ending in " Hughes, who sold his lands in Stretton." A of this family ends in "Elizabeth Higg daughter of "Wm. Hughes." The arms pedigree are given as "Sa., three cranes erased arg." This pedigree appears to be

* In the Folios *revenge*.

as that given in Harl. MS. 1241, but in this latter is spelt Higgins only. any families of this name are recorded itations of Salop, and they are most con- The spelling of the name is varied in the gree, being sometimes Higgons, Higons, iggins, and Hugons.

Boycote family the arms are given as ; Vert, three cranes' heads erased arg., .. a chevron betwixt three lobsters' claws Hugons. In Harl. MS. 6172 Robert on of Thomas Higgons, of Cotton Hall, for arms Arg., a fesse sa. betwixt three aws sa. This Robert Higons married ughter to Wm. Hughes. G. H.

pedigree of "Hughes, *alias* Higgins, of (Visitation of Shropshire, 1623) occurs ng entry :—"Hugh Higgins de Church a Com. Salopiæ Cogno'i'atus Hugh with" Can GENEALOGIST tell me the mean- a cognomen? GUALTERULUS.

ES OF QUOTATIONS WANTED (7th S. x. .—

As in smooth oil, &c.

the following lines :—

should, like a polished razor, keen,
with a touch that's scarcely felt or seen.

is an oyster knife, that hacks and hews;
ge but not the talent to abuse.

erses, addressed to the Imitator of the First Satire of the Second Book of Horace (Lady M. W. Montagu's 'Works,' v. 170).

r to Pope is said to have been the joint com- Lady M. W. Montagu and Lord Hervey. I ong's satire was published first, and the idea ear to be borrowed from him. G. F. S. E.

(7th S. x. 508.)

The water that has passed the mill.

passata non macina più" is a proverb in every- Italy. R. H. BUSK.

Miscellaneous.

NOTES ON BOOKS, &c.

gs of Western Christendom, A.D. 789 *to* A.D. C. F. Keary, M.A. F.S.A. (Fisher Unwin.)

r has written an ambitious and an erudite hind his aim at depicting those consecutive Viking conquest which flooded all Western nd that Furor Normannorum—chief, perhaps, evils which sank into the heart of the peasant orker, giving popular literature for very many its tone of unutterable sadness—is the desire to closing fight between heathendom and Chris- In whichever aspect his volume is considered, in an equal degree our admiration. Excep- ell informed are the scholars who have an ate idea of the extent of Viking ravage. Still dents are they who add to a knowledge of the dynasty of Charlemagne a grasp of the signi- the religious problems fought out in the ninth

lishmen the conquest all but effected by the the period named, and carried to its conclusion in a later century, makes, perhaps, most direct appeal. This history is, however, less sad than that of the practical destruction of the highly developed Christianity of Ireland, and less picturesque than that of the constant and terrible ravage of Europe from the Elbe to the Garonne. Not that the Viking inundation was confined to such limits. We find these relentless conquerors passing the Pillars of Hercules, arriving at Marseilles, sailing up the Rhone to Valence, and meditating, and all but attempting, a further conquest of Rome. In the ascents, however, of the Scheldt, the Seine, the Loire, and other rivers of the Western mainland, what is most stirring and most edifying is found. It is, of course, the old tale—internal dissension paving the way to foreign conquest. Kings and princelings, in a mad rage for territorial possession, grasp at each other's throats, while the prize for which they fight is wrecked and devastated by a joint enemy. Spasmodic efforts to shake off the foreign invader are useless in the case of foes so pertinacious as the Vikings, and so ignorant when they are beaten. Base submission is followed by the attempt to buy off the invaders, who retire, to return the next season with augmented forces, to extract a further tribute; or who, laughing at treaties before the ink is dry, use the period of truce to surprise and massacre their foes, or to enter the beleaguered city. Sometimes even, worst of all, one party in a civil war calls in the heathen invaders to aid him in his fratricidal war, and then, his purpose effected, has to pour the results of conquest into an insatiable maw. Christianity itself fails, and Christian knights join the heathen, and take part in their raids. Of the sieges of Paris, of the incursions extending to places so central as Aix-la-Chapelle and Rheims, of the constant destruction of the richest shrines, and of the murder of the monks, Mr. Keary gives a wonderfully vivid picture. Underneath all this, however—while it seems at times as if Christianity, beset by Saracens on the one hand and by the Norsemen on the other, to say nothing of the perpetual menace in the East—must succumb, he shows the gradual sapping of heathendom, and the assertion of the religion by which the conquerors were to be finally subjugated. Certain sacraments of the Church were accepted as a means of furthering aggression. Baptism was easily received, and too often signified little. The heathen, however, grew in the end afraid of certain rites, assigning to them a mystical significance. Still the leaven was working and changing, surely if slowly, the character of Northern invasion, until, in the following centuries, its nature was wholly different, and the conquerors once more found imposed upon themselves the religion of the conquered. The most valuable and significant portion of the work mean time, consisting of the opening chapters, descriptive of the "Creed of Heathendom," is that with which we are unable to deal. Space, indeed, forbids anything approximate to an attempt to show the full significance of Mr. Keary's book. As a contribution to scholarship it puts in high claims, and it is as pleasant to read as it is valuable. A map of Europe in the ninth century, showing the range of Viking disturbance, tables, genealogical and chronological, and an index add to its utility.

Transactions of the Leicestershire Architectural and Archæological Society. Vol. VII. Part II. (Leicester, Clarke & Hodgson.)

THE part now before us fully maintains the interest attaching to those of its predecessors which have from time to time reached us. An elaborate paper on the 'Early History of the Family of Bainbrigge' is contributed by the Rev. J. H. Bainbrigge, and gives evidence of much careful search into the pre-Visitation records of the name and the history of the Cardinal of S. Praxedes,

who made it famous *temp.* Henry VIII. The 'Accounts of the Churchwardens of St. Mary's, Leicester,' are of value both in themselves and as correcting a slip of Nichols, who gives some extracts, attributing them to St. Martin's. We notice here, as, we believe, elsewhere in the *Journal*, the peculiar form "c'stelmes day" (p. 155), which we suppose either to stand for Christmas or to be a misreading or miswriting for Candlemas. It precedes an entry "in die Ephie," which, allowing for the absence of the proper mark of contraction, must indicate the Epiphany, and that may, perhaps, be an argument in favour of Christmas. The value of such records as are brought before us in the 'Extracts from the Marriage Bonds of Leicestershire' makes us wish that the Rev. A. Trollope and the editor of the *Journal* could see their way to print the whole. The account which Mr. Trollope gives of the present condition of the originals, many of which "hardly bear touching," seems to render the printing of the whole a matter of the highest importance and of the most urgent necessity. Cavendish, Chester, Burdett, Herrick—such are some of the names of interest that meet the eye in glancing through Mr. Trollope's 'Extracts.' They are no doubt "elegant extracts"; but can we not have the whole?

The World of Science, including the Subjects Chemistry, Heat, Light, Sound, Magnetism, Electricity, Botany, Zoology, Physiology, Astronomy, and Geology. By R. Elliot Steel, M.A., F.R.G.S., F.C.S. (Methuen & Co.)

THE bill of fare in this little work of 239 pages is, as will be seen, large. Still the author has succeeded in putting together a considerable amount of interesting and generally accurate information on the scientific subjects of which he treats, and we think it will be found a useful compendium for those for whom it is designed.

The Author's Manual. By Percy Russell. (Digby & Long.)

THE literary aspirant will find in this volume many useful hints and much valuable information. It is probable that the man who is destined to succeed in literary work has unconsciously fitted himself for the task and picked up the necessary qualifications. What in regard to authorship can be taught is pleasantly conveyed by Mr. Russell, and some of his later chapters are instructive. We note some apparent errors of no great importance. Where does Mr. Russell get the spelling "Fortesque" for *Fortescue*? Surely the closing words of "The former press being the least pretentious" should be "the *less* pretentious." On the page following this passage Milton is charged with error in a quotation which is itself an error.

Le Livre Moderne for January opens with a bright and ably illustrated article on 'Physiologie du Lecteur.' Very effective are the innumerable types of readers introduced, after the fashion employed by M. Uzanne in 'L'Éventail,' in the body of the text. M. B. H. Gausseron, who claims to be the reader in ordinary to the subscribers to *Le Livre*—we should rather say, taster in ordinary—describes current literature in 'Les Étrennes d'un Bibliographe.' 'Autour des Enchères' gives an account of a very rare last-century product saved from destruction by Louis XV. and now coming again into the market. An illustration *hors texte* entitled 'La Lecture à travers les Ages' is very quaint and curious.

THE first number appears of the *Economic Review*, a new quarterly organ of the Oxford University branch of the Christian Social Union. It has an "In Memoriam" article on our recently lost friend Thorold Rogers. Percival & Co., of King Street, are the publishers.

MR. JAMES FAWN, of Queen's Road, Bristol, writes:—"I observe that in your number for January 17 you make reference to the death of my late partner, Mr. Thomas Kerslake, with whom I have been connected for the last fifty years. I have preserved many of his early catalogues, and shall be happy to show them to any of your correspondents. I have also preserved cuttings from 'N. & Q.' of March 10, 1866, in which you then announced his death; also his reply, May 12, 1866, 'that that event is for the present postponed.'"

ON Wednesday, January 28, a paper on Dr. Samuel Parr will be read before the Royal Society of Literature by Mr. Arthur Benson, M.A., F.R.S.L., at the Society's new rooms, 20, Hanover Square.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LORA.—

Pansy, pink, sweet violet,
Pansy streaked and veined with jet, &c.

Are not these lines a recollection of Milton?—

The white pink, and the pansy freaked with jet,
The glowing violet. 'Lycidas,' 144-5.

G. C. S. ('Winifreda').—This poem is anonymous. It first appeared in a volume of 'Miscellaneous Poems by Several Hands,' published by D(avid) Lewis in 1726, 8vo. Thence it was taken by Bishop Percy for his 'Reliques,' and is No. 13, book iii., fourth edition. It is said to be a translation "from the ancient British language."

J. A. J.—

True as the dial to the sun
Although it be not shined upon.
'Hudibras,' canto ii. ll. 175-6.

S. A. G. ("List of Books on Secretarial Duties in connexion with Public Companies, and especially Breweries").—We know of none. Some correspondent may be better informed.

W. PAYNE ("'Tis a very good world that we live in," &c.).—The authorship of the epigram beginning with this line was asked 1st S. ii. 71, and remains unanswered.

PROF. ATTWELL ("Xavier de Maistre").—See ante, p. 9.

E. M. W. ("Origin of the Nickname of Tommy Atkins").—See 'N. & Q.,' 6th S. viii. 469, 525.

CELER ET AUDAX ("Fabian Society").—A socialistic society founded a few years ago.

R. A. BAKER ("Charwoman"). From *chare*, a tide or turn. See 'New English Dictionary.'

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 31, 1891.

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NOTES ON BOOKS:—'Dictionary of National Biography,' Vol. XXV.—'Arcana Fairfaxiana Manuscripta'—Morley's 'English Writers.'

Notices to Correspondents.

Notes.

SILCHESTER "TENT-PEGS."

At p. 47 of the *Illustrated London News* for Jan. 10, being No. 2699 of that paper, and included in vol. xcviii., are figured, among 'The Antiquarian Discoveries at Silchester, near Reading: Relics of the Roman City,' two objects lettered "HH. Supposed to be tent-pegs," and described on the preceding page (46), under the heading 'Further Discoveries at Silchester,' as

"some curiously shaped pegs, also of iron, pointed [misprinted "painted" in text] at the end and flat-topped. Beneath the flattened top are projecting rings. These have been called by German antiquaries tent-pegs; by others, instruments for breaking up concrete. Their use has yet to be discovered."

This astonishes me. I am neither an Ancient Roman, an Ancient Briton, nor "Phra the Phœnician," yet they at once appeared familiar to me, and I think I may safely say that I not only know their use, but have seen them in use many a time and oft. The fact is that they are simply portable anvils, carried afield by the mower, whereon to beat out the dints and notches his scythe may receive in a stony field; and they are among the ordinary paraphernalia that the mower of my native village—Châteauneuf, Canton de Pouilly en Montagnes (or en Auxois, legal title of the district), France, in the ancient province or dukedom of Burgundy, and not far (about twenty miles) from its capital city, Dijon, on the road to Autun, the Roman Augustodunum and the Gaulish Bibracte—carries to his work; the other items of his equipment being a hammer wherewith to do the beating out and a whetstone wherewith to put an edge on the implement after the beating out has been accomplished. This latter is carried in a cylindrical tin case with a conical extremity, intended to hold water, and made either to hook on to the belt or to stick into the ground after the fashion of a beer-warmer in the coals. The man carries his whetstone in its case, as a policeman does his "bull's-eye," at his belt. The hammer and anvil are slung over the handle of the scythe by a piece of string. When the anvil—the so-called "tent-peg"—is to be used, it is driven into the ground up to the rings, the rings being, of course, intended to prevent its sinking out of sight and service under the tappings of the hammer, as well as to keep it from "wobbling."

I hope this explanation will satisfy the "German antiquaries" that these "curiously shaped pegs" are neither "tent-pegs" nor "instruments for breaking up concrete," and that the pointed end, the flattened top, and the projecting rings are fully accounted for. I dare say my neighbour Bonnevie, "Ferblantier, Quincaillier" (tinman and ironmonger), would be glad to supply them with as many as they required, though probably they would prefer to wait till the next opportunity they may have of requisitioning them.

Using this Roman implement, the Burgundian mower may cut the Roman *lucerne*, the chief, almost the only, artificial fodder grown in the district, though that is chiefly the women's work, who cut it in apron loads, as required for the cow, a staggering load, tied in the coarse blue apron of hempen, taken off for the purpose, and carried on the head, the neat white cap being removed and slung on the arm by the strings, the sickle, toothed like the bill of the grass-cropping goose, stuck in the load.

I find in Littré, "*Enclumette*, s.f. Terme rural. Petite enclume portative à l'usage des faucheurs, pour aiguiser leur faux en la battant."

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

P.S.—Since writing the above it has occurred to me that in the days of classic warfare, when swords were of bronze or iron, and not of shear steel, those weapons may have required as much tinkering as the French scythe, and that the *enclumette* may have been a mere adaptation of an implement such as the Silchester "tent-peg," so used by the Roman legionary. Is there no mention in classic writings of such tinkering up of weapons in the Field of Mars?

SHAKSPEARIANA.

'MEASURE FOR MEASURE,' I. iii. 26.—This line is defective in metre, and there is no need of

any pause; further, the nominative "fond fathers" has no verb dependent on it, which neither Pope's nor "Old-Spelling's" emendation supplies. If "the rod" be taken as an accusative, both sense and metre can be satisfactorily completed thus:—

Now, as fond fathers,
Having bound up the threatening twigs of birch,
Only to stick it in their children's sight
For terror, nor for use, in time *thus make*
The rod more mock'd than fear'd; so our decrees, &c.

II. i. 39.—As in 'Henry VIII.,' I. ii. 76, there is the phrase "the rough brake that virtue must go *through*," the meaning of this passage could be made clearer if "from" were changed to "through," and "answer none" be understood to mean "answer no one":—

Some rise by sin, and some by virtue fall;
Some run *through* brakes of vice, and answer none;
And some condemned for a fault alone.

An alternative emendation to this, since it will be objected that the words *through* and *from* are very dissimilar in manuscript, is—

Some *ransom* breaks of vice, and answer none,

"ransom" written with the long *s* not differing so much from "run from" as to be an impossible mistake. The meaning would then be that some manage to avoid the penalty due to their outbreaks of vice; cf. Sonnet 34, "And ransom all ill deeds."

III. i. 96.—It is, perhaps, worth asking whether there is a chance of the words "prenzie gardes" having been a misprint for "pharisee garbs," though, however well the word "Pharisee" may suit Angelo's character, it does not seem very likely that it could be so, since Shakespeare does not use the word elsewhere.

IV. iii. 93.—The folios read:—

Ere twice the sun hath made his journal greeting
To *yond generation*.

And this is generally emended "to the under generation." Shakespeare does not use this particular phrase to denote the antipodes in any other passage; and as it is not an appropriate one in the mouth of the Duke when he is guising as a *monk*, it is probable that a misprint has arisen through faulty spacing, and that the manuscript read as follows:—

Ere twice the sun hath made his journal greeting
To *yon degenerate one*, you shall find
Your safety manifested.

"Yon degenerate one" will be Barnardine, whom the Duke would probably have in mind when he addressed the Provost, having just spoken of him as "a creature unprepar'd, unmeet for death." "One" being spelt "on" in Shakespeare's time, a mistake like this could very easily happen.

V. i. 495–8.—The First Folio has:—

If he be like your brother for his sake
Is he pardon'd and for your lovely sake
Give me your hand, and say you will be mine,
He is my brother too: But fitter time for that.

In whatever way this is punctuated it makes indifferent sense, and a reference to Mr. Marshall's note in the Henry Irving edition will make clear to any one the difficulty of giving satisfactory action on the stage to the passage as it stands. The Duke leaves Isabella no time to accept his proposal, since he drags the unfortunate brother in again at once. If the pause came at the end of l. 497 it would be all right; so it is probable that a line has got misplaced, and that the passage should read and be punctuated thus:—

If he be like your brother for his sake
Is he pardon'd; and for your lovely sake
He is my brother too: But fitter time for that;—
Give me your hand and say you will be mine.

Isabella in this case recognizes Claudio as soon as she sees his face; then the Duke adds that for her lovely sake he regards Claudio as a brother, and at once passes to the proposal. Here there should certainly be a pause, since Isabella's engagement to the Duke is the culminating point to which the whole play has been working.

GEORGE JOICEY.

Gateshead-on-Tyne.

'ANTONY AND CLEOPATRA,' I. ii. 6.—

Charmian. Is this the man? Is't you, sir, that know *all* things?
Soothsayer. In nature's infinite book of secrecy
A little I can read.
Alexas. Show him your hand.

All the editions read, "Is't you, sir, that know things?" But the word *all* is assuredly to be restored; it is required not only by the metre, but by a manifestly requisite antithesis to *a little*.

II. vi. 1:—

First Servant. Here they 'll be *anon*. Some of their plants are
Ill-rooted already; the least wind i' the world
Will blow them down.
Second Servant. Lepidus is high-coloured.

All the copies read, "Here they 'll be *man*." The corruption was as easy as the correction seems to me easy alike and satisfying.

The blemishes thus removed would appear but trifling were they blemishes anywhere but in Shakespeare's text. W. WATKISS LLOYD.

'ANTONY AND CLEOPATRA,' II. ii. (7th S. x. 402, 483).—MR. SMITH and MR. SPENCE differ respecting the passage—

Her gentlewomen like the Nereides
So many Mer-maides tended her i' th' eyes
And made their bends adornings.

I cannot but think that MR. SMITH is right. It seems to me that his proposed amendment is peculiarly and strikingly happy:—

Her gentlewomen like the Nereides
So many mermaids *bended to the oars*
And made their bends adornings.

I need not go over his minute explanations of the probable origin of the erroneous text. They seem to me extremely probable.

MR. SPENCE thinks "tended her' i' th' eyes" means "kept their eyes intently fixed on her, so as to be ready to pay prompt attention to the slightest indications of her will." The picture thus presented may be a pretty one, though it will hardly commend itself to the coxwains of our eight-oars! But the words have simply no such meaning. I humbly submit that "tended her i' th' eyes" is sheer nonsense. The passage in Psalm cxiii. offered by MR. SPENCE as strikingly parallel, is not parallel at all! "The eyes of a maiden look unto the hand of her mistress." Yes! but surely this is not "tending her *in* the eyes." The passage from the Pictorial Bible subjoined is equally beside the mark. And what of their "bends" in the rendering of this eye-service? Whereas the picture suggested by their "bending to their oars" at once gives meaning and value to the words, "and made their bends adornings."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

'TAMING OF THE SHREW,' INDUCTION (7th S. x. 483).—I think there can be little doubt that MR. PHILLIPS is right in his conjecture about "Old John Naps of Greece."

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

'MEASURE FOR MEASURE,' III. ii. 39: "GO A MILE ON HIS ERRAND."—This phrase is obscure. Elbow says that if any man had erred like Claudio and came before Angelo "he were as good go a mile on his errand." The meaning clearly is, he will fare badly, or have a hard time. But how this meaning can be made out from the phrase is not so clear. No commentator known to me has touched on my difficulty. JAMES D. BUTLER.

Madison, Wis., U.S.

'KING LEAR,' I. iv. 130 (7th S. xi. 24).—

> Lend less than thou owest,
> Ride more than thou goest.

I have a kind of lurking suspicion that in all his recent emendations MR. WATKISS LLOYD has been poking fun at your unhappy readers. But in case any should fail to perceive this, and be inclined to take his Shakespeare transmogrifications seriously, let me remind such that, in this particular passage, *owest* = *ownest*, a common use in Elizabethan literature, and that "Lend less than thou ownest" is a very much better prudential maxim than its proposed substitute. As to the succeeding maxim, I confess to preferring Lear's Fool's version. The peripatetic—the man who is obliged to walk because he cannot afford to ride—has been made an improper subject of derision; but the man who saves his horses at the expense of his own feet might very well take to heart the second of the above-quoted maxims. The well-established text, however, requires no defence from me.

HOLCOMBE INGLEBY.

PROVERBIAL PHRASES IN SHAKSPEARE.—COL. PRIDEAUX'S 'Proverbial Phrases in Beaumont and Fletcher' (7th S. x. 361) have led me to set forth a proposal that I have long desired to see put in practice, viz., that some one should collect those phrases in Shakespeare which are, or owe their origin to, proverbial sayings. This would, I think, be both useful and startling to many of his readers and students. But I would add the caution that this must not be done by a merely clever man, but by one who is in addition a careful and diligent student of our old literature. Were I not too old, I would, with all my faults and shortcomings, attack the subject most willingly.

BR. NICHOLSON.

MASLIN PANS. (See 6th S. vi. 47, 158; x. 289; xii. 471; 7th S. iii. 385, 485; iv. 57, 310, 451.)—Many months have elapsed since a discussion took place in 'N. & Q.' about the derivation of the word *maslin* as applied to brass pans. What steps the upholders of the Saxon theory have taken to support their view I know not. I have let no opportunity pass of ascertaining in what sense the word *maslin* was used in England. Before the sixteenth century it is rarely met with, and not in a way to indicate any particular metal or even any metal, but rather a mixed material, as, "v coarse *maslinge* towells" (Beck's 'Draper's Dictionary,' *s. v.* "Towel"); while (*s. v.* "Milliner") *mistlen* or *mistlin* is interpreted as meaning a medley or mixture. In the second volume of Guildhall 'Wills,' lately issued (p. 220), mention is made of a towell "of melynges," which Dr. Sharpe, the editor, in a foot-note, conjectures means of mixed colours (Fr. *melange*). Brass could be correctly termed *maslinge* from its composition, but the word would be equally applicable to all sorts of brazen utensils. The rare use of a word not confined to one material cannot account for the persistent use of the word *maslin* as the appellation of a particular class of vessels not made in England till Flemings introduced the manufacture. I have perused many scores of old inventories and wills, and find that their usual description was "brass pans"; where the word brass is not used, "Laton" takes its place; but when Flemish brass pans became common, as they did in the sixteenth century, and when in the seventeenth century they were made in England by a Malines family, the term "maslin pans" became common, especially in the district where they were made. These pans were made in the seventeenth century at Coalbrookdale and Stourbridge, and there the word *maslin* was and is common. And there,

and I believe there only, it is still known as a trade term for certain vessels of brass, and now of iron also. Objection has been taken, on the ground of dissimilarity of spelling, to my derivation of the word from Mechlin or Malines. Further search has shown me that Maslinia was the common Latin form for Malines in the seventeenth century. The French form Malines is taken from the Latin Maslinis, the *s* not being sounded. As I before observed, the family of Maslin spelt their name with or without the *s*, and some of the present bearers of it do not sound the *s*. A Staffordshire gentleman also tells me that "maslin pans" were as often as not called "malin pans." The supporters of the Saxon derivation of the word have to contend with this serious difficulty in addition to those I have mentioned, that vessels which in Flanders were known as Maline or Mechlin pans, and were exported as such, became Maslin pans in England by some unexplained desire of the people to revive in their favour alone a word almost obsolete, and quite as applicable to towels as to pans. Guicciardini, in his 'Descriptio Belgii Regionum,' ed. 1616, writes (*v. s.* "Mechlin"), p. 199, "Conflantur aheneæ machinæ tanta et dexteritate simul et bonitate." My researches make me plead with ever-growing confidence for the derivation of *maslin* as applied to pans from Malines, where they were made. Our great English Dictionary will not deal with the word for some long time yet; but it will be well to thresh out the subject, so that it may receive due attention from the able editor.

A. W. Cornelius Hallen.

Alloa, N.B.

Crucifix in the Banana Fruit.—'The True and Exact History of the Island of Barbados,' by Richard Ligon, gent., written in the Upper Bench Prison in 1653, made its first appearance in 1657 (in folio form). It has the double merit of considerable rarity and great interest. The author compels your attention almost as fully when he describes the forest trees of the island, or the "Ingenio or Mill that squeezes or grinds the Sugar Canes," as when at great length, and somewhat in the style of Coryat, he depicts the "Valley of Pleasure" with its pretty young Negro virgins, or his ill success in his addresses to the beauteous black companion of the Padre Vagado, and her exit from her dwelling, which

"was with far greater majesty and gracefulness than I have seen Queen Anne descend from the Chaire of State to dance the Measures with a Baron of England at a Maske in the Banquetting House."

Ligon's descriptions of the plantine and bonano are elaborate, and the "cuts on copper" of these trees and their fruit are graphic, if somewhat conventional. Of the latter he says:—

"This tree wants little of the beauty of the Plantine as she appears upon the ground, and though her fruit be not so usefull a food for the belly, as that of the Plantine, yet she has somewhat to delight the eyes which the other wants, and that is the picture of Christ upon the Crosse; so lively exprest as no Limner can do it (with one colour) more exactly; and this is seen when you cut the fruit just crosse as you do the root of Ferne to find a spread eagle: but this is made more perfect, the head hanging down, the armes extended to the full length, with some little elevation; and the feet cross one upon another.

"This I will speak as an Artist; let a very excellent Limner paint a Crucifix only with one colour, in limning, and let his touches be as sharp and as masterly as he pleases, the figure no bigger than this, which is about an inch long, and remove that picture at such a distance from the eye as to loose some of the Curiosity and dainty touches of the work, so as the outmost stets, or profile of the figure may be perfectly discern'd and at such a distance; the figure in the fruit of the Bonano, shall seem as perfect as it; much may be said upon this subject by better wits and abler souls than mine: My contemplation being only this, that since those men dwelling in that place professing the names of *Christians*, and aiming to preach to those poor ignorant harmless souls the *Negroes*, the doctrine of Christ Crucified; which might convert many of them to his worship, he himselfe has set up his own Crosse, to reproach these men, who rather then they will loose the hold they have of them as slaves will deny them the benefit and blessing of being Christians. Otherwise why is this figure set up, for those to look on, that never heard of Christ, and God never made anything useless or in vaine."

Ligon's theory of the origin of the little picture was not more unreasonable or far-fetched than many a speculation on similar matters in his days and since. What I want some of those to do who, unlike myself, find pleasure in eating this cloying fruit, is to slice the bananas on their plate again and again, and to report progress if they find any simulachra at all comparable in detail to that which Ligon describes. Those resulting from my own researches have been of a very rudimentary character. Perhaps we have to thank the spread of missionary enterprise for the extinction of the phenomenon. J. Eliot Hodgkin.

Family of Coutts.—Dr. Charles Rogers has published a genealogical memoir of the families of Colt and Coutts. The portion that relates to Coutts seems somewhat superficial and incomplete. The following notes may help to complete it:—

1. A drover named Couttis or Couttie is said to have assisted James V. in Glenogle, and had a grant of land near Dundee.

2. 1433. James I. gave by charter the lands of Ochtercool in Mar to William Couttis, but the title was after two hundred years declared imperfect, and the lands reverted to the Earl of Mar in 1635 (*Herald and Genealogist*, vii. 463).

3. Patrick, son of Andrew Skene, of Andourie, had a son Andrew Skene, parson of Turiff, who married Jean Coutts, daughter of the Laird of Auchtercoull ('Skene of Skene,' pp. 64–68).

4. Col. Robert Coutts married, *circa* 1610, Christian, fourth daughter of Sir John Boswell, of Balmuto (Douglas's 'Baronage,' 311).

5. Mary Coutts, married, *circa* 1637, Sir James Maxwell, first baronet, of Calderwood (*Idem*, p. 55).

6. In the book of annual-renters and wadsetters of Aberdeenshire, 1633 (*Spalding Club Misc.*, iii.), the following persons of the name are mentioned: William Cowtis of Auchtercoul (p. 90); John Cowtis, in Cullairlies (p. 91); and Wm. Cowtis, younger, of Auchtercoul (p. 112).

7. A daughter of Couts, of Westercoul, married, first, Sir Alexander Burnett, second baronet of Leys, who died 1663; and secondly Sir David Ramsay, fourth baronet, of Balmain (of the old line), who died *s.p.* 1710 (Douglas's 'Baronage,' 34 and 43).

8. Margaret Coutts married as second wife of Alexander Irvine, who died 1687. His son was the last laird of Drum of the old line.

9. Elizabeth Coutts, relict of David Doig of Cookston, died at Edinburgh, March 21, 1783 (*Scots Mag.*).

10. Miss Elizabeth Coutts died at Drummochty in Fife, October 12, 1794 (*Scots Mag.*).

11. Ellen Coutts, wife of M. Ferrier, W.S., died at Edinburgh, February 20, 1797 (*Scots Mag.*).

12. Janet, daughter of Peter Coutts, merchant in Edinburgh, married David Carmichael (eldest son of David Carmichael of Balbeadie), involved in the rising of 1745 and heavily fined (see Burke's 'Peerage,' 1890, p. 243). Dr. Rogers says (p. 18) that Janet, daughter of Patrick Coutts, merchant in Edinburgh, married John Stephen, merchant in Leith.

13. The *Scots Magazine* contains this notice:—"Lately [1790] in Italy, the Earl of Home to Miss Couttes, daughter of Mr. Couttes, Banker in London" (lii. 257). This marriage is not mentioned in any account of the pedigree of the Earl of Home that I have seen. The tenth Earl of Home, born November 11, 1769, married November 9, 1798, Lady Elizabeth Douglas-Scot, and died October 21, 1821.

14. John Coutts married Mary Mitchell, September 20, 1774 (Harl. Soc., xi. 244).

15. The following are from the register of St. George's, Hanover Square:—May 3, 1778, James McKane and Helen Coutts. February 8, 1785, Samuel Witchingham and Elizabeth Couts (or Coats). June 3, 1800, William Coutts and Mary Dunechift. March 14, 1808, James Gardener and Anne Coutts.

16. The following obituary notices occur in *Blackwood's Magazine*:—May 29, 1809, Capt. John Coutts at Asleed, aged 82. January 2, 1818, Capt. John Coutts at Aberdeen, aged 73. January 4, 1818, William Coutts, merchant, at Aberdeen, aged 74.

17. In the lists of 1745 rebels, published by the Scottish Historical Society (vol. viii. pp. 5, 6, and 246), six persons of the name are mentioned. One of these is Peter Coutts, merchant, at Aberdeen.

Any information on notes 12 and 13 will be very interesting. SIGMA.

HIGH-PRICED TEA.—The following is a cutting from the *Times* of January 16, and seems worthy of being "noted":—

Tea at 87s. a pound.

SIR,—Your interesting paragraph in this day's issue under the above heading would probably much surprise your readers. They will be still more surprised when we tell them, through your kindness, that we, who were the buyers at auction of the tea at 4*l.* 7*s.* per pound, afterwards resold it at 5*l.* 10*s.* per pound. "A figure which has never been anything like approached in the annals of the tea trade" will therefore apply to the latter price, and not to the former, as the paragraph implies. At this latter price the cost to the consumer would be about 1*s.* 7*d.* a cup.

We are, yours truly,

WHITWORTH, HILLYARD & WADE.

St. Dunstan's House, Idol Lane, E.C., Jan. 15.

P.S.—We trust that Indian and Ceylon tea planters will by this be encouraged to strive after quality in their productions in preference to quantity.

E. LEATON-BLENKINSOPP.

THE GREAT FROST OF 1890–91.—We have witnessed eight weeks of severe and continuous frost, which will henceforth rank amongst the most severe of this or of past centuries. An extract from an old ledger book at Stoneleigh Abbey concerning the frost of 1607, which also lasted eight weeks, although it began later in the year, may not be without interest:—

"1607. In this yeare theare was A continewall froste for the Spase of 8 weakes togeather and in sooe greate An extremety that the Mooste part of the Rivers in eayvery plase was frosen uppe And the Thames of London frosen over in shouche sorte as they keapte vitelinge showpes on it and the pepell passed over it as Abondantly as they dyd in London Straytes. all w^ch Eayse [ice] was wasted and gone uppon the thames sooe soddenly that in 3 dayes theare was no more to be sene theayer then if no froste at all ad byne theare that wynter."

Stow, in his 'Chronicle,' speaks of this frost as beginning on December 8, and continuing off and on by the space of seven weeks. He also mentions the suddenness of the thaw. The present frost, in its duration and in the rapidity of the thaw, furnishes a close parallel to that of 1607.

G. L. G.

CHURCH COLLECTIONS IN THE SEVENTEENTH CENTURY.—The subject of "briefs" has been frequently discussed, but it may interest those connected with the localities named to have a list of the collections made in the church of St. Mary Magdalene, Launceston, in the middle of the seventeenth century. They are entered upon a spare leaf in the centre of the earliest of its registers:—

"xxth of August 1653. Collected in ye towne & parrish towards the reparation of ye sad & lamentable loss at Marlborough in Wilts by orde from ye Councill of State ye sum of ffifty fower shillings. Joseph Hull pastor [this

name was afterwards struck out] Ffrancis Glanvill Henry Hickes churchwardens."

"The 28th of Julye 1662. Colected in ye Church of Mary Magdalen in in [*sic*] Lanceston Toward the Rebuilding of ye Church of Pontifract xx*s*. 4*d*."

"Colected in ye Church of Mary Magdalen in Lanceston towards the churche for Fakingham in Northfolke 17. 9*d*."

"The first day of September 1661. Colected in ye Church of Mary Magdalen in Lanceston towards a loss by fire att ye Citty of Oxon. 11*s*. 11*d*."

"The same day Colected towards ye loss by fire att Fronnington [?] 11. 7*d*."

"Colected in this Towne towards ye losses of the protestants in Lytuania the 12 of November 1661 £2. 3*s*. 8*d*."

"Colected ye first day of december 1661 towards the Reliefe of Bullinbrooke in Lincolnshire 0. 7*s*. 0*d*."

"Colected the same day towards ye Reliefe of Bridgnorth in ye County of Sallope 0. 9*s*. 0. John Worsey and Alexander Morlye churchwardens."

"Colected the 8th of May 1664 for the Reparing the Church of Withingham in Sussex 0. 4. 9*d*."

"Colected the same day towards the Reparing the Church and [erasure in MS.] of Candrig in the Countye of Kent 0. 4. 9*d*."

"Colected the 5th of June 1664 towards the Rebuilding the Church of St. Michaels in Somersett 0. 5. 11*d*."

"Colected the 18th of 7ber 1664 towards the rebuilding the Church of Basing in Southampton 0. 7. 2."

"Aprill the 23th 1663. Colected in the Church of Mary Magdalen in Lanceston towards the Repairing of the Church of limington in the Countye of Southampton 7*s*. 8*d*."

These entries were evidently made from loose notes and inserted in some cases months and even years after the collections. The Lithuanian brief is well known, while that for Marlborough, where the great fire took place on April 28, 1653, was directed by the Council of State to be issued on May 31. ALFRED F. ROBBINS.

THE "BRON" (See 7th S. x. 285, 'St. Frankum,' &c.; 458, 'Free Translation').—Will you allow this as a supplementary note to the interesting remarks of MR. F. C. BIRKBECK TERRY at the above two references? "Brown Titus," also "Brown Typhus," are well known in the West Riding; but I have noticed lately a curious tendency of the people in this neighbourhood to shorten the term bronchitis into the more easily lipped form *bron*. Most frequently it is said now that "So-and-so is down with the 'bron,'" meaning the snareful disease so much prevailing in this season. Thus the ignorant, knowing that brevity is safer than the using of "long words," keep out of such pitfalls set for the "silly clever," as they remark hereabouts.

HERBERT HARDY.

Earls Heaton.

AUSTRALASIANISMS.—There are, I believe, several good dictionaries of Americanisms; but is there such a thing as a dictionary of Australasianisms? Now that the southern continent is beginning to feel her feet in literature this will soon become a desideratum. Such words and phrases as "new chum," "stuck up" (in quite a different sense from any we know here), "cattle duffing," "cross business," "bail up," "nobblers," "banje" (to mention only a few I have met with to-day in a single novel of Australian life), need explanation to English readers, and are, perhaps, hardly likely to find a place even in the 'N. E. D.' C. C. B.

[Many such are included in 'Slang and its Analogues,' by Mr. J. S. Farmer.]

GRUB STREET IN PARIS.—The anonymous author of 'Entretiens sur les Contes de Fées' (Paris, 1699, 12mo.) gives an amusing account of the making of books. The ignorant fellows who offer to write books on any subject, says he,—

"begin first with inventing a title, and as soon as they have found that, away they go to offer the piece to the first bookseller they think will bid money for it. And as they take care to make the title specious, the bookseller is charmed with it, and strikes a bargain immediately. The price is adjusted according to the bulk of the volume: thirty pistoles for one in twelves that will sell at half-a-crown, and has a good title, is not much out of the way. The bookseller advances some small matter in hand, or at least gives his note for it. The author retires to dispatch the book whose title he has sold, and which the purchaser expects with as much impatience as the author does his money. In fourteen days or three weeks the book is done, somebody is hired to revise it, and to obtain a license or privilege for it. And thus a fellow that had not a bit of bread to eat, has 30 pistoles in his pocket, and commences author."

Affairs are not much altered nowadays, saving (alas!) for the complaisance of the publisher.

H. H. S.

SUPERSTITION IN ESSEX.—The following appeared in the *Standard* of December 20, 1890 (p. 3, "The Provinces"). Maybe it is worth copying into 'N. & Q.':—

"It would appear that superstition has not entirely died out in Essex. In the village of Sible Hedingham lives an old labourer, who is popularly supposed to be a wizard. Recently he told a man in charge of a load of straw that he would not get far with it, and a little further on the horse, an old one, fell, and was so injured that it had to be killed on the spot. The men called upon to assist were so convinced that the horse had been placed under the influence of the wizard that they refused to move the carcase until a slice of flesh had been cut from the hind quarter of the animal and burned in a bush faggot, the idea being that the person who cast the spell would suffer burning in a corresponding part of his body."

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

GIGLAMPS.—Most of us are acquainted with this *sobriquet* of Verdant Green, the invention of which is formally claimed by the author of that most amusing history in 'N. & Q.,' 2nd S. viii. 493 note. But we read in 'Gilbert Gurney,' chap. v., that some of the guests "at Dejex's, at the corner of Leicester Place," were pronounced by the facetious Daly to be "uncommon gigs"; and one very venerable *ci-devant* marquis, who wore spec-

tacles, the said Daly pronounced to be "a gig with lamps." P. J. F. GANTILLON.

FROST AND THAW.—It may have been observed lately that the papers speak of the ice being even stronger and better after a temporary thaw; and it would seem that the fact did not escape the eye of Milton, who in the twelfth book of 'Paradise Lost' speaks of ice "more hardened after thaw."

E. WALFORD, M.A.

7, Hyde Park Mansions.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JOHN PHILIP KEMBLE.—A statue of Kemble by Hinchcliffe, after a design by Flaxman, stood in the north transept of Westminster Abbey, and was, with the consent of Mrs. Fanny Kemble, removed in 1865. Where is it now? I do not, of course, refer to the cenotaph, still in Westminster Abbey.

URBAN.

QUARR ABBEY SEAL.—Can any of your readers inform me where the matrix of the seal of the Convent of Quarr, in the Isle of Wight, is to be found? The Society of Antiquaries have an impression, as also the British Museum; but no one seems to know the whereabouts of the matrix. The seal itself is about two inches in diameter, with the figures of the Virgin and St. John the Evangelist under a triple canopy. Underneath is the figure (couped) of the abbot in prayer, also under a cusped canopy. The date of the seal is apparently late fourteenth century.

PERCY G. STONE.

COLE FAMILY.—Can any one explain or add to the following tradition? A gentleman named Cole died in Italy about 1745, holding some appointment under the English Government, presumably a consulate. He had married an Italian lady, whose name was Maria Lysandra Ferrana, or some such name, and had been left a widower with two sons. At this period Italy was in a disturbed state, and Mr. Cole requested Lord Mount Edgcumbe (probably George, first Earl, who about this time commanded a man-of-war in the Mediterranean) to take his children to England, which his lordship did. One of the boys died, either on the voyage home or shortly after. The other, James Lewis Cole, afterwards an officer in the navy, was brought up with Lord Mount Edgcumbe's son, and treated as one of his family. Were the Edgcumbes connected with a family of the name of Cole?

BEAULIEU.

COCKNEYISM.—Will any one knowing original anecdotes illustrating Cockneyism or Cockney humour kindly send them (with permission to publish) to me at the undermentioned address? I have already a large collection, but should be very glad of a few more. B. H.

34, Howard Road, Dorking.

SOURCE OF SQUIB.—The following squib was written towards the close of the Marquis of Rockingham's administration in 1782:—

The truth to declare, if one may without shocking 'em,
The nation 's asleep, and the Minister Rocking-'em
[Rockingham].

Can any of your readers give the author of the lines, and say whether they are to be found in print? G. L. G.

ST. JOHN'S, CAMBRIDGE, ADMISSIONS REGISTER.—It is stated at p. viii of Prof Mayor's edition of Baker's 'History of St. John's' that the register of admissions from June 28, 1755, to July 8, 1767, is missing. Has this ever been recovered? P. J. F. GANTILLON.

LIBRARY OF SIR ROBERT HARRY INGLIS.—"The remaining portion of the library of the late Sir R. H. Inglis" was catalogued for sale by Messrs. Sotheby & Co., and sold on Tuesday, November 12, 1889. When was the previous portion sold? Sir R. H. Inglis died 1853 or 1854.

W. E. BUCKLEY.

TEMPLE OF FLORA.—What was the Temple of Flora? In my aunt's journal, written exactly a hundred years ago (Mrs. Capel Cure, of Blake Hall, Essex), she repeatedly talks of having gone there, and I had come to the conclusion that it was some sort of a small Vauxhall or Ranelagh; but I see in Besant's 'Fifty Years Ago' that he seems to class it among the old taverns.

CAPEL COAPE, Lieut.-Col.

MAYPOLES.—In a "Handbook of Ten Miles round Cambridge, with a Map," published in 1852, it is stated in the account of Orwell that "the original Maypole is still kept up in this village, and is the only one remaining in the eastern part of England." Is this still the case; and are there others in any part of England?

G. F. R. B.

[See 5th S. vi. 176; vii. 26.]

CLEMENT WALKER, author of the 'History of Independency.'—Can any reader refer me to a tolerably full pedigree of his family, including his descendants, ancestors, and collateral relations; or state to what part of England they belonged? Chalmers, in his 'Biographical Dictionary,' says that he was born at Cliffe, co. Dorset, and had an estate in co. Somerset. Facts, however, in some degree point to the probability of his family having been previously settled in the Eastern counties. Thus Burke, in his 'Landed Gentry,' mentions that his mother was Joan, daughter of John Moore,

of Ipswich, and that his grandfather, Anthony Walker, married Elizabeth, daughter of Robert Dawbeney, of Sharington, co. Norfolk. Moreover, an Anthony Walker, D.D., in 1692 founded a school at Fyfield, co. Essex, and in Chester's 'London Marriage Licences' occur two entries relating to the intended marriage of an Anthony Walker with a dweller in Essex. FULLO.

LE TEXIER.—A man of this name owned, towards the close of the last century, an "elegant theatre," at which Miss De Camp, subsequently Mrs. Charles Kemble, acted. 'The Dove,' adapted from 'La Colombe' of Madame de Genlis, was acted there. Where was the house; and what its name? URBAN.

QUEEN'S COLLEGE, OXFORD.—Are there any, and, if so, what grounds for the tradition that the steps of Queen's College, Oxford, leading into "the High," are a refuge from the proctors; and that a member of the University, if sentenced to death, may claim as a privilege to be decapitated there?

S. F. HUTTON.

10, King's Bench Walk, Temple.

HOARE: FOSTER.—Where can I obtain particulars respecting the family of Hoare? Early in the eighteenth century, Sarah Hoare married Berkeley Taylor, of Ballynort, co. Limerick. Sarah Taylor, her granddaughter, married, in 1774, Henry Thomas Butler, second Earl of Carrick. I should also be glad of information about the Fosters of Dunleer, co. Louth. Burke helps me no further back than "John Foster, of Dunleer, co. Louth, d. 1747." His wife was Elizabeth (or Mary?), daughter of William Fortescue, of Newragh, co. Louth. KATHLEEN WARD.

CHARLOTTE BRAEME.—Can any reader of 'N. & Q.' give me some facts regarding Charlotte M. Braeme, author of 'Dora Thorne'? Any facts concerning this author are eagerly solicited.

PINKNEY V. SANDS.

1179, Nanticoke Street, Balto. Md., U.S.

SAXON ARCHITECTURE.—T. Warton, in his 'Observations on the Fairy Queen of Spenser,' has, in reference to English architecture:—

"This has been named the Saxon style, being the national architecture of our Saxon ancestors, before the conquest, for the Normans only extended its proportions and enlarged its scale: *Novo edificandi genere* ('Will. Malmesb.,' fol. Lond., 1596, p. 57)."—'Observ.,' vol. ii. p. 186, Lon., 1762.

To whom is there a reference in "this has been named the Saxon style," as above? What earlier writer has a notice of it? T. Warton anticipates Rickman in several points. ED. MARSHALL.

LEEZING OR LEESING = GLEANING.—Gleaning is called in this neighbourhood *leezing*. Is this term general in the south of England; and how should it be written? Is it connected with *lees*, "that which *lies* or settles at the bottom" (see Richardson, *s. v.* 'Lees')? If this suggestion is absurd, I deprecate the scorn of etymologists. I do not remember what gleaning is called in the north, but I suppose I must have heard in my Cumberland days. JONATHAN BOUCHIER.

Ropley, Hampshire.

["Leasing, the act of gleaning."—'Century Dictionary.']

INFORMATION AS TO BOOK WANTED.—Can any of the readers of 'N. & Q.' inform me as to the value of the under-mentioned curious book, of which none of our public libraries here possesses a copy? —Edward Spratt's

"New Book of Constitutions of the Most Antient and Honorable fraternity of Free and accepted Masons Containing their History, Charges, Regulations, &c. With a choice collection of Songs, Poems, Prologues, and Epilogues. Octavo. Dublin, 1751."

It gives the names of all the architects of the old public buildings in Dublin, and is the only book in which the name of the architect of Trinity College Library is given, viz., Thomas Burgh.

WM. USHER CLARKE.

37, Windsor Road, Rathmines, Dublin.

STATIEE.—The phrase "like statiee" occurs in Haliburton's 'Sam Slick'; "like stacia" is given as a Northumbrian phrase in Wright's 'Provincial Dictionary'; "like sixty" is a phrase in ordinary use. Can any contributor throw light upon their evident relationship? MYOGA.

CARY.—In 1273 Adam de Cary held lands and tenements in the parish of West Monkton, in Somerset, and he had certain rights which were his and his family's from ancient custom. One of his posterity, Sir John Cary, knt., Edward III., owned Gotten or Gotton, a hamlet parish of West Monkton. Hugh Cary, *temp.* Richard II., lived here, bearing arms, Azure, three swans ar. His daughter married John de Vernai, by whom she had several children. This John de Verney died 26 Henry VI., having before his death retired into the priory of Stoke-Courcey, the prior being Robert Vyse. The arms of Verney were Ar., three fern leaves in fess. The chapel of Fairfield, in Somerset, is spoken of as a very fair building, now entirely destroyed, 1562, that the place where it stood is hardly known; was originally founded 17 Edward I. by William de la Pyle or Poole, a servant or retainer to William de Vernai. It was rebuilt by Robert Vernai, a descendant of William Verney. In the windows of the said chapel were the arms of Vernai, impaling those of Cary of Gotton. Adam de Cary married an heiress of Trivet, now Tyrwhitt (see Berners or De Bernieres family). A Ranulph de Cary occurs in 1189, ten years earlier than the Adam de Cari. Did Castle Cary, in Somerset, receive its name from the Carys,

or derive from it? Prince, in his 'Worthies of Devon,' says the family seems more ancient than the place, and to give rather than take from it. There is a hamlet of the name in the kingdom of France: Caryl, Caril, or Carel, near Lisieux, also Careil and Carheil, village and ancient châteaux in Brittany. Did the De Verneys or Vernais derive their name from the town of Verneuil, in Normandy?

T. W. CAREY.

PITCHED STREETS, &c.—In 'Through England on a Side Saddle in the Time of William and Mary; being the Diary of Celia Fiennes' (Field & Tuer, 1888) frequent reference is made to the state of the ways, and many a town is said to have its streets well pitched; for example, those of Gloucester are "very well pitch'd, large and Clene" (p. 197). At Bath they are "fair and well pitch'd, they Carry most things on sledges" (p. 199); and at Bristol they are "well pitch'd and preserved by their using sleds to Carry all things about" (p. 200), a piece of economy also remarked on at Derby (p. 140).

What kind of pavement was it which Mistress Celia lauded? I thought at first that it might be some early application of asphalt; but the following remark with regard to Kendall leads me to believe that the streets were set with stones: "The streetes were all pitch'd, which is Extreame Easy to be repair'd, for the whole Country is like one Entire Rock or pitching almost all the Roads" (p. 159). At Lord Landsdown's house, Londer Hall, "the roomes are all well pitch'd and well ffinished" (p. 168); and at Sir Tho. Patsell's, nine miles from Shrewsbury, there is "a Large pitched Court" (p. 193). ST. SWITHIN.

[*Pitched-work* in masonry is "Work in rubble, in which the blocks are pitched or tossed into place with a certain degree of regularity, so as to bind one another in place. It is used in the facing or upper courses of breakwaters, the slopes of jetties, and on similar maritime constructions" ('Encyclopædic Dictionary.')]

JOHN DAVENPORT, OF NEWHAVEN, AMERICA.—Cotton Mather, in his 'Magnalia Christi Americana,' book iii. chap. iv. p. 52, says that

"Mr. John Davenport was born at Coventry, of which City his Father was Mayor, in 1597, and while he had not yet seen two sevens of years had made such Attainments in Learning, as to be admitted into Brasen-Nose Colledge in Oxford."

Antony Wood, however, in his 'Athenæ Oxon.,' iii. 889, says that

"in the beginning of the year 1613 he was by his relations sent to Merton College, where continuing about two years he was translated to Magdalen Hall. He left without a degree, and in 1625 he retired to Magd. Hall for a time, and took the degree of bachelor in divinity."

He died at Boston in 1669. Both of these writers agree as to his having taken his B.D. degree in 1625, and Mr. Clark, in the 'Oxford Degrees,' printed by the Oxford Historical Society, conjectures that the person taking this degree in 1625 may be a John Davenport of Brasenose College, who entered that college in 1585 as B.A.; but this is manifestly impossible. Others of the name who were at Brasenose are of too late a date, viz., 1647, 1673. When I wrote on this subject to the Warden of Merton, he informed me that no register of admissions to the college had been kept till he commenced one himself. In this absence of collegiate records, one must balance the two statements one against the other. Wood, as himself a Merton man, may be supposed to have special weight about a member of his own college; and Mather, who gives so many details of the American life and labours of Davenport, may also be credited with having had family papers before him for drawing up his narrative. Are there any other authorities, such as lives or letters of his contemporaries or records of the churches in New England, which might clear up the difficulty?

W. E. BUCKLEY.

SIGNATURES OF EMINENT MILITARY COMMANDERS.—Could any of your readers inform me of any work that contains facsimile signatures of eminent military commanders?

W. H. MALCOLM.

VERY REV. JOHN GEDDES, DEAN OF NIAGARA.—I should be much obliged for information as to the family connexions of the above divine, whose daughter married, in 1868, Major Charles Edward Phipps, nephew of Constantine, first Marquess of Normanby. ONESIPHORUS.

Replies.

ARMORIAL BEARINGS.

(7th S. viii. 308, 391, 476; ix. 33, 393; x. 516.)

It seems to me that A. R. I. B. A., in his interesting note on this subject, falls into one or two not mistakes, for I believe that his facts are correctly stated, but misapprehensions. He "thinks it well to insist that the new order of things created by the passing of Act 32 & 33 Vict. cap. 14 should be considered dispassionately."

Of course it should be considered dispassionately, if at all. But surely it is a misapprehension to suppose that any new order of things was created by it, in any sense at all interesting to the professors or lovers of the science of heraldry—at all events, in any sense other than a modification of the house-tax is interesting to architects. The measure was simply financial—a notable member of the family of schemes by which financiers of various times have striven to tax human vanity!

"Can any one deny," he asks, "that the Government, which collects a tax from impostors, has assumed the greater portion of the disgrace?" I will not enter into any disquisition on the moral

aspects of the matter, but will observe that our Government collects a very important and lucrative tax on impostors in many cases of the "duty" on patent medicines.

A. R. I. B. A. wonders "what the gentlemen who preside over England's heraldry were doing to safeguard the interests and rights of the old science when the Act in question and the various Trade and Merchandise Marks Acts were being passed." They were doing nothing; unquestionably from no feeling of apathy on the subject, but because they recognized, doubtless with a deep sigh, that the nineteenth century and the "spirit of the age" (I hate the phrase and the thing signified by it, but it expresses my meaning) were against them, and that they could do nothing.

"If," says A. R. I. B. A., "the members of both Houses of Parliament, the modern representatives of old English heraldry (if I may so call them), with the assent of the sovereign, who is the fountain of honour, pass a law admitting of 'free trade' in armorial devices, I do not see that a man offends against the 'canons of good taste and good breeding' by availing himself of the law," &c. In the first place, indeed and indeed you may *not* call the members of both Houses of Parliament the "modern representatives of old English heraldry." Probably a majority—at all events, a large number—of them would exceedingly like, if it could be done by raising a finger, to abolish from the minds of men all remembrance or knowledge of heralds and their science, and all practice and outward and visible sign thereof from the face of he earth! Even some of those who have paid the 76*l.* 10*s.* which A. R. I. B. A. has ascertained to be the price of the article would probably prefer to write off that sum as a loss, and stand on a level with those who possess the coveted distinction without purchase, to continuing to occupy their present position with regard to the matter.

But I more especially wish to observe on the paragraph I have quoted, that it seems to me that a man cannot be correctly said to "avail himself" of a law which imposes a tax on him. The Chancellor of the Exchequer avails himself of the law to levy certain charges on him. A man might as well say that he avails himself of the Act taxing hair-powder to powder the heads of his flunkies.

But without the aid of any law, it is, I apprehend, perfectly and unquestionably *legal* for any man to assume, "bear," and use any armorial or other device or devices it may please him to assume, "bear," and use, to paint them on his carriage, and to flaunt them in the eyes of admiring (?) contemporaries in any way or by any means it may please him to use for that purpose. He may array himself in a tabard painted with the device in question *conspectu omnium*. Nay, it is lawful for the aspiring *gentleman* to declare that all the blood of all the Howards flows through his veins, to assume *their* name and armorial bearings, to assert further that he has been created and is the Duke of Paddington, and to walk down Bond Street clad in the robe and coronet appertaining to that rank; and may further exhibit on his knee the garter, with its "Honi soit qui mal y pense" very appropriately set forth! All this he may lawfully do. It is his birthright as a free-born Englishman, supposing him to have been born not too long ago. He must, of course, avoid entering a grocer's shop and getting credit for a pound of sugar as the Duke of Paddington, and he must take care that his robes and coronet do not cause impediment to the traffic.

In these sad circumstances (I am not joking or sneering; the state of things described *is* sad, in the eyes not only of the mere *laudatores temporis acti*, but, I think, of all who take a sufficiently longsighted view of the influences and conditions which bind nations into happy and well-ordered communities) what, as A. R. I. B. A. asks pertinently enough, are we to do?

We may, he says, either go on as we are going, grumbling and indulging "in useless and often discourteous recriminations," or we may "co-operate in providing easy means to record and compare unchartered armorial bearings," &c.

I will not enter into the question of the comparative wisdom and expediency of these alternative courses, but will content myself with asserting with very considerable confidence that we *shall* adopt the first of them.

I think that no "easy" means for attaining the object A. R. I. B. A. has in view could be devised; and I confess that I have a doubt as to the existence of the people he refers to, who use "artistic personal devices (not being trade marks)," but "who have no wish to ape the honours or pay the cost of a herald's grant."

It may, perhaps, be hoped that our grumblings and recriminations may not continue to be discourteous, for, despite our heraldic backslidings, we *have* made some progress in this sense. It is absurd to say that a man assuming arms to which he is not entitled heraldically is "dishonest" (in the absence of special fraudulent intention), and entirely false to say that he is "acting illegally." And I think it is unnecessarily harsh to say that he "offends against the canons of good taste and good breeding," though truly the illimitable vagueness of the accusation makes it rather a *brutum fulmen*.

A. R. I. B. A. thinks that the assumption of the armorial bearings "already in use by persons whose names are similar, but who are not related," shows "bad taste, want of feeling, and an ignorance of the *raison d'être* of armorial distinctions which nowadays is inexcusable." Nowadays! Surely if ever such ignorance was excusable, it is nowadays! And want of feeling! Come, come! Do not let

to take our moral sledge-hammer in hand! I remember a certain American "colonel" of enormous wealth—I could give his name, but do not wish to be ill-natured—who on the occasion of the gala Longchamps carriage procession at Paris appeared first with a magnificent four-in-hand with a grand coat of arms painted on the panels and splendid liveries, and then, after returning home, with a second carriage, exhibiting a second gorgeously painted coat of arms and a second diversified set of liveries, thus cutting out all his fashionable competitors. I suppose these crushed competitors felt his ignorance to be "inexcusable," for, in default of any action by or on behalf of constituted heraldic officers, the unhappy "colonel" was severely punished by a chorus of laughter unextinguishable for at least many weeks afterwards. But I do not remember that he was accused of "want of feeling."

But I fear that A. R. I. B. A.'s scheme of registration would not be successful, because, besides other impracticabilities, many of the persons invited thus to register themselves would feel that they were advertising their exclusion from the class to which they wish to be supposed to belong.

I knew a little girl who, on being, as a punishment for some naughtiness, relegated to a solitary back parlour, an exile from a gay party in the front room, was heard shortly after the commencement of her imprisonment to call out, as she put her head out of the door of her prison, "You shall not come into *my* parlour!"

Now, what all of us poor mortals want is to at least fancy ourselves to be the occupants of a parlour from which our fellow less-favoured mortals are excluded. And it would never do to enroll ourselves voluntarily in the second chop category of gentility! T. ADOLPHUS TROLLOPE.

Bodleigh Salterton.

It may interest A. R. I. B. A. to know that the "unchartered" coat armorial of the poet Burns is preserved in a "chartered" form. It appears in the roat of Dr. James Burnes, a kinsman of the poet, as granted by Lyon in 1837, and rematriculated in 1851; the blazon being, Ermine, on a bend azure the device of the poet Burns (to wit, an escutcheon charged with a holly-bush, surmounted by a crook and hunting horn, all proper), on a chief gules the white horse of Hanover (see Seton's 'Scottish Heraldry,' p. 149). I possess a bookplate of this coat, but on the chief the horse is placed between two eastern crowns; the name under the shield is simply Burnes. In my edition of the poet's works his invented arms have an azure field. GEORGE ANGUS.

St. Andrews, N.B.

I most sincerely trust that A. R. I. B. A. does not include me in the number of those who have met his queries with "somewhat harsh replies," for I must disclaim the merit or demerit of having replied to him at all. It is many months since the discussion found a place in the columns of 'N. & Q.,' and my memory may, perhaps, in consequence, be a little treacherous in recalling the threads of it; but if, as I suppose I may infer, the earliest reference (7th S. viii. 308) has relation to a question started by himself, I most assuredly never saw it, being at the time absent from England. A "harsh reply" ought, indeed, to be always foreign to the spirit of a publication whose *raison d'être* is to provide for a mutual, and if a mutual of course a friendly and courteous, interchange of information between all who seek to it. Some remarks of mine, made more than a year ago, were elicited by a letter from MR. GERALD HOPE, in which I first saw the subject mentioned, whilst of what preceded that letter I am altogether ignorant.

With all respect for A. R. I. B. A.'s recent article, I hope he will permit me, notwithstanding, to hold my former ground. What I then insisted upon was the undesirableness—to use a very mild form of condemnation—of using as your own what does not belong to yourself, but to some one else. It may do the person whose rights or whose property are invaded no positive injury, but it at least betrays a disregard of those fundamental principles of justice which are based upon a *suum cuique*. I suppose a man is not liable to legal penalties if he dub himself marquis or earl, provided the distinction be not adopted for a dishonest purpose; but he must be prepared for the judgment of society upon his folly. In like manner, should a man *bonâ fide* invent a coat of arms for himself, totally irrespective of any owned by persons of the same name, he would not infringe upon any private rights, but would mark a preference for what is unauthorized over what is genuine, and the hereditary element would necessarily disappear altogether.

I am glad to read that A. R. I. B. A. disapproves so emphatically of the bad taste, want of feeling, and ignorance of those who assume heraldic distinctions which are the property of other people; but I cannot help thinking that his suggestion of an avoidance of the difficulty by a recognition of chartered and unchartered armorial bearings would be both confusing and unsatisfactory. Would it not introduce a distinction of much the same character as that which exists between electro-plated goods and silver, between a copied picture and an original, between paste ornaments and real jewellery? Besides which, being unauthorized, it would resolve itself into a purely personal cognizance, without creating, as I have already observed, any hereditary distinction.

For purposes of taxation, I have always understood, and shall be glad to be set right if mistaken, that the definition of armorial bearings is intended to include not only a crest, or coat of arms properly

so called, but likewise any device habitually used on seal or plate or livery, even when bearing a not strictly heraldic character. If this be so, the legality or illegality of the assumption would have no bearing upon the incidence of the tax.

FRED. CHAS. CASS.

Monken Hadley Rectory.

THE CROWN OF IRELAND (7th S. viii. 467; ix. 72, 176, 257, 356; x. 14, 133, 292, 492).—I beg to supplement what J. B. S. has said herein with the following. There was undoubtedly a long line of monarchs of Ireland—

> Fair Erin's Isle, supreme abode of Kings,
> Of noble deeds the celebrated plain—

to whom the provincial kings were tributary and obedient. Hugony the Great, the seventy-eighth King of Ireland of the line of Heremon (the first Irish Milesian Ard Righ, the seventh son of Milesius, King of Spain, from whom are descended nearly all the princely families of the North of Ireland and Scotland, and Queen Victoria, through the Stuarts), divided the kingdom into twenty-five parts, and administered an oath to the princes and nobility, securing to himself and his posterity for ever the regal honour (O'Flaherty's 'Ogygia,' part iii. chap. xxxviii. p. 135). Subsequently, however, some of the descendants of the relatives of Heremon violated their ancestor's oath. Still the descendants of the Heremonian royal line recovered the monarchy (which was usurped at times by other aspirants) even up to the time of Roderic O'Conor, the last sovereign. Eochy Feidloch, the hundred and fourth monarch, "instituted a pentarchy, or rather revived it. But it is not to be understood that each pentarch had an absolute and supreme jurisdiction in his own province, and was to receive no directions and regulations from any higher power. That would be totally repugnant to a monarchical form of government, which has been maintained and supported in this island time immemorial; and the title of monarch of Ireland would be no more than a shadowy and empty one if each of these petty princes were to discharge the supreme office in their respective provinces" (O'Flaherty's 'Ogygia,' part iii. chap. xliii. p. 144). The monarchs claimed the tribute due to them; but sometimes the kingdom was disturbed by civil commotions, when the king of a province refused to send it; and the Irish monarch would then insist upon his right and defend it by arms. The celebrated ancient order of Fenians were a body of militia established to support and maintain the monarchs, and enforce obedience from refractory subjects, from the provincial kings downwards (Keating's 'Hist. of Ireland,' O'Conor's trans., third edit., p. 269). If MR. EWING'S contention were correct, the monarch would have only been the nominal leader, with the other kings as *de facto* rulers, which was certainly not the case.

To evidence the desire of the Irish people to have their rightful monarch, I will quote the case of them soliciting their exiled sovereign Tuathal Teachtmar, A.D. 79, whose mother fled to Scotland, when in childbirth, after the massacre of Magh Cru, to take the Ard Righship. To show the long reign of some of the monarchs of Ireland, I may mention Tighermas, the twenty-sixth king (Heremonian line), A.M. 2816, who governed fifty years, and was victorious in twenty-seven battles over Heber Fionn's family, and died whilst worshipping the chief pagan idol, called Crom Cruach, in Magh Slecht, a district around Ballymagauran, in the Clan MacGauran or McGovern's territory of Tullyhaw. The destruction of this idol by St. Patrick led to the revision of the Brehon laws under the reign of King Leary, in the fifth century. We have also Cormac, the hundred and twenty-sixth monarch, who was distinguished for his learning and military achievements. He lived at Tara,—

> Temor o' th' Kings is Cormac's royal seat.

His majesty refused to worship the false idol Crom, and died a Christian before the coming of St. Patrick. Eochy Moyvane, the hundred and thirty-third King of Ireland, wielded the sceptre for seven years (he is one of the progenitors of the sept MacGauran or McGovern). Niall of the Nine Hostages, the hundred and thirty-fifth monarch, son of the said Eochy, A.D. 375, ruled the island twenty-seven years. This Ard Righ, at the request of the Dailriads in Scotland, who were harassed by the savage Picts, conveyed a large army into that country to assist them, when he changed the old name, and called it Scotia. His majesty also, upon some provocation, took with him a powerful army into England, and from thence transported a large fleet into Armonica, or Brittany, in France. Success met this conqueror everywhere; and he owed the title of the Nine Hostages from five hostages which he held from the provincial kings and four hostages from Scotland, as set forth by the old poet:—

> Niall, the martial hero of the Irish,
> The son of the renowned Eochaidh,
> By force of Arms and Military skill,
> Subdued the Rebels, who opposed his Right,
> And as a pledge of their allegiance
> Detain'd five Hostages of Noble Blood.
> And to secure the Homage of the Scots
> He kept confined four Hostages of note;
> From whence this prince the ancient Records call
> The Hero of the Nine Hostages.

Dathy, the hundred and thirty-sixth king, succeeded his uncle Niall. He was the last pagan monarch, and was killed by lightning at the of the Alps after being successful in a hun and fifty battles. Roderic O'Connor (A.D. was invested with absolute power for eight years, when he abdicated the crown of Irela and dismissed his hostages, which he held

enforce obedience. The destruction of the Irish monarchy was brought about by internal strife caused by the unfaithfulness of a woman and the obedience and devotion of the Irish people to their faith. Still, it can be, to a certain extent, said to exist even yet in the monarchy of Great Britain and Ireland, as Her Majesty owes her right of sovereignty to the kings of Scotland, who are descended from the ancient monarchs of Banba. MR. EWING twits J. B. S. for referring him to the 'Annals of the Four Masters,' and not to Tigernach, wherein he only shows his want of knowledge of the structure and compilation of the works. JOSEPH HENRY MCGOVERN.

33, West Derby Street, Liverpool.

PASSAGE IN 'CONINGSBY' (7th S. x. 505).—MR. MANSERGH cites from Beaconsfield's 'Coningsby,' "Mr. Melton crammed his handkerchief into his mouth with one hand, while he lighted the wrong end of a cigar with the other," and he asks, "*Quomodo?*" The difficulty which occurs to MR. MANSERGH would not have puzzled him had he lived among continental smokers. Cigars are worth much less on the continent, and it is very common to see a man light his cigar at a candle, as he would a match, without putting it to his lips. Nay, he will frequently hold his weed in the flame of a candle till half an inch or so of it is burned, thinking that so the atrocious article may be purged of some portion of the pernicious juice it contains. T. ADOLPHUS TROLLOPE.

Except Mr. Melton placed the cigar near the light of a candle before putting it into his mouth and puffing it, as smokers will sometimes do, I cannot tell how the operation can have been carried on. DNARGEL.

Where was the difficulty? Could not Mr. Melton smother his laugh with one hand and put his cigar into the candle with the other? He may have tallow-greased the tip, as inexperienced smokers do sometimes, but the ignition would have been complete. The language of the passage is not very neat. E. H. MARSHALL, M.A.

Hastings.

CHRISTMAS TREES (7th S. x. 504).—I believe it was the late Princess Lieven who first introduced Christmas trees in England. She refers to it in her correspondence with Lord Grey, and I drew the attention of 'N. & Q.' to the circumstance 7th S. vi. 484, Mr. Charles Greville having given an account in his 'Diary' (Christmas, 1829) of the little *fête* got up at Pansanger by the princess, and the manner in which she decorated the trees. The princess says in her correspondence that it is a Russian custom. J. STANDISH HALY.

Temple.

Compare Chambers's 'Book of Days,' vol. ii. p. 737. In the 'New English Dictionary' the following quotations, amongst others, are given under the above heading:—

"1789, Mrs. Papendick, 'Jrnls.,' ii. 153 ('N. & Q.'): This Christmas Mr. Papendick proposed an illuminated tree according to the German fashion. 1829, 'Greville Mem.' (Xmas.): The Princess Lieven got up a little *fête* such as is customary all over Germany. Three trees in great pots were put upon a long table, &c. 1835, A. J. Kempe in Loseley MSS. 75: We remember a German of the household of the late Queen Caroline, making what he termed a Christmas tree for a juvenile party."

F. C. BIRKBECK TERRY.

SALT DETESTED BY DEMONS AND SORCERERS (7th S. x. 481).—In considering an old and rare custom, how often we are struck by its revealing two very sharply defined aspects—the one being obviously superstitious, while the other is purely scientific or practical. The reference of MR. CLOUSTON to the custom of placing a plate of salt upon a corpse is an instance to the point. The devil has long been credited with a marked disrelish for salt, the reason, perhaps, being that salt had long ago become a symbol, if not of eternity, at least of preservation. Thus salt grew to be considered *anti-satanic;* at first it was only *anti-putrefactive.*

The writer one observed a large lump of salt placed upon the body of a negro servant of his in Buenos Aires by the surviving relatives. A friend at hand informs him that in the year 1835 he saw a pewter water-dish filled with salt and placed upon the body of his deceased grandfather, a Surrey gentleman. In the latter case he avers that the explanation given him at the time was to the effect that it prevented the body from swelling. No doubt such would be the case. But that desired result would only be produced by pressure and weight of the salt. The significance of the substance used had been evidently forgotten; and would not flour have done quite as well for the purpose? Do we not see how custom wanders about long after she has gone blind?

Apropos the upsetting of the salt-cellar in Leonardo's masterpiece, all trace of the fact in that work has long been obliterated; but in the copy of it by his pupil, Marco d'Oggiono, in the Brera, it is well seen. ST. CLAIR BADDELEY.

MR. CLOUSTON says he has searched the Indexes of 'N. & Q.,' but by the introduction of his reference to the salt-cellar in the engravings of Leonardo da Vinci's 'Last Supper,' he has clearly missed a long correspondence on the subject at 6th S. x. 37, 57, 92. He might also have found at 6th S. x. 89 that there are other characteristics by which the figure Leonardo intended for "Judas Iscariot is to be recognized," without the aid of the salt-cellar, which is *not* in the painting.

There is also a good deal of information on the subject of spitting to counteract evil omens, which may very likely have escaped him because buried

under the heading of 'Oxfordshire Folk-lore,' at 6th S. vi. 9, 178, 356; vii. 357. Refer also to 7th S. x. 14, 134, 177. R. H. BUSK.

There are exceptions to every rule. Bishop Ipolyi, in his 'Magyar Mythologia' (Pest, 1854), p. 422, gives several examples proving the use of salt at the gatherings of witches, and refers for further illustrations to Grimm. L. L. K.

"TO RENEGE" (7th S. xi. 5, 78).—When I was a boy, at whist, and not only at "spoil five," this word was in common use. When a player able to follow suit did not do so, but incurred the forfeit of three tricks, he was said to *renege*.

C. J. BLACK, D.D.

Burley-in-Wharfedale.

WOTTON OF MARLEY (7th S. x. 125, 310).—I am interested in these Boughton Malherbe entries through a remote family connexion with the Wottons, so feel much indebted to MR. J. M. COWPER for his details. As I frequently have to make such references, I ask for an explanation of the term "Bishop's transcripts," and their accessibility. A. H.

[Mr. Walter Rye, in his 'Records and Record Searching,' says (p. 74): "As early as 1597 it had been foreseen that accident or design would often cause the loss of parish registers, and to provide against this an injunction of Elizabeth distinctly provided that the incumbent of each parish should annually send his bishop a transcript of his year's register. This was improved on by an Act of 1812, which provided that the registrar of the diocese should preserve, arrange, and alphabetically index them in places and surnames.....But probably no injunction was more completely set on one side and broken. Early transcripts are simply conspicuous by their absence, and those of the eighteenth century are most imperfect, and in nearly every diocese are left in the utmost neglect and confusion." MR. W. H. COTTELL, at 5th S. vii. 291, mentioned an instance where the transcripts "lay in a chaotic mass, as they had lain for ages, on the floor of an upper room in an old turret of the registry office of the diocese." In the *Athenæum* of July 5, 1890, W. C. W. referred in these terms to the Bishop of London transcripts at St. Paul's: "I was once taken to see those transcripts in the dome—some cartloads of them, in a pile, covered with a pall of black dust." We are glad that our correspondent MR. J. M. COWPER has been more fortunate at Canterbury.]

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278, 357, 416; viii. 89, 369; ix. 297; x. 109, 196, 258, 375).—I do not think MR. G. WATSON can quite justify himself in speaking of Coleridge's admiration for Wordsworth as being "unbounded." If he will kindly refer to the 'Biographia Literaria' of Coleridge I think he will find some of the best strictures on Wordsworth that have ever been written, and that they are in discrimination, as of course they are in power, far beyond anything Southey ever conceived or *could* write upon the subject. Even when those strictures are fully kept in mind, I find Coleridge's praise of Wordsworth to be immeasurably beyond the deserts of that dull writer. Wordsworth has his moments of inspiration—births of the phœnix, and at like intervals with those of phœnix-births—to which be all glory attached when they come round. But myself I do not like Iceland, nor to sit in the dark six months before I may sing "The summer is ycomen in." I do not defend this—but I am mortal, and feel it.

C. A. WARD.

Walthamstow.

SANDY END, OR SAND'S END, FULHAM (7th S. x. 427).—For some interesting details of the associations of this spot with Nell Gwynne and Joseph Addison the reader may be referred to 'Old and New London,' vol. vi. pp. 524, 525.

MUS URBANUS.

PHILIPPE JACQUES DE LOUTHERBOURG, R.A. (7th S. ix. 246, 356, 433).—It may be of interest to note that Gainsborough's portrait of this painter finds a place in the Bourgeois Collection at Dulwich College. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SWEDISH BAPTISMAL FOLK-LORE (7th S. x. 185, 236; xi. 16).—At the last reference appears an explanation of "gabble ratchets." This reminds me of an article by Dr. Jessopp in *Longman's Magazine*, June, 1889, entitled 'A Chant of Arcady,' wherein are speculations as to the intent and meaning of the lines of the song or chant of the "Twelve O's," one of which runs—

Nine 's the gable rangers.

I hope Dr. Jessopp will see the suggestive reply given by MR. BIRKBECK TERRY.

I. C. GOULD.

TENNYSON'S 'IN MEMORIAM' (7th S. x. 505).—A French essayist, M. Emile Montégut, in his 'Ecrivains Modernes de l'Angleterre, Deuxième Série,' speaking of Tennyson's 'In Memoriam,' says:—

"C'est une vraie conversation avec une âme invisible pleine d'assurances de sympathie, de promesses loyales de reproches, de questions curieuses, *interrompues çà et là par un temps de silence, comme pour entendre une réponse qui ne vient pas.*"

(The italics are mine, of course.) And I am inclined to think, with the French author, that the poem was written at various times during the seventeen years which elapsed between the death of Arthur Henry Hallam and its publication. The note of grief which pervades the whole poem shows the unabated intensity of the author's feeling.

DNARB.

ROBERTS=ROBARTS OR ROBARTES (7th S. x. 505).—MR. ROBBINS's remark that perhaps first spelling indicates the original pronunciation of this name, suggests the query, What was the fourteenth century pronunciation of *er*? Was ...

not pretty much like our present pronunciation of *ar*? Chaucer has "marchaunde" for *merchant*, and makes "answarde" rhyme with "herde." Contrariwise he spells "heart" "herte"; and I suspect that our vulgarisms "consarn" and "sartain" are but survivals of an old pronunciation. In surnames and place-names, too, Derby = Darby, Bertram = Bartram, Hertford = Hartford, Clerk = Clark, and so on. C. C. B.

Lancers (7th S. x. 448, 495; xi. 16).—This dance may have been "introduced into Paris in 1836," as Mr. Coleman says, but I learned it and danced it frequently in Birmingham in 1834.

Ion.

Birmingham.

White Cock (7th S. x. 408, 511).—Probably the comparative rarity of a cock perfectly white accounts for the romantic mystery associated with the bird. Be that as it may, there cannot be a doubt as to the legendary importance of a white cock. To this day there is told in Fife a significant fable, which may be briefly summarized for the present purpose. Once upon a time a trading vessel lay several days in the offing (no doubt in the Firth of Forth), opposite a headland on which was a farm steading. In the course of the first night a large meteor was seen by the watch to sweep across the heavens, and suddenly to threaten descent upon the stackyard of the farm. Then the opportune crowing of the white cock caused a divergence in the wanderer's career, and saved the precious store. The same thing occurred the second night, and on the day following some of the sailors landed, and, after very considerable difficulty, induced the farmer to sell them the white cock. As the remaining chanticleers were helpless against the powers of evil, it is not surprising that the meteor should have found its special opportunity the following night. At the fatal hour it swooped into the stackyard, which was utterly consumed. Interested inquirers, "who may this story read," will find on Fife's southern shores various headlands topped with picturesque farm-steadings, any one of which may well have been the white cock's special care. The only limitation in regard to the scene is that it is between Largo Bay and the Carr rock.

Thomas Bayne.

Helensburgh, N.B.

There is a French proverbial saying as to a man being very fortunate, "C'est le fils de la poule blanche." See 'Grand Dictionnaire' of Napoléon Landais, under "Poule." The idea is perhaps taken from "Albæ gallinæ filius." See "Adagia," &c., "Erasmi," &c., under "Bonæ Fortunæ, Felicitatis" (edit. 1670, p. 97); also Juvenal, xiii. 141:—

Qui tu gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis?

In 'Traditions, Superstitions, and Folk-lore' (chiefly Lancashire and North of England), by Charles Hardwick (1872), is the following at p. 135 (chap. vii.):—

"J. Bossewell, in 'Workes of Armourie' (1597), says:—'The lyon dreadeth the white cocke, because he breedeth, a precious stone called allectricium, like to the stone that bright Calcedonius, and for that the cocke beareth such a stone, the lyon abhorreth him.' The stone referred to was said to be similar to a dark crystal, and about the size of a bean."

In 'Lancashire Folk-lore,' by John Harland and T. T. Wilkinson (1867), at p. 143, is the following:—

"A white dove is thought to be a favourable omen; its presence betokens recovery to the person within, or it is an angel in that form ready to convey the soul of a dying person to heaven."

The first chapter of Charles Kingsley's 'Westward Ho!' tells "how Mr. Oxenham saw the white bird," an omen of his death.

Robert Pierpoint.

St. Austin's, Warrington.

"When a Chinese is at the point of death, and his soul is supposed to be already out of his body, a relative may be seen holding up the patient's coat on a long bamboo, to which a white cock is often fastened, while a Tauist priest by incantations brings the departed spirit into the coat, in order to put it back into the sick man. If the bamboo after a time turns round slowly in the holder's hands, this shows that the spirit is inside the garment."—Tylor, 'Primitive Culture,' vol. i. pp. 396-7.

"In the Monferrato it is believed that the eggs of a white hen laid on Ascension Day, in a new nest, are a good remedy for pains in the stomach, head, and ears, and that, when taken into a cornfield, they prevent the blight, or black evil, from entering among the crops, or when taken into a vineyard they save it from hail."—Gubernatis, 'Zoological Mythology,' vol. ii. p. 291.

F. C. Birkbeck Terry.

A Note on the 'Bride of Lammermoor' (7th S. x. 462; xi. 12).—As it is desirable that accuracy even in the smallest points should exist in 'N. & Q.,' to which reference is being constantly made, allow me to say that your correspondent shows me to have been slightly in error in regard to the date of this story. The scene of the 'Bride of Lammermoor' is laid shortly before the union of the Scottish and English crowns, which took place in 1707, not after it. Not, however, very much before, for Caleb Balderston observes to the Marquis of Athole, "His lordship minds weel how in the year that him they ca'd King Willie died" (*i. e.*, March, 1702). "Hush! hush, my good friend," said the Marquis; "I shall satisfy your master upon that subject" (chap. xxiv.). In chapter xxvi. it is mentioned that "the Tory party obtained in the Scottish as in the English counsels of Queen Anne a short-lived ascendency," probably about 1704. The appeal to the British House of Peers, so often hinted at in the story, and so much dreaded by the Lord Keeper, lest it should compel him to disgorge the Ravenswood

estates, was secured to Scotland by the articles of the Union. It seems to have given much offence to the Scottish lawyers of that age.

There can be no doubt as to Fast Castle, in Berwickshire, being the original of Wolf's Crag, as it is known to have been the fortalice which belonged to Logan of Restalrigg, who was implicated in the Gowrie conspiracy, in 1600; and the Master of Ravenswood observes to his guest, the Laird of Bucklaw, at Wolf's Crag: "How now, Bucklaw? How like you the couch on which the exiled Earl of Angus once slept in security, when he was pursued by the full energy of a king's resentment?" (chap. vii.). It is also engraved by Edward Finden, after a drawing by Copley Fielding in the "Landscape Illustrations of the Waverley Novels."

The real incident upon which the fabric of the story is founded, "an ower true tale," may be found in the 'Introduction to the Bride of Lammermoor,' prefixed to the modern editions of the Waverley Novels. This sad catastrophe of the unlucky marriage occurred in the family of the celebrated Scottish lawyer James Dalrymple, Lord Stair, in 1669, and the attendant circumstances are recorded at length. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ATTENDANTS ON KING JAMES I. (7th S. xi. 7).—Thomas Percy, the Gunpowder conspirator, was one of the band of gentlemen pensioners who were in attendance at Whitehall Palace in 1605.

HERMENTRUDE.

PEWTER PLATE (7th S. x. 449, 498).—The general use of pewter in the Middle Ages is evidenced by the frequent mention of it in early wills. One of the bequests in the will of Elizabeth, Lady Uvedale, 1487, is, "A hoole garnish of peautre vessel, two round basins of peautre." The garnish, according to Harrison ('Description of England,' 1530), contained twelve dishes, twelve platters, twelve saucers, and, speaking of the excellence of English pewter, he says:—

"In some places beyond the sea a garnish of good flat English pewtre is esteemed almost as pretious as the like number of vessels made of fine silver."

I have before me an inventory of the goods of Sir Thomas Hoskins, Knt., of Oxted, Surrey, taken in 1615, and in the kitchen are "eight dozen of pewter dishes of all sortes, five dozen of sawcers, thirteene candlestickes of pewter, fower pewter flagons." In many country houses and in old-fashioned farmhouses large pewter dishes and plates are still to be found, and for the most part hall-marked. Much of the church plate in our village churches was formerly of pewter, and an illustration is given in Mr. Cripps's work on old English plate of a pewter alms dish, chalice, and flagon, *circa* 1640. In Titsey Church, Surrey, is a pewter paten with hall mark. It is to be feared that of late years many of the old church vessels of pewter have been exchanged for "Brummagem" electro of a so-called ecclesiastical pattern. An exhaustive work on the hall-marks on pewter is much to be desired. G. L. G.

In the will of John Ely, a vicar in Ripon Minster (1427), we find "di. dus' garnes de vessell de pewdre cum ij chargiours," *i. e.*, half of a dozen set—a set usually consisted of a dozen. "The new half garnysh of Pewter Vessell" occurs in an Exeter will of 1548 ('Memorials of Ripon,' i. 330; *Proc.* Arch. Inst., xxx. 367); in the inventory of the goods of Margaret Piggott (1485) we find, "Sex sawsers de pewder, vjs." ('Ripon Chapter Acts,' 370); in an inventory undated, "V pewder dysshys and a lytyll baysyn, price xvj*d*." (*ib.*, 377); in another (1576), "A pewther boole" (*ib.*, 377); in another (1583), "xxxij pece of smyll [small] pewder" (*ib.*, 380). I think most old inventories contain some mention of pewter. The use of this metal has survived almost to our own time in communion plate, especially flagons. I remember an old-fashioned chop-house near the Royal Exchange where, about 1856, chops and steaks were served on pewter plates. J. T. F.

Winterton, Doncaster.

KILTER (7th S. x. 506; xi. 38).—At the last reference we are correctly told that in Johnson's 'Dictionary' this word is derived from Dan. *kelter*, to gird. I merely wish to warn all who care for facts not to trust Johnson's 'Dictionary' for etymologies. The Danish verb is not *kelter*, but *kilte*.

The final *r* in *kelter*, as here quoted, really means that Johnson gives Danish verbs under the form of the present singular indicative, first person. Thus Dan. *kilter* (not *kelter*, after all) means "I gird." This peculiarity pervades Johnson's 'Dictionary'; he probably never realized the difference between this part of the verb and the infinitive mood.

It is a curious fact that our Latin-Dictionary writers are just as bad. They tell us that *amo* means "to love." Does it, indeed? Then what is Latin for "I love"? WALTER W. SKEAT.

Kilter or *kelter* is probably from the Gothic *up kilta* or Danish *kilte op*, and means condition, order, ready or proper state. Barrow, "If the organs of prayer be out of kelter how can we pray?" See Worcester's 'Dictionary.' The word is more in use in the Western States than in New England, and Mr. Howells is an Ohio man.

CHARLES W. MACCORD.

Bridgeport, Conn., U.S.

DENGUE FEVER (4th S. x. 223; xi. 415).—This is a kind of suppressed scarlet fever. The sufferer has achings in all his bones, then the body breaks out into small red spots. It lasts about ten days,

and is not a dangerous, but a thirsty complaint. My informants, an inspector-general of hospitals and fleets, and an officer of twenty-seven years' service in Bengal, agree in saying that "dengue fever" does not come from Arabia, nor did they ever know of a case at Aden. It is, apparently, an Indian epidemic. About twelve years ago it ran through the whole of India, from Ceylon to Peshawur; even the villagers in jungles were attacked; all had it, both natives and Europeans, and barracks were turned for the time into hospitals. Hot tea seems to be the best treatment for this plague, which does not appear to have received much notice in medical works.

ALBERT HARTSHORNE.

"WE SHALL LIVE TILL WE DIE, LIKE TANTRABOBUS" (7th S. x. 447, 476).—This expression would seem to belong to Cornwall. Miss M. A. Courtney, in her 'Glossary of West Cornwall' (E. D. S.) has :—

"*Tantrum-bobus, Tantra-bobus*, applied to a noisily playful child, often used thus :—'Oh, you *tantera-bobus*.' There 's a proverb, 'Like *tantra-bobus*, lived till he died.' Sometimes, like *Tantra-bobus*' cat."

Halliwell-Phillips's 'Dictionary' gives: "*Tantarabobs*. The devil. *Devon*." Is the origin of *Tantrabobus* known?

F. C. BIRKBECK TERRY.

TWO MEDALS (6th S. ix. 448).—I am indebted to the *Bazaar*, No. 2609, p. 852, for the following information with reference to the medal No. 1 :—

"The bronze medal of Attila is a seventeenth century Italian fabrication. No genuine medal or coin of the type exists."

CELER ET AUDAX.

ARMIGER (7th S. x. 383, 445).—MR. BAILDON says, "The son of an *armiger* was a *generosus*, and only became an *armiger* on succeeding to his father's estate." This is only partly true. The term *generosus* is one of general, not particular application. It applies to all who are well born, and therefore includes the *armiger* and his children. The children of a *generosus* are *generosi* from their birth, but they are not *armigeri* until their father's death, when they inherit his honours. "Yeoman" is a title which belongs to a lower social order. He is the *agrarius*, the *agricola*, the *colonus*. A yeoman might be *generosus;* if he were, and could prove his descent, he would not be written off at a Herald's Visitation "no gent"; nor would he probably write himself "yeoman," though pursuing the calling of one. I shall be glad if some correspondent of yours (who knows) will tell me if this opinion is "quite wrong."

FRANK PENNY, LL.M.

Cheltenham.

MILLS AND THE EARL OF ARRAN (7th S. x. 468).—My attention has been called to the query of your correspondent SIGMA under the above head, and as I happen to know a daughter of Mr. and Mrs. Mennons, who lives in this vicinity, I forwarded a copy of the query to her, requesting any information she could supply. This she has promptly given as follows :—

"I happen to have a paper beside me, in my father's handwriting, alluding to the connexion. It refers to the marriage of my Irish grandfather, Mark Antony Mills, with Catherine Gore, daughter of the Hon. Paul Gore, late Earl of Arran, and brother of the then Earl of Arran, Arthur Saunders Gore. It follows, then, that my mother was great-granddaughter of Arthur Gore, second Earl of Arran, and grandniece of Arthur Saunders Gore, third Earl. I thought you might have heard of this relationship before. It used to be a little 'feather in our cap'; but the dull realities of life drove all such nonsense out of the heads of the present generation. I would not know much about it were it not for the few documents in my possession. The name Gore has been perpetuated in our family, several of my cousins bearing it, and my youngest brother was called after the Earl of Arran, Arthur Annesley Gore Mennons. The saying of calling the Queen one's cousin was verified in the history of this connexion in a sister of Paul Gore's, Lady Cecilia Letitia Underwood, daughter of Arthur, second Earl of Arran, becoming in 1830 the wife of the Duke of Sussex. She was created Duchess of Inverness, and lived in Kensington Palace till her death in 1873. My mother used to correspond with her, but there was no closer intercourse."

W.

Greenock.

HERALDIC (7th S. x. 468).—The impaled coat is given by Papworth ('Armorial,' p. 417) thus: "Arg., a chev. gu. between three estoiles az. (Brody, that Ilk)." The nearest approach to the former is the following, at p. 249: "Az., on a bend or a lozenge in chief erm. (M—— le Scrop. *S.*)." The letter *S.* is the reference to a roll of arms *c.* 1392–97, printed by Willement, London, 1834, 4to.

W. E. BUCKLEY.

MERIC CASAUBON (7th S. x. 448, 518; xi. 35).—Florence Casaubon survived her husband, the celebrated Isaac Casaubon, twenty-one years, and was buried in the cloisters of Westminster Abbey March 11, 1635.

A John Casaubon, whom I take to have been the son of Meric Casaubon, D.D., was buried in Canterbury Cathedral February 19, 1692. He had issue by his wife Margaret, and the christening of their son Meric on July 24, 1677, and of their daughter Sarah on August 31, 1679, are registered in the books of St. Mary Magdalene, Canterbury. Meric appears to have died early, as a child bearing that Christian name, and described as the son of Mr. John Casaubon, was buried in Canterbury Cathedral February 4, 1680.

Among the petitions to the Lords of the Treasury is one of a Lieut.-Col. Stephen Casaubon. He commanded a regiment of horse in Ireland, and, being wounded in battle, was granted a pension in January, 1692/3. Probably he was the husband

of the Mrs. Casaubon who in a letter to the Duke of Newcastle, dated August 19, 1732, alludes to being a kinswoman of his Grace (Add. MS., British Museum, 32,687, fol. 466). A William Casaubon, probably her son, married at Dublin, on August 1, 1743, Miss Bell Rogerson, daughter of the Lord Chief Justice.

Whether there are now living any descendants of the Casaubon family in the male line I am unable to say. I think, however, that, at any rate in France, there probably are, as at the British Museum there is an essay by Paul Casaubon entitled 'Etude Clinique sur l'Ulcère Cancéreux,' published at Montpellier in 1863, and dedicated to his wife and family. A. E. R.

"Clothes made out of wax": "Tutties" (7th S. x. 408, 456; xi. 33).—Halliwell has "*Tutty*, (1) a flower; a nosegay (West)." This agrees exactly with Campion's line,

She can wreathes and tuttyes make.

It is not, however, to forestall Mr. Bullen's explanation that I write, but to call attention to the fact that the whole of Campion's four 'Books of Airs' appear in the third volume of Mr. Arber's delightful collection 'An English Garner,' a fact that has been strangely overlooked by most critics of Mr. Bullen's edition of this poet. How exquisite a poet he was! It is perhaps owing to the plan of his collection that Mr. Arber's reprint of Campion's 'Lyrics' has attracted so little attention; but it is scarcely fair to him that people should speak, as they have done, of Mr. Bullen's "discovery" of "this forgotten poet."

C. C. B.

Tutty is a well-known word in Dorset and Somerset for a nosegay of flowers, especially of wild flowers. I have not the book to refer to, but I feel sure that Barnes so uses it in his 'Poems in the Dorset Dialect.' I well remember, as a boy, when walking home with a bunch of wild flowers in my hand, being greeted by a labourer with the words, "Oh, what a pretty tutty!"

C. W. Penny.

Wellington College.

Napoleon at St. Helena (7th S. x. 508).—If C. E. S. can give a little more definite information about the soldier he alludes to, I may be able to assist him. Was he a British officer; or was he one of Napoleon's staff? R. Holden,

Capt. 4th Bat. Worc. Regt.

United Service Institution.

The late General Hale Wortham is perhaps the officer referred to by C. E. S. I have always understood that he was a lieutenant quartered in the island at the time of the emperor's captivity. His son, the present General Hale Wortham, would doubtless provide the desired information.

St. Clair Baddeley.

Sizes of Books (7th S. x. 407, 516).—Surely one may be permitted to dispute the dictum of Mr. Trollope, and I will humbly suggest that *pot* folio and *pot* quarto do not indicate any size or quality of paper, but rather paper the "water-lines" of which displayed a "pot," something like a coffee-pot, with a branch stuck in the spout. I do not say that this mark was not appropriated to any particular size of letter paper, but that the paper got its name from the mark. This is an obvious explanation, and I think in one of the old magazines illustrations are given of this, and of the fool's cap and bells which eventually designated another kind of paper—either *Penny* or *Saturday Magazine*. Boileau.

Dumb Borsholder (7th S. x. 387, 478; xi. 38).—A description of the dumb borsholder at Wateringbury is given by George Newman in the 'Kentish Note-Book,' vol. i. pp. 114, 115, which I take the liberty of quoting:—

"The parish church of Wateringbury, near Maidstone is famous for its Dumb Borsholder—an interesting relic, preserved in the vestry, which has excited the curiosity not only of antiquaries, but of one of the archæological societies of London, for whom the late deservedly esteemed vicar (the Rev. H. Stevens, M.A.) wrote an account of it, and who also (some years ago) kindly gave me most of the following particulars. The Dumb Borsholder of Chart, in the parish of Wateringbury, is a somewhat cumbrous-looking club, about two feet long, with an iron spike at one end and an iron ring at the other. It once had four other rings, one on each side, near the top where the spike is inserted, only one of which now remains. The staff is of wood, which has become almost black with age. Its precise antiquity is not known, but it is supposed to be a type of the original staves borne by constables in early times. It appears that the manor of Chart formerly consisted of twelve houses, the members of which, with their Borsholder (whose staff this was) at their head, formed a court of justice for all matters of dispute within the manor or tything. This Dumb Borsholder was always first called at the Court Leet for the hundred of Twyford, when his keeper (who was yearly appointed by this court) held him up to his call with a handkerchief put through the rings at his top, and answered for him. The custom, however, has now been discontinued for many years. The last person who acted as deputy for this Dumb Borsholder was one Thomas Clampard, a blacksmith, who died in 1748. His tomb is in the churchyard, near the chancel end of the church, and on it is the following curious inscription, which, after the lapse of more than a century, can even now be easily traced:—

My sledge and anvil I 've declined;
My bellows, too, have lost their wind;
My fire 's extinct, my forge decayed,
And in the dust my vice is layd;
My coals are spent, my iron 's gone,
My nails are drove, my work is done."

I may add that the above account is accompanied by a small woodcut illustration of the dumb borsholder. G. B. A.

Superstition about Amber (7th S. xi. 27).—The superstition that amber is a concretion of birds' tears was probably originated by Sophocles.

enth book of Pliny's 'Natural
ole is freely criticized, along with
lating to the origin of amber.
im (Sophocles)," says Pliny,
ced in the countries beyond India
shed for Meleager by birds called
ho can help being surprised that he
a thing, or that he could hope to per-
lieve it? What child is there in such
e as to believe that birds weep once a
r tears are so abundant, and that they
om Greece, where Meleager died, to
dia!"

at amber forms the subject of a
ut Amber') I am at present pre-
ess. J. G. HADDOW.
c.

Melville's imaginative novel, or
f 'Mardi' (vol. ii. p. 358), amber
the congealed tears of broken-
s." Is this a sailor's superstition,
nt on Moore? But a rival theory
ardi,' viz., that "amber is nothing
fishes' brains, made waxy, then
on of the sea."
JOSEPH MAZZINI WHEELER.
, N.

this is lost in the darkness of past
given to us by Sophocles it was
r a legendary tale before his time.
tural History,' book 37, chap. xi. 1,
truth or two as to the finding of
various Greek vanities—or, as Ph.
em. "fabulositles"—saying at last,
is [the fiction of] Sophocles that it
in the parts beyond India, from the
leagridæ [the sisters of Meleager,
guinea-hens, still continued] weep-
ther." BR. NICHOLSON.

Miscellaneous.

TES ON BOOKS, &c.

National Biography. Edited by
and Sidney Lee. Vol. XXV. Harris-
th, Elder & Co.)
which, to use the cant of the day, is
' the twenty-fifth volume of this noble
to the public. How much generalship
ure this result, and how well in hand
leave their team is fully evident to
ve had some acquaintance with similar
a volume exemplary in all respects
ng memoir is that, probably, of King
ich it concludes. The Rev. W. Hunt,
taches, of course, much importance to
an Conquest,' but disputes one or two
A series of animated pictures of wars
presented. Of the four contributions
that on William Hazlitt is the most
d also the most interesting. Of the
ty and even spitefulness of Hazlitt,
nd once or twice to sit on the public stool of repentance, an admirable account is given, and the estimate of Hazlitt's literary position will be generally accepted. David Hartley, the philosopher, who is described as a man of singular simplicity and amiability, falls naturally to Mr. Stephen, who also takes charge of Sir John Hawkins (the editor and biographer of Johnson, and author of the 'History of Music,' for whom the wits composed an epitaph,—

Here lies Sir John Hawkins
Without his shoes and 'stawkins')

and James Harris, the author of 'Hermes.' Mr. Lee, as usual, in his half-dozen or more biographies, covers much ground. One of the most interesting is Eliza Haywood, better known as an authoress than as an actress, which she at first was. From the reckless calumnies of Pope and his friends she is defended, Mr. Lee holding that "her novels hardly suggest that their author was personally immoral." The bibliography is admirably full. Sir John Hayward, the historian; Francis Hastings, second Earl of Huntingdon; Numa Edward Hartog, closely concerned with the passage of the Bill for the Abolition of Religious Tests at the Universities; John Harvey, the astrologer; Aaron Hart, Chief Rabbi, with his brother Moses, furnish instances of biographies such as Mr. Lee has previously supplied, which are models of terseness and comprehensiveness. Warren Hastings is treated by Mr. Keene, who, as is now customary, vindicates Hastings from the graver charges brought against him, and says that Macaulay's account is "that of a reckless advocate, not of a judicial critic." Most important among Dr. Gardiner's contributions are the lives of James Hay, first Earl of Carlisle, and Henrietta Maria, wife of Charles I., the latter, which deserves close study, being extracted principally from the State Papers. The special information possessed by Mr. C. H. Firth is seen to advantage in the lives of Lucy Hay, Countess of Carlisle, and Henry Hastings, first Lord Loughborough. Very delicate treatment is accorded Lady Flora Hastings, who is in the hands of Mr. A. H. Millar. This is doubtless judicious, but in this case almost alone tradition will deliver something only hinted at in the life. Mr. Tedder has many interesting lives, including those of Heber, the collector; Solomon Hart; Abraham Hayward, who is treated with much discretion; John Harvard, the founder of Harvard College; and John Hatchard. Had not the latter a son, unmentioned, who was a barrister with a considerable reputation as a conversationalist and wit, *circa* 1870; or was it a nephew? Sir John Hawkwood's brilliantly adventurous career is well depicted by Mr. J. M. Rigg, who also sends the life of Sir Christopher Hatton. Mr. Bullen's pleasantly appreciative biographies are principally of the poets, of whom he is the best living editor and critic. Christopher Harvey, Will Haughton the dramatist, Peter Haunted, and Robert Heath of 'Clarastella' fame, are all in his hand, as is Joseph Haslewood, the antiquarian collector and editor. Gabriel Harvey, the poet, is dealt with by Mr. Mullinger. Mr. Russell Barker has several lives of high importance, conspicuous among which are those of Sir Anthony Hart, the first Marquis of Hastings, and Hans Francis Hastings, eleventh Earl of Huntingdon. Dr. Garnett supplies the biographies of Philip Harwood, of the *Saturday Review*, and of his daughter Isabella, known as "Ross Neil," the author of noteworthy plays. Very stimulating records of heroism are sent by Prof. Laughton under the headings "Hawke" and "Hawkins." Mr. Courtenay and Dr. Norman Moore, among many medical lives, deal with Dr. William Harvey, the discoverer of the circulation of the blood. Canon Overton on Selina Hastings, Mr. Fuller Maitland on J. L. Hatton, Mr. Furnivall on William Harrison the topographer, Mr. Bayne on Susanna Hawkins and Sir Gilbert Hay,

Mr. Monkhouse on Haydon, will all be read with gain. The name of Mr. Boase appears to many articles, including one, not too favourable, on Sir A. Helps. The life of Stephen Hawes, the poet, is anonymous.

Arcana Fairfaxiana Manuscripta. With an Introduction by George Weddell. (Newcastle-on-Tyne, Mawson, Swan & Morgan.)

THIS volume, the forthcoming appearance of which we announced, is a genuine curiosity. It is a reproduction in facsimile of a MS. volume of apothecaries' lore and housewifery nearly three centuries old, used and partly written by members of the Fairfax family. The original MSS. constituted a leather-bound volume which was found on premises occupied for a hundred years by a firm of chemists. The facts concerning its ownership, the writers of the various receipts or nostrums, and all things connected with the book, have been traced by Mr. Weddell with exemplary diligence, and are set before the public in preliminary explanations, which are admirable in fulness and clearness. Very notable housewives were the ladies of the house of Fairfax. Such, however, were not uncommon in Tudor and Stuart days, and we can fancy her Grace the Duchess of Newcastle, when Miss Lucas, and one of that delightful family circle which the Civil War was soon to break up, using in such chronicle of "small beer" the pen that was shortly afterwards to discuss all known philosophy, and to extort from Oxford dignitaries perhaps the most memorable tribute they ever paid. Beginning before the marriage of Mary Cholmeley to Henry Fairfax in 1626—that is, at a period soon after 1600—the entries extend to the latter half of the eighteenth century. Embracing thus more than a century and a half, they supply curious illustrations of the progress of writing. Of these the editor has taken advantage, and the essay on "The Handwriting," with its specimens of the "Shakespearean" hand, the "Secretary" hand, the "Glossyng" hand, the "Italian" hand, &c., will repay careful study. Much of the writing is very neat, beautiful, and legible. The receipts meanwhile have the quaintness for which readers of old books of the class are prepared. Much matter of import for 'N. & Q.' may be extracted hence. At p. 97 we have "Five waters to comfort y^e^ hart." These are "Endif Water," "Succori Water," "Scabius Water," "Langdebef Water," "Balme Water." Most of these may be guessed at; but it would be curious to know which are still in use. Very naïve are some of the prescriptions. Thus, for the green sickness you are told to "Take earthwormes, open them, wash them clean, drye them in an oven, and beat them to powder. Give a sponeful in white wine in ye morning." For another form of illness you must "Take shell snayles, and take out the snayle. Wash the shells veary cleane, dry them, and beate them into powder. Then take ye powder and drink it in white wine or els in thyn broth." Against a remedy "For ye bleeding at ye nose," certainly not the least remarkable is a species of asterisk with the word "Probatum," "Take a Toade and drie it in marche, put y^e^ same into some silke or sattene bagg and hang it about y^e^ neck of y^e^ party next the skinne and by gods [*sic*] grace it will stanch presently." A curious Latin charm to stay bleeding at the nose is given on the reverse of p. 200. This will interest some of our readers:—

> "Sanguis manet in te,
> Sicut Christus ferat in re,
> Sanguis manet in tua vena,
> Sicut Christus in sua pena;
> Sanguis manet in te fixus,
> Sicut Christus in Crussifixus.

Say this over three times, naming the partyes name, and then say the Lord's Prayer." For receipts to make pancakes or puffes, or to cram capons, the reader is referred to the volume, in which some of the entries are surprising naïve, and would bring a blush to the cheek of our modern matrons.

This very interesting volume is issued in a limited reprint, and there will be no reproduction. Should a desire be expressed for a printed edition, nothing, the editor says, need stand in the way. To those, moreover, who find any portion of the work undecipherable the editor will, on application, send a transcription. The work is well executed, and, for its intrinsic curiosity, as well as for its quasi-historic interest, deserves a warm welcome.

English Writers.—An Attempt towards a History of English Literature. By Henry Morley. VI. *From Chaucer to Caxton.* (Cassell & Co.)

PROF. MORLEY has now brought down his record of our literature to the days of the invention of printing. This has taken six volumes. In another fourteen, two of which are to be issued every year, he hopes to complete his task. If, however, Prof. Morley treats the later writers as fully as he has treated the earlier we shall not be surprised if he considerably oversteps these self-imposed limits. So far as he has gone at present he has been traversing the old ground, which was covered by his two volumes published by Messrs. Chapman & Hall in 1864 and 1867 respectively. We wish him every success in his laborious undertaking, and trust that he may be spared to complete his courageous and painstaking "attempt towards a history of English literature."

THE death of the Rev. John Howard Marsden, B.D., F.R.S.L., occurred, we regret to hear, on the 24th inst., at his residence, Grey Friars, Colchester. Mr. Marsden, whose leisure was devoted to literary pursuits, and to whom we owe some archæological publications of interest and value, was long a contributor to our columns.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. COLLINGWOOD LEE.—1. ("Beaumont and Fletcher, 10 vols., 1778.") The editor was George Colman.—2. The editor of Routledge's edition of Ben Jonson, 1865, with memoir by Gifford, must be Gifford, as he is responsible for that of Moxon of 1843, on which it is based.

ESTE ("Fin de Siècle").—See *ante*, p. 40.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 7, 1891.

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Notes.

OUR SOVEREIGNS AND THEIR FAMILIES.

The question "Which of our kings had the most children?" generally elicits the reply, "George III., of course." But was this so? Queen Charlotte presented him with fifteen, and he certainly was the only King of England who had so many children by one wife. But James II. ran him very close, having had fourteen sons and daughters in all, and Edward I. exceeded him by three or four. Both these latter, however, were twice married.

How many children Queen Matilda of Flanders, wife of William the Conqueror, brought into the world remains an open question. We know of ten; but one of these (Gundred, or Gundrada) is said to have been by a former husband. Four more are alluded to by various writers, so that the first of our Norman kings may have counted thirteen or more in family. Queen Anne, it is said, gave birth to seventeen children, but only five of these lived to be baptized.

The subjoined list shows as nearly as possible how our sovereigns since the Conquest stand in this regard:—

Edward I. had six sons and twelve daughters.*
George III. had nine sons and six daughters.
James II. had six sons and eight daughters.
Edward III. had seven sons and five daughters.
William I. had four sons and six daughters.*
Edward IV. had three sons and seven daughters.
Henry III. had six sons and three daughters.
Charles I. had four sons and five daughters.
Queen Victoria has had four sons and five daughters.
Henry II. had five† sons and three daughters.
George II. had three sons and five daughters.
Henry VII. had three sons and four daughters.
James I. had three‡ sons and four daughters.
Henry IV. had four sons and two daughters.
Stephen had three sons and two daughters.
John had two sons and three daughters.
Henry VIII. had three sons and two daughters.§
Queen Anne had two sons and three daughters.‖
Edward II. had two sons and two daughters.
Henry I. had one son and one daughter.¶
George I. had one son and one daughter.
William IV. had two daughters.
Henry V. had one son.
Henry VI. had one son.
Richard III. had one son.
George IV. had one daughter.

Seven of our monarchs, viz., Richard I., Richard II., Queen Jane (Grey), Queen Mary I., Charles II., Queen Mary II., and William III., although married, left no legitimate issue.

Four, viz., William II., Edward V., Edward VI., and Queen Elizabeth, died unmarried.

Thus it will be seen that King Edward I. had the greatest number of children in all, and certainly the most daughters. King George III. had the most sons. Kings Henry V., Henry VI., and Richard III. had but one son each, and King George IV. but one daughter.

It will also be noted that King Charles I. had exactly the same number of children as our present most gracious sovereign—the same number of sons and the same number of daughters.

H. Murray Lane, Chester Herald.

* Matthew Paris mentions a daughter of King Edward named Isabel, but the date given for her birth is impossible. If such a daughter did exist (born at another time), King Edward I. must have had nineteen children in all.

* This is reckoning Gundred as one, and ignoring Margaret, Sybilla, Gertrude, and Anna, all mentioned by various authors.

† Speed, Toone, and (I think) Père Anselme mention a son Philip, who, if he existed, makes the number of King Henry's sons six.

‡ Queen Anne (of Denmark) gave birth to a still-born son (in addition to these three) in May, 1603.

§ Two of Henry's sons by Queen Catherine of Aragon, it is said, lived to be baptized. Some authorities give her three living sons; but their number has been much disputed. She had a still-born daughter, and Queen Anne Boleyn a still-born son.

‖ Twelve other children, it is said, died unbaptized.

¶ Henry I. had several illegitimate children. It is said, also, that he had two sons by Queen Matilda of Scotland, and three daughters by the same queen. Most genealogists mention one son and one daughter only by Queen Matilda. By his second marriage King Henry had no issue.

MATHEMATICS.

In a leader in the *Daily News* there was the following:—

"The greatest minds have invariably had the utmost difficulty in passing Smalls, on account of the two books of Euclid. Sir William Hamilton and Lord Macaulay are examples that occur to the ungeometrical."

Hamilton was of Oxford, Macaulay of Cambridge. In Oxford the first examination was called the "little go," in Cambridge the same was termed the "smalls." In Oxford, at Balliol, where I happened to be at the time, and other colleges, not two, but three books of Euclid were required for the "little go." The writer, therefore, in the *Daily News* seems in many things to have confounded Oxford and Cambridge.

Many in the colleges at Oxford could not take up Euclid in any amount, whether little or small. For those in this predicament of being plucked licence was allowed to substitute logic for Euclid. There were others—such as Charles Marriott, of Balliol, afterwards Fellow and Dean of Oriel, friend of Newman—who would offer to recite by heart the whole book of Euclid. On the other hand, Lord Dudley and Ward, distinguished classical scholar, writer of Latin, and diplomatist, according to his biographer, Bishop Copplestone, then head of Oriel, could not learn a single proposition of Euclid. There was one Walker, of Cambridge, whom Trinity College, determined to elect Fellow for his celebrity in classics, was obliged to smuggle through the schools on account of his total incapacity for mathematics. I read in the 'Vico' of Prof. Flint, p. 25, the greatest of Italian philosophers could not cross the Pons Asinorum, the bridge of asses, the fifth proposition in the first book of Euclid. Alfieri, in his 'Life,' declared he could not learn mathematics; and Massimo d'Azeglio said he was equally incompetent. Now there is no competitive examination for the civil service, army, navy, &c., that does not demand many, if not all, the fourteen books of Euclid, besides the many branches of mathematics, algebra, trigonometry, geometry, arithmetic. I should like to know whether mankind have improved with the exigencies of service, or whether some of the most capable—the greatest minds, according to the *Daily News*—are not left out who are deficient in this difference of intellect, and are not allowed to substitute the equivalent of Euclid, logic, which addresses itself to a greater variety of subjects in which the human mind is employed than mathematics.

In the January number of the *Contemporary*, in an article by Dr. Abbott, on the early life of Cardinal Newman, it is said, when elected Fellow of Oriel, he was not pleased with the Oriel Common Room, because it stunk of logic. Whately had passed through the college with his logic, and after him J. S. Mill's logic had succeeded in favour with the University of Oxford.

Dr. Abbott, in his history of the mind of the cardinal, shows that he systematically renounced reason, and therefore naturally would dislike logic or the art of reasoning, which represented the free thought of the university, in opposition to the dogmatical assent of the cardinal to the dogmas of the Roman Catholic Church. W. J. Rhees.

A CONTRIBUTION TO AN OBITUARY FOR 1891.

Jan. 4. Viscount Templetown.
Jan. 7. Sir Paul H. Mortimer, Bart.
Jan. 7. Sir Claudius S. P. Hunter, Bart.
Jan. 9. *Col. R. F. Hill, Prees, Salop.
Jan. 9. C. Luxmoore-Brooke, of Ashbrook, Ches., Esq.
Jan. 11. Sir Edward Colebrooke, Bart.
Jan. 12. *Col. Thomas Dayrell, of Shudy Camps, Camb.
Jan. 13. Sir C. R. M'Grigor, Bart.
Jan. 14. Earl Cairns.
Jan. 14. F.M. Lord Napier of Magdala.
Jan. 17. *C. R. M. Talbot, of Margam and Penrice, Glam., Esq.
Jan. 18. Sir Robert A. Dalyell, Bart.
Jan. 18. Sir John Blunden, Bart.
Jan. 19. E. A. Green Emmott-Rawdon, of Hardwick, Yorks., Esq.
Jan. 26. *Very Rev. Sir John Wolseley, Bart.
Jan. 27. Rev. Robert Longe, of Spixworth, Norfolk.
Jan. 28. Sir C. S. Hoskyns Reade, Bart.
Jan. 29. Sir Wm. Gull, Bart.
Feb. 4. Rev. C. G. Fullerton, of Thrybergh, Yorks.
Feb. 8. Earl of Shannon.
Feb. 12. *J. S. C. Harcourt, of Ankerwycke, Bucks.
Feb. 14. Earl Sydney.
Feb. 15. Lord Lamington.
Feb. 15. W. S. Tollemache, of Dorfold, Ches., Esq.
Feb. 18. *G. M. Alington, of Swinhope, Linc., Esq.
Feb. 26. Lord Dacre.
Feb. 27. Lord Auckland.
March 11. R. R. Rothwell, of Sharples, Lanc. (Marye de Rothwell).
March 11. Rev. J. Sparling, of Pelton, Salop.
March 16. J. T. Pine Coffin, of Portledge, Devon, Esq.
March 21. *Duke of Manchester.
March 21. *Sir Charles W. Burdett, Bart.
March 29. Sir John Ogilvy, Bart.
April 3. Sir Brook Bridges, Bart.
April 3. Marquis of Normanby.
April 5. T. T. Clarke, of Swakeleys, Midx., Esq.
April 12. J. Eyre, of Eyre Court Castle, Galway.
April 23. Earl of Glasgow.
April 26. Sir T. Edwards-Moss, Bart.
April 28. Sir Tonman Mosley, Bart.
April 29. Lord Hammond.
April 29. *J. E. Venables Vernon, of Clontarf, Esq.
May 6. Mrs. Senhouse, of Netherhall, Cumberland.
May 10. *Sir A. G. Hazlerigg, of Noseley, Bart.
May 13. Rev. W. Bradshaw, of Barton Blount, Derby.
May 25. The O'Donovan.
May 31. Earl of Milltown.
June 2. Sir George Burns, Bart.
June 2. Rev. Yarburgh G. Lloyd-Greame, of S. Yorks.
June 13. Sir P. D. Pauncefort-Duncombe, Bart.
June 19. *Earl of Stamford.
June 27. Lord Magheramorne.
June 28. *Earl of Carnarvon.
July 4. Sir Croker Barrington, Bart.

upon old Christmas Eve at this village. The 'wassail' is supposed to help the growth and abundance of apples for cider making, which will probably find a passage down the throats of those who were so lustily singing. This has been the custom, in the recollection of one, for quite fifty years."

T. F.

"THAN" FOLLOWED BY THE ACCUSATIVE CASE. (See 5th S. vii. 308, 454, 494, 516; viii. 77, 118.)—In the following examples *than* is used as a conjunction, but is rightly followed by the accusative case:—

Dearer is love than life and fame than gold,
But dearer than them both your faith once plighted hold.
Spenser, 'Faerie Queen.'

'Tis said he goes to woo a bride
More true than her who left his side.
Byron, 'Giaour.'

There is an exactly similar construction in Latin:

Ego hominem callidiorem vidi neminem quam Phormionem. Terence.

In the following examples *than* is used as a preposition in a way hardly consistent with grammatical propriety. But the writers are of such authority that anybody might write as they do without blame:—

Belial came last, than whom a spirit more lewd
Fell not from Heaven. Milton.

For thou art a girl as much brighter than her
As he was a poet sublimer than me. Prior.

You are a much greater loser than me. Swift.

(Quoted by Latham in his 'Dictionary.')

"When questioning Melville whether Queen Mary was taller than her."—Walter Scott's 'Journal,' vol. i. p. 46.

E. YARDLEY.

JUNIUS.—To strengthen the claim of Sir Philip Francis to the authorship of Junius I give the following. In an edition of his 'Letters,' in 2 vols., 1806, on the fly-leaf at the end of the second volume, is this note:—

"This edition of Junius Letters was given to me by my beloved Husband Sir Philip Francis on the 10th of Decr 1814 two days after our marriage being his first gift to me after that event. Emma Francis."

P. J. CROOKE.

[See six series of 'N. & Q.,' *passim*.]

'DOWN THE BURN, DAVIE.'—This song is said to have been composed by Robert Crawford, and to have been first contributed by him to the *Tea-Table Miscellany*. In its original form it consisted of four stanzas, but the last two are very "free." Burns altered the last two verses, making only one in their stead, and in that form the song appeared in Thomson's collection.

Now in 'Calliope; or, the Musical Miscellany,' published London and Edinburgh, 1788, 'Down the Burn, Davie' appears; but there is such a marked difference in the last two verses, both with regard to the original and Burns's, that I venture to think it would be interesting to know and put on record the author's name. If the verses in question are seen together the difference will be clearer:—

Burns.
Third and fourth verses in one.

As down the burn they took their way,
And through the flow'ry dale,
His cheek to hers he aft did lay,
And love was aye the tale,
With, "Mary, when shall we return
Sic pleasures to renew?"
Quoth Mary, "Love, I like the burn,
And aye will follow you."

From 'Calliope.'
Third and fourth verses.

What passed I guess was harmless play,
And nothing, sure, unmeet;
For, ganging hame I heard them say,
They lik'd a walk so sweet.
His cheek to hers he fondly laid:
She cry'd, "Sweet love be true;
And when a wife, as now a maid,
To death I 'll follow you."

As fate had dealt to him a routh,
Straight to the Kirk he led her;
There plighted her his faith and truth,
And a bonny bride he made her.
No more ashamed to own her love,
Or speak her mind thus free:
"Gang down the Burn, Davie, love,
And I will follow thee."

It perhaps should be noticed that the first, the third, the sixth, seventh, and eighth lines of Burns's are exactly those which appeared in the *Tea-Table Miscellany*. In short, Burns did away with the last two stanzas, consisting of sixteen lines, substituting one verse, five lines of which were in the original song. ALFRED CHAS. JONAS.

Swansea.

PRAM.—It is supposed commonly that the pronunciation of the word *humble* received the addition of the initial aspirate because of the disrepute into which *'umble* had fallen through Uriah Heep. May we not hope that the odious and meaningless vulgarism of *pram*, for perambulator, will be exploded from popular use in consequence of its prominence in the disgusting details of a recent trial for murder?

EDWARD H. MARSHALL, M.A.

Hastings.

THE VARIATION OF THE GRAMMATICAL GENDER OF SUN AND MOON.—The reverse grammatical gender applied to the sun and moon in all Teutonic languages—viz., masculine for moon, as in Anglo-Saxon *mōna*, and feminine for sun, as in Anglo-Saxon *sunne*, compared with the English usage, which followed the classical model, like all Neo-Latin languages—is usually attributed to the influence of Old Norse mythology, according to which Mâni, the moon, is the son, Sôl, the sun, the daughter of Mundilfôri (*v.* Prof. Max Müller's

'Science of Language,' First Series, where, however, it is overlooked that Ulfilas uses in Gothic, for the sun, besides the feminine *sunnô*, also the masculine *sunna*, as well as the neuter *sauil* = Lat. *sol*). Having but recently met with a more natural and satisfactory reason for this divergence of gender, it may perhaps deserve to be recorded among your notes. "Wer den Mond mit der Sonne vergleicht, wird ihn als Weib ansehen, wer ihn im Kreise der Sterne schaut, hält ihn wohl für den männlichen Hirten, der seine Schäflein weidet" (*v.* preface to vol. iii. of the new edition of Grimm's 'Deutsche Grammatik,' by Prof. Roethe, published at the end of last year). Let me only add that the Old Slavonic also gives the masculine to the moon, *mĕsec*, as does the Russian *mĕsyac*, whilst the Slavonic name of the sun, *solnce*, owing, probably, to its diminutive termination, has the neuter gender. H. KREBS.

Oxford.

THE FIRST ENGLISH CHRISTMAS CARD.—The following paragraph is from the *Craven Herald* of Dec. 26, 1890, and seems worthy of a place in 'N. & Q.':—

"In 1846 a bright-looking card was issued from an office in London, in which was published a serial called the *Home Treasury*, and that was the first English Christmas card that went into circulation. The design on the card was not one to be admired by those who are teetotalers. A merry family party, from grandparents to grandchildren, were drawn in the centre around a table quaffing generous draughts of wine. The group typifies the good wishes expressed in the words on a piece of drapery underneath. Flanking the merry-makers on the right was a woman giving clothing to a shivering woman and child, and on the left was a man giving food to the hungry. These pictures embodied the good deeds, as the centrepiece did the good wishes of the season. Only 1,000 copies of this card were issued, and that was considered a large circulation in those days."

F. C. BIRKBECK TERRY.

THE PARENTAGE OF NICHOLAS ROWE.—The earlier registers of the parish of Little Barford, co. Bedford, being mostly lost or destroyed, a copy of the existing fragments was made by the rector, in 1790, though seemingly with no great accuracy (*Gent. Mag.*, 1819, vol. lxxxix. pt. 2, p. 230). On a stray sheet of parchment, which formed part of the original document, among other marriages, is this entry:—

"John Rowe of Lamerton in com. Devon, and Elizabeth the daughter of Jasper Edwards, Esq., were married Sept. 25, anno d'ni 1673."

The return from Little Barford among the bishop's transcripts of parish registers for the Archdeaconry of Bedford mentions, however, that Mr. John Row, of London, and Elizabeth Edwards were married there Dec. 9, 1673. The question hereupon arises, Which of the two entries records the marriage of the poet's parents? The baptism of Nicholas, son of John Row, on June 30, 1674, and the burial on April 25, 1679, of Mrs. Elizabeth Row, the wife of John Rowe, of London, Esq., are likewise recorded in the Little Barford return ('Genealogica Bedfordiensis,' 1890, edited by F. A. Blaydes, p. 16). It may be of interest to note, in conclusion, that Col. Chester makes the Poet Laureate the only son of John Rowe, of Lamerton, co. Devon, Esq., serjeant-at-law, by Elizabeth, daughter of Jasper Edwards, of Little Barford, Esq., and fixes the date of his birth as June 30, 1674 ('Registers of Westminster Abbey,' 1876, p. 293).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RAGUSA.—In a former note I was permitted to draw attention to the parallel made by Muretus between Lesbos and Venice. Mr. E. A. Freeman, in his 'Sketches from the Subject and Neighbour Lands of Venice' (published by Macmillan & Co.), a book of which an interesting review appeared in the *Guardian*, May 17, 1882, notices the Palace of Diocletian at Spalatrum (the modern Spalato), in Dalmatia. De Dominis, Archbishop of Spalato, I have mentioned in an earlier note. But what I would now venture to allude to is the interest attaching to Ragusa. Venice suggested Lesbos to Muretus; Mr. Freeman has been reminded of another parallel to Venice in the case of Ragusa, once also a republic, and he compares her palace and dogana with the ducal palace and its splendid chapel St. Mark's—for Aquileia, and not Venice, is the ancient primatial or metropolitan see—at Venice herself. Not St. Mark, but St. Blaise, is held to be the celestial patron of Ragusa. Of course St. Blazey, in Cornwall, formerly a parliamentary borough, commemorates him; and among other churches the noble Renaissance and domed church of St. Blasien in the Black Forest, in the Grand Duchy of Baden, preserves his name. Many years ago an interesting article on St. Blasien in Baden appeared in the *Saturday Review*, and was from the learned and accomplished pen of the late Rev. H. N. Oxenham, of Harrow and Balliol College, Oxon., author, among other books, of a valuable work 'On the Catholic Doctrine of the Atonement,' a strenuous and able opponent of vivisection, and also (this being a question on which it would be here impossible to enter) a vigorous opponent—like Dr. Döllinger, Dr. Reinkens, Archbishop Darboy of Paris, and Bishop Strossmayer in Hungary—of the "opportunism" at least, if not of the dogmatic truth, of the definition of Papal infallibility by the Vatican Council. H. DE B. H.

PLAY BY LORD HOUGHTON AND STAFFORD O'BRIEN.—It is matter for regret that Mr. Wemyss Reid's excellent 'Life of Lord Houghton' seems to have no reference to the only English work that is fit to make a second to Mansel's 'Phrontisterion'—'A Knock at the Door; or, Worsted works Wonders,' is a parody on the return of Ulysses, and was acted

at Castle Ashby Jan. 2, 1846. The part of Mentor was written and acted by Milnes. That the rest of the play was the work partly of Stafford O'Brien and partly of the present Lord Northampton may be inferred from this passage in the preface to the play as printed :—

"There is a flow and grandeur of ocean-like rhythm in the greater part that suggests the somewhat fanciful hypothesis of its having been written by a seafaring poet.....The careless metre of the chorus seems to indicate a child of that unfortunate island, to whose wayward struggles and insubordination the English minister called Peel—or—Eel—for there is a question of the digamma, subsequently surrendered the Union."

It must be allowed that the best things in the play are O'Brien's, but Milnes's part is far from contemptible. It will be remembered that in December, 1845, Peel resigned, but returned to office when Lord Grey's refusal to act with Palmerston prevented Lord John Russell from forming a ministry. The world was waiting for the reassembling of Parliament and Peel's announcement of his conversion to free-trade principles. Here is part of Mentor's account of his pupil Telemachus :—

Examine him outside and in, I 'd thank ye,
Morals, Parisian—manners, perfect Yankee.
All languages, but he prefers to speak
Something between Northamptonshire and Greek.
And as for knowledge—give him but the cue well,
And he will be omniscient as (*whistles*) Whewell.

Song. *Air*—"*I remember, I remember.*"

He 's as manly as Lord Stanley,
He 's as eloquent as Sheil—
Calm in bustle as Lord John Russell,
And almost as wise as Peel.

I do not say that like Lord Grey
His virtue goes so far
As to upset a Cabinet
Lest Pam should go to war.

Chorus *sings along with* Mentor.

But he 's manly as Lord Stanley,
He 's as eloquent as Sheil—
Calm in bustle as Lord John Russell,
And almost as wise } as Peel.
sly }

There is little parody here, but the whole play should be read, if only for O'Brien's description of the loneliness of Penelope and his "moral rhyme," sung "while they 're dishing up." J. S.

Tea-poy.—A friend points out to me what he deems a slip in Webster-Mahn concerning this word. There *tea-poy* is defined as a table "inclosing caddies for holding tea," or "for holding a cup of tea, &c.," the *tea* justifying the explanation. But is not *tea-poy* (so well known to Indian residents) really connected etymologically with *tripos*, the *tea* being no more the beverage than *crayfish* is a fish? I have not Col. Yule's Glossary' at hand.

Edward H. Marshall, M.A.

Hastings.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Christianity in Iceland.—I find a very general idea current that the Norse bonders who left Norway rather than submit to the over-lordship of Harold Harfager (861 to 931) found in Iceland certain books, bells, and other tokens of the Christian faith. This, of course, points to an earlier occupation of the island. Is there any trustworthy ground for the story? Dr. Robertson, in his 'Church History,' speaks of the finding of these relics as an undoubted fact, and *gives several* authorities for the statement. Among others he refers to a particular passage in Laing's 'Norse Sagas' and Dasent's 'Burnt Njal.' To these two I have referred, and find in the one no allusion to Iceland and in the other the statement of an Irish monk, who wrote in 825, that thirty years before he had met certain Irish monks who told him they had visited an island which might have been and probably was Iceland. I cannot think the evidence good enough. Can any of your readers help me to any real facts? Snorro Sturlason seems to me to have believed that his Norse forbears were the first discoverers of Iceland, and knew, or at least said, nothing about the Christian relics. There are three vile phrases: There is no doubt, Every one knows, and It is universally acknowledged. These three expressions are, according to my experience, only brought into use in discussing disputed points when there is much doubt, when no one knows for certain, and when opinion is much divided. A. H. Christie.

State of the Moon, Nov. 17, 1558.—Queen Mary and Cardinal Pole both died on Nov. 17, 1558. We are most anxious to know what was the state of the moon on that day. Was it visible? If so, at what time did it rise and set? We can find no book of reference that will tell us, and are unable to make the calculation ourselves. It must be remembered that England used the Old Style in Mary's days and for nearly two centuries afterwards. N. M. & A.

[At the time named, Nov. 17, 1558, the moon was very nearly in her first quarter. To calculate the exact time of her rising and setting would be troublesome; but it will probably answer our correspondents' purpose to say that she rose about noon and set (a half-moon) about midnight. Old Style was used everywhere in 1558, and the date is in reference to that.]

Medal of Pope Paul II.—I have in my possession a medal of Pope Paul II. Surrounding the image of the Pope is the legend, PAVL VENETVS . PONT . MAX., and on the reverse a representation in relief of a man on horseback and armed with a spear, hunting a boar and

wild animals through a wood. Underneath this is the legend, SOLVM . IN . FERAS . PIVS . BELLATVR . PASTOR. Can any one tell me on what occasion this medal was struck; and whether it is rare and of any special value? The medal is very well preserved. The letters G. P. F. are legible in the right-hand lower corner of the reverse.

R. W. H.

BUCKINGHAM AND CHANDOS PEERAGE CASE, TRIED 1802-3.—Information desired respecting any printed account, either separate or in any collection of peerage cases.

JOHN H. ASHWORTH.

49, Lands Lane, Leeds.

"PUTTING SIDE ON."—What is the origin, date, and meaning of this slang phrase? ESTE.

[A somewhat obscure reference to billiards seems intended.]

PULKOWA.—Where is Pulkowa, which has a large observatory? I cannot find it in any atlas to which I have access. A. E. B.

Newbold, Shipton-on-Stour.

[It is in Russia, at no very great distance from St. Petersburg. The Emperor Nicholas established the great Russian imperial observatory there, which is called from him the Nicholas (Nicolaï) Central Observatory.]

A FEW: SEVERAL.—Mr. Thomas Hardy, in a story published in the Christmas *Graphic*, writes: "The great majority of the members came from houses at distances varying from several miles to a few." Might I ask which of these words expresses the greater quantity? W. H. P.

COFFEE-HOUSE IN COCKSPUR STREET.—Can any of your readers supply information as to the ownership and management of the British Coffee-house, in Cockspur Street, between the years 1740 and 1780, during which period it was frequented by all noted politicians and literary men of Scotch origin?

R. P.

REFERENCE WANTED.—In the December number of *Harper's New Monthly Magazine* there is an article on 'As You Like It,' by that spoilt child of the literary world Mr. Andrew Lang, in which occurs the following remark:—

"The Duke says he [Jaques] has been a libertine, and commentators, like the Shakespearian who wrote on the Nurse's husband (in 'Nicholas Nickleby'), have many questions to ask."

Will somebody kindly tell me in what chapter of 'Nicholas Nickleby' appears this ingenious Shakespearian, who has been several times referred to of late? ST. SWITHIN.

HERALDIC.—Can any of your readers tell me to whom the following grant of arms was made; and why; and when? Sa., on a fesse between two cinquefoils in chief arg. and on a mount in base three oak sprigs vert acorned or, the text letters A, B, C, D, E, F of the field. Crest: Three oak sprigs acorned. What does it mean? I find the blazon under the name "Lang" in Burke's 'General Armory,' 1878. It strikes me as peculiar. M. G. A. S.

Glasgow.

MATTINS.—Is this spelling recognized? I recently purchased a Book of Common Prayer, and with it a separate volume containing the lessons. The title-page of this last ran thus: "Proper Lessons to be read at Mattins [*sic*] and Evensong," &c., Oxford, Printed at the University Press. The double *t* seems particularly trying. Surely it cannot be right! J. A. J.

CANE BARONETCY.—What has become of the baronetcy formerly represented by Sir Thomas Cane, Bart., whose daughter Maria Constantia, it is stated, married Sir Henry Etherington, Bart. (extinct in 1819), of Kingston-upon-Hull?

CRISHALL.

EMBLEMATIC TOMBSTONES.—I have seen a fine old specimen representing the Good Samaritan, well carved in the stone, showing him lifting the poor man up on to the ass, which is standing patiently and quietly to receive his load. On the side are the Levite and the Priest walking quite carelessly and unheedingly away from the scene. This is still existing in the churchyard of St. Mary the Virgin in Colchester. I am well aware of the numerous depictments of cherubs' heads, death-heads, cross bones, &c., as emblematic designs on top of tombstones; but are other examples of special subjects, like the Samaritan, often met with; and, if so, what varieties are known?

C. GOLDING.

Colchester.

BURGOYNE FAMILY.—In Prince's 'Worthies of Devon' (edition of 1810), it is recorded of William Burgoin, first High Sheriff of Exeter, that "his family terminated in an heir female married to Jackson of Exeter, merchant." What were the Christian names of this lady and her husband; and where and when did their marriage take place?

TINTARA.

RULE FORM.—The other day I visited the ancient parish church at Woodham Ferris, in Essex. The sexton's name is Harvey, and he is not a young man. Within the building he directed my attention to a doorway on the north side of the chancel arch, one that had evidently led originally to the top of the rood screen. He showed me some steps in the masonry by which it had been approached, and remarked, "That 's where the rule form stood" (pointing across the chancel arch). "The rule form?" I replied, interrogatively. "Yes, sir," was the prompt rejoinder; "it went along there; and if, in the old times, any

one in the parish had done aught amiss, and was penitent, they stood up on top during the service, and exposed themselves!" Is this, to me, unique definition of the actual use of a rood-screen doorway believed in elsewhere in Essex, or out of it?

HARRY HEMS.

Fair Park, Exeter.

BRAZIL.—What books can I consult for a physical and botanical description of the country, especially with regard to the distinction of dark and light rivers, and general features of the Amazon, Rio Negro, &c.? GLAVE.

MR. GLADSTONE AND MR. PARNELL.—I see it stated in a book of 'Gleanings,' that Mr. Gladstone and Mr. Parnell are both descended from a common royal ancestor, Edward I. I should like to know if this statement is correct. W. ROBERTS.

63, Chancery Lane, W.C.

BURGUNDY.—A person whose education has been neglected—that is, who can read no other language except English—has asked me to find out for him what books of travels or descriptions there are of Burgundy, especially of Dijon, Avallon, and the parts adjacent. I know of none except C. R. Weld's 'Notes on Burgundy'; but there must be many more. ANON.

'THE PROVINCIAL SPECTATOR.'—May I ask what is known of this periodical? I picked up the other day, at a bookstall, No. 4, dated Wednesday, July 18, 1821. It contains only eight pages in a wrapper, and the imprint is "Bury St. Edmunds, printed and published by T. D. Dutton, Market Hill." It contains, besides one or two articles of local interest to Suffolk readers, a short article on Byron, for whom the writer claims both high talents and genius, though he considers him far inferior to Wordsworth. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

WILLIAM LANGLAND.—Can any one tell me whether or not William Langland was born at Cleobury Mortimer, in Shropshire? I find that the place of his birth is given in some books as Shipton-under-Wychwood, Oxfordshire. Is there any decisive evidence in favour of either of these places, or of any other place? A modern stained-glass window in Cleobury Mortimer Church states that Langland was born there, and gives the date of his birth. CHARLES T. J. HIATT.

PRYCE OF NEWTOWN, CO. MONTGOMERY.—By the pedigree given in Burke's 'Extinct Baronetcies' Sir Matthew Pryce, the second baronet, had three sons, John, Vaughan, and Edward. John had no male issue, and was succeeded by his brother Vaughan. I should be glad to receive information with regard to Edward, his marriage, issue, death, *&c., or where* it is likely such information could be gleaned. The period would be about the reign of Charles II. R. A. COLBECK.

10, Turquand Street, S.E.

BOSSUET.—Can any of the readers of 'N. & Q. tell me where I can find the origin of Bossuet being told "to go to Patmos and write a new Apocalypse"? Or was it Bossuet to whom the story relates? V.

[Bossuet wrote 'L'Explication de l'Apocalypse,' in which he traced in pagan Rome the Babylon of the text.]

HERALDIC.—Can any one throw light on the origin of the following coats of arms?—

1. Argent, on a bezant a cross tau or.
2. Argent, a cross gules.
3. Azure, a saltire or.
4. Argent, three escallops or.
5. Azure, two crescents argent in pale, surrounded by a bordure or.
6. Argent, three greyhounds statant sable.
7. Bendy, argent and gules, a martlet for distinction.
8. Sable, on a bend argent, between six falcons, three catherine wheels or. W. H. PITCHER.

Crichton Club, Adelphi Terrace.

SNARRYNGE OR SUARRINGE.—Any information (other than that to be gleaned from the Luketon cartularies of Waltham Abbey) respecting this name, whether as of a place or of a person, will be welcomed. W. C. W.

STEPHEN KEMBLE.—In the register of his birth, Kington, Herefordshire, and in all early biographies he is so styled. Subsequent writers speak of him as George Stephen. When did he assume the name George; and was he entitled to it? It is curious that his son, Henry Kemble, born 1789, seems to have taken an additional name, and in later life called himself Henry Stephen Kemble.

URBAN.

HUGHES.—I am anxious to obtain some approximate idea as to when this surname first came into use. In the 'Calendar of Wills and Administrations relating to Shropshire in the Ancient Diocese of Lichfield, 1510 to 1652,' in course of publication under the auspices of the Shropshire Archæological Society, I find there is no mention of the name until 1564.

In the Visitation of Shropshire, 1623, there is a pedigree of Hughes, *alias* Higgins, showing that a John Higgins had two sons, one named Hugh Higgins and the other William Hughes, *alias* Higgins, and in the next and subsequent generations the descendants all bear the surname Hughes. No dates are given to this pedigree beyond the date of the Visitation (1623), but the gradual change of name seems to support the theory that Hughes was first adopted as a surname about the

sixteenth century. I am told the two names Hughes and Higgins are synonymous, meaning "little," or "son of Hugh."

I should feel very much obliged if some of your readers could inform me on this point, either direct or through the medium of your valuable paper.

W. H. Hughes.

65, Clarendon Road, Holland Park, W.

Longstaff or Longstaffe.—Can any of your readers give any information as to this family or members of it, and of any book, &c., containing any reference to them. W. Webb.

Book-plate.—Has this book-plate ever been described? A pile of quartos maintains an open folio volume, upheld by a nude figure with wings, a tree-stump and foliage for background. Another nude figure kneels in front and spells out the inscription, which covers the two exposed pages of the open volume, reading: "Friederici Nicolai et Amicorum." It is a rough etching, no attempt at heraldry, but with good artistic effect.

A. Hall.

13, Paternoster Row, E.C.

Henry Bennett and Samuel Gosnell.—These two wits were at one time famous contributors to various journals, the former more particularly to *Bolster's Cork Magazine*, the latter to *Blackwood's* over pseudonym of "Fogarty O'Fogarty." I find no information whatever given as to their deaths in the *Gent. Mag.* or *Ann. Reg.* obituaries; and would feel much obliged for any facts about them. I know that the first was a solicitor and the second a surgeon. D. J. O.

Belgravia.

Replies.

"WHICH"-CRAFT.

(7th S. x. 206, 455.)

Mr. Randall writes:—

"C. C. B. says that the following sentence murders grammar: 'I have myself tested it with the *vocabulary published* by the Abbé Rochon in 1802, *but which* the Abbé obtained from,' &c. I should not quote it as a model sentence, but neither do I think it deserves C. C. B.'s severe condemnation."

I do not think that the above sentence "murders grammar," but I think that it scotches it—*as given above*. But it seems to me that the words following "obtained from," *but which* are not given, *may* be such as to show that grammar is not even scotched.

Perhaps I am very incompetent to give any opinion on the subject. Mr. Randall quotes a work on grammar recognized as excellent, and I have heard in these latter days of many such. Now I never in my "born days" (query, vulgarism or not?) had any work whatsoever on English grammar in my hand, either at home in my parents' house or subsequently at Winchester or at Oxford. I take it that the ideas of our instructors in the far distant days to which I am referring were, upon this subject of English grammar, based on notions of much the same kind as those expressed on the subject of matrimony by Tennyson's Northern Farmer:—

Doän't thou marry for munny, but goä wheer munny is.

We were not "to goä after good English, but to goä wheer good English is." And I flatter myself that it has resulted from this practice that, although few extant Englishmen have spoilt so much fair paper with printer's ink as I have, *very* little bad English will be found in the huge mass of what I have written. I hear a great deal in these days of admirable works on English grammar, and of much instruction given on the subject to the rising or lately risen generation, assuredly with the result of continually meeting in print with slipshod and absolutely incorrect grammar to a very far greater degree than was the case when George III. was king.

Speaking, then, according to the lights derived from such an imperfect education, I should say that the sentence incriminated above is, in the first place, no example of the use of *and which*. In the next place, as I have said, it seems to me that it may have been followed by words which would save it not only from "murdering grammar," but from wounding it at all. Suppose that the sentence had run, "the vocabulary published in 1802, but which the Abbé had composed from notes he had long previously made." Will anybody say that the following sentence offends grammar: "That book, written in 1800, but which was not published till 1810, was," &c.?

Mr. Randall gives four sentences, all of which he says fall under the same condemnation as that which C. C. B. accuses of grammar murder. But I think that such is not the case. It appears to me that his first three examples murder grammar irremissibly; and they are all (unlike the originally incriminated sentence) examples of the use of *and which*. His fourth example, from Holmes's 'Professor at the Breakfast Table,' I hold to be perfectly good English: "A story adapted to young persons, *but which* won't hurt older ones."

I have reached the above undogmatic opinions simply by the very unscientific method attainable by the imperfect education I have above described. But in now attempting for the first time to consider why it should be that *and which*, where not preceded by any foregoing *which*, should seem to me almost invariably wrong, while *but which* appears very frequently right, I find myself, in my ignorance of technical rules, driven to a consideration of the mental attitude of the writer or speaker. It would seem as if *but which*, unpreceded by another *which*, may be permissible

when the facts alluded to are separated from each other by an interval of time. Examples :—

"The judge's charge, delivered in part on the Monday, *but which* was not concluded till Tuesday morning, seems to have much influenced the jury."

Surely this is permissible!

"The bullet hit me, *but which* avoided the heart, and was afterwards found."

Clearly wrong.

The sentence from Holmes which MR. RANDALL gives may seem at first sight to militate against any attempt at a rule; but I think in reality it confirms it, the adaptation to young persons being contemplated or accomplished previously to the fitness of the story for older people being discovered, or at least pointed out, by the writer at the moment of writing. But all this, I fear, is somewhat hazy, and, gentle reader, "si quid novisti rectius" candidly impart it.

T. ADOLPHUS TROLLOPE.

MR. RANDALL'S explanation of the "typical sentence" is not quite correct or consistent, and does not quite touch the objection to its grammar. The sentence is :—

"I have myself tested it with the *vocabulary published* by the Abbé Rochon in 1802, *but which* the Abbé obtained," &c.

He says, "The words *which was* must be inserted after *vocabulary* to give the full grammatical form," and then adds that "*which*, as is often the case, is omitted in writing." But the correct statement of the sentence is that *published* is a past participle, an attribute qualifying *vocabulary*, "dictionarium editum," "dictionnaire édité." More than *which* is omitted, on his showing, for the verb *was* is also omitted, as is not often the case. But most grammarians would not agree that this was an instance of omission or ellipse of the relative, but a simple attributive use of the participle, and would say that a copulative conjunction *and* cannot couple a relative clause to a mere attribute. This rule is absolutely valid in Greek and Latin, and in English also (according to grammarians), though it is not valid in French, which would, I believe, allow the typical sentence or any of the four others. "Fabulam tibi dicam ad puellas aptam sed quæ senioribus innoxia videtur." Is *sed* possible? All the four sentences must "fall under condemnation" as instances of a relative clause coupled to an attribute—a form of "constructio ad sensum" disallowed by the grammarians. If MR. RANDALL'S analysis of the sentence were correct, he would show that the rule was not broken; but I hold that his analysis is incorrect, and that the statement "in each of these sentences the first relative is suppressed" is insufficient, as, on his showing, a verb also is suppressed; on my showing there is nothing at all suppressed, but a sudden change of construction.

O. W. TANCOCK.

Little Waltham.

BERRETTA (7th S. x. 508).—DR. FITZPATRICK is quite right. To convey the meaning intended in the passage he quotes, the use of the expression *berretta* should, strictly, carry the qualificative *cardinalizia*. The 'New English Dictionary,' to which we are referred, has nothing to the point, and what it has is—after the manner of English dictionaries when treating of continental, and especially Italian, usage—misleading. First by spelling the first syllable *bi** (possibly following Littré's reference to Du Cange's Latin), though all its own examples spell *ber* or *be*. Secondly by supposing the article itself to be exclusively or chiefly one of ecclesiastical costume.† But (1) modern usage has adopted the spelling *berretta*; and though, indeed, *birretta* may slip from the pen of a hurried newspaper writer, it will rarely be found so written by the best authorities in Italian, the language where it is at home and whence it is undoubtedly borrowed in the use under discussion. (2) The word *berretta* serves to denote any kind of cap, from the street-boy's cap to the cap of Liberty, passing through all the other uses of the word, such as a military cap, a cap of maintenance, a night-cap, and sometimes even a woman's cap.

The announcement that the *berretta cardinalizia* has been, or is about to be, conferred, is a common way of betokening the elevation of the conferee to the Sacred College. The evening of the day on which it is given (and sometimes two following evenings) is the occasion of a pleasant friendly gathering in the recipient's apartment, and from that day forward it is *de rigueur* that a scarlet *berretta* should occupy a prominent place in his antechamber.

The conferring of the cardinal's hat, though dating back two centuries earlier (the one being of the year 1246 and the other of the year 1464), is a later and much more imposing ceremony.

R. H. BUSK.

In the 'Nouveau Dictionnaire de poche Français-Italien,' par le Chevalier Briccolani, 1831, the Italian word *berrétta* is translated by "bonnet barrette," and the French word *barrette* is translated in the same dictionary by "barretta" (a misprint, I suppose, for "berretta" as above). A *berretta* is a small flat cap, worn by all the Catholic priests at church or in private; that of the cardinals is red, and that of the common priests is

* Possibly following Littré's guess at a derivation from "birrum, birrus, byrrhus, sorte d'étoffe rouge, de πυῤῥὸς roux," though at the same time in his abridgment he gives *beretum* as the actual Latin use and the French as *béret* or *berret* (not *birret*).

† And in making "red" the distinction of a cardinal's *berretta*, whereas a Turkish smoking cap or Neapolitan sailor's cap would be red, and would be a *retta* and yet not be a *cappella cardinalizia*. "distinguer à une lucarne.....un point *rouge*..... vait bien être un foulard, ou un *béret* coiffant quelque domestique."—'Le Chêne Capitaine,' Boisgobey, 1890.

black. Formerly in France the word *barrette* meant a cap worn by peasants and servants, and thence the proverbial phrase "parler à ta barrette" meant "to beat on the head." Some of Molière's characters wear a cap of this description; and in 'L'Avare,' Act V. sc. v., when Harpagon is scolding La Flèche, his son's valet, who had just been whispering something about misers, villains, and such like stingy wretches, he asks him to whom he speaks, and La Flèche answers: "Je parle.....je parle à mon bonnet" (he is fumbling with his hat), to which the rejoinder is: "Et moi, je pourrais bien parler à ta *barrette*," which Mr. Charles Heron Wall translates thus:—

La Flèche. To whom I speak? I am speaking to the inside of my hat.

Harpagon. And I will, perhaps, speak to the outside of your head.

The French phrase to express that So-and-So has been made a cardinal is: "Il a reçu le chapeau," or "Il a reçu la barrette." In a letter addressed to Richelieu, and dated March 13, 1765, Voltaire, speaking of the Abbé d'Estrées, says:—

"Il m'écrivit en homme qui attend *le chapeau*, et m'ordonna de venir lui prêter foi et hommage pour un pré dépendant de son bénéfice."

And, in the 'Siècle de Louis XIV.,' chap. xxxix., the same author says, speaking of Pope Clement XI. and his legate, Thomas Maillard de Tournon:—

"Tandis que le légat était confiné à Macao, le pape lui envoyait la *barrette*, mais elle ne servit qu'à le faire mourir cardinal."

A cardinal's hat is a red, flat-crowned, broad-brimmed hat, with large red silk tassels hanging from it. But many people mistake the *berretta* for the hat. DNARGEL.

"UNCLE REMUS" (7th S. x. 61, 201, 263, 301, 363, 437).—The rabbit is represented as outwitting the lion at chap. ii. ix. p. 143, and the elephants at ch. iii. iv. p. 175, of 'Fables and Proverbs from the Sanskrit, being the Hitopadesa,' translated by C. Wilkins, "Morley's Library," 1885. For the former fable see also Pilpay's 'Fables,' chap. ii. xiii.; for the latter, ch. v. iii., "Chandos Classics," pp. 94, 237. But the fox has the best of it in 'The Rabbit, the Wolf, and the Fox,' Pilpay, *u.s.*, ii. ix. 90. ED. MARSHALL.

"INGRATUM SI DIXERIS, OMNIA DIXTI" (7th S. ix. 449, 514; x. 97, 315).—In 'Selectæ e Profanis Scriptoribus Historiæ,' London, 1771, lib. iii. cap. lxxviii., the reference given for "Omne dixeris maledictum, cum ingratum hominem dixeris," is "Epist. 4." This appears to belong to the references given for the preceding sentence, "Ego ingrati animi crimen horreo: in quo vitio nihil mali non inest," viz., Cic. l. ix. Ad Att., Ep. 2 and 8, seeing that in 'Selectæ,' &c., Paris, 1789, the references given are Cic., l. 9, Ad Att., Ep. 2 and 8, Epist. 4, and that "Ego ingrati animi crimen horreo" is an extract from Ad Att., ix. 2, while "In quo vitio nihil mali non inest" is an extract from Ad Att., viii. 4. So the reference "Epist. 4" in the 1771 edition of 'Selectæ,' &c., which, standing by itself, would mean nothing intelligible, ought apparently to be removed from "Omne dixeris," &c., and replaced by "P. Syrus," which is the only reference given for "Omne dixeris," &c., in the 1789 edition, and the reference for "Ego ingrati," &c., ought to be Cic., l. ix., Ad Att., Ep. 2, l. viii., Ep. 4. The sentence following, viz., "Omnes immemorem beneficii oderunt, et eum communem omnium, maxime vero tenuiorum, hostem putant, qui ipsam liberalitatem deterret," has for references "P. Syrus, 2 Offic. 65," in the 1771 edition, but "2 Offic., n. 65," alone in the 1789 edition. It is obvious that this cannot be from Syrus. It is taken, though not word for word, from Cicero, 'De Officiis,' ii. 63 (cap. 18), not ii. 65.

The reference "Cic., Ep. 5," given in the 1819 edition of 'Selectæ,' &c., quoted by the REV. E. MARSHALL, is apparently a misprint and misplaced.

The line "Omne dixeris," &c., is at least as near to the true *sententia* of Syrus, "Dixeris maledicta," &c., as is the quotation "Omnes immemorem," &c., to actual words of Cicero. ROBERT PIERPOINT.

St. Austin's, Warrington.

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369, 473; xi. 17, 77).—I willingly plead guilty to "much temerity" in return for the pleasure of seeing my old and valued friend Miss G. F. Jackson so warmly defended. The time has not yet come, happily, for saying all that might be said in her favour; but this I will venture to say, that those who respect her work cannot do better than add somewhat to the fund, administered by the present Dean of Chester, which has been raised for her benefit, in these her years of suffering and sadness. The two girls of whom I spoke came, I believe, from the Shiffnal or Newport part of the county; and whatever I have said in 'N. & Q.' about the word *lade-gaun* rests upon the oral testimony of natives of that district. A. J. M.

LIST OF BOOKS ON SECRETARIAL DUTIES (7th S. xi. 80).—I am able to reply to the query put by a correspondent as to some work on secretarial duties. He will find a book entitled 'Secretaries of Public Companies and their Duties,' by Mr. Thomas Brown, published by Messrs. Good & Son, of 12, Moorgate Street, E.C., a very useful work, trustworthy in its directions. It has, however, no special reference to breweries.

W. C. JACKSON.

FITZWARREN (7th S. x. 148, 393, 514).—I find my authority for the assertion I made concerning the Fitzwarines of Brightleigh marked as "Dug-

dale"; but on consulting the copy of his 'Baronage' now on my shelves, I see that he gives William Fitzwarine as younger son of the first Fulk, and consequently grandson of Guarine de Metz." My original extract was taken from another copy of Dugdale; whether, therefore, he places William a generation higher in some other edition, or whether I have been guilty of a mistake in making the extract I cannot say at this distance of time, but am able only to confess the facts as they stand. Not anticipating inaccuracy, it did not occur to me to collate the extract with the original until the query was asked. HERMENTRUDE.

BANIAN (7th S. ix. 443; x. 77, 215).—I have only just noticed COL. PRIDEAUX'S query. *Bawnyeen* (so pronounced) is the ordinary name used by the peasantry of Connemara for a white woollen undergarment, which is in make something between a shirt and a long-skirted coat. H. H. S.

MICHAEL ANGELO (7th S. xi. 46).—If LÆLIUS puts his question to the publishers of the *Edinburgh Review* he will doubtless receive a courteous reply. At least, such has been my experience in more than one like case.

C. F. S. WARREN, M.A.

Longford, Coventry.

CURIOUS MISNOMERS (7th S. x. 424; xi. 53).—In Sir Walter Scott's 'Journal,' December 22, 1825:—

> "The air of 'Bonnie Dundee' running in my head to-day, I [wrote] a few verses to it before dinner, taking the keynote from the story of Clavers leaving the Scottish Convention of Estates in 1688/9. I wonder if they are good. Ah! poor Will Erskine! thou couldst and wouldst have told me."

What would he have told him? That they were good? At all events, that air and words together made a good song, as do those of 'John Peel.' They have certainly produced a striking effect. Among those to whose minds, in cantering past, or being cantered past, or visiting an equestrian circus, the tune suggests the words "Bonnie Dundee," few there are who would refer them to the town in preference to the man. And yet thousands have read 'Rob Roy' and 'Old Mortality' for hundreds who have read the 'Doom of Devorgoil,' in which, five years after its inception, the song became involved. KILLIGREW.

In Wilson's 'Tales of the Borders' there is a story entitled 'The Cradle of Logic,' in which I read the following:—

> "Was not you, sir, last night, of the time of the past world, in the inn kept by Sandy Morren, in the town called Bonnie Dundee—bonnie in all save its sin, and its magistracy gone a-begging, and its hemp-spinners, and the effect of Sandy Riddok's reign—drinking and swearing?"

WILLIAM TEGG.

13, Doughty Street, W.C.

'THE OWL CRITIC' (7th S. iii. 189, 315).—This poem was written by J. T. Fields, and first appeared in *Harper's Magazine* before 1882, but I do not know the exact date. Strange to say, EDWARD V.'s query is not in the index to vol. iii., and I came upon it quite by chance. E. S. H.

[It appears under "Anonymous Works."]

THE EMPRESS MAUD (7th S. x. 449; xi. 8).—The empress died on December 10, 1167, at Rouen, in the suburb of Rouen, probably in the monastery which had been founded there by her father, and was buried in the celebrated abbey of Le Bec, before the altar of the Virgin in the abbey church, and, according to the 'Historia *Anglorum*' of Matthew Paris (Sir F. Madden's *edition, vol. i.* p. 435) the following epitaph was inscribed on her monument:—

> Ortu magna, viro major, sed maxima partu,
> Hic jacet Henrici filia, sponsa, parens.

Matthew Paris states that she was buried at Rouen; but it is clear from the 'Chronique du Bec et Chronique de François Carré,' published by the Abbé Porée at Rouen in 1883, that she was buried at Le Bec, and 'La Chronique de Robert de Torigni' (who was a monk in the abbey from 1128 to 1154), published at Rouen in 1872-3 by M. Léopold Delisle, is an authority to the same effect.

In 1282, twenty years after the burning of the abbey, a question arose as to the position of the empress's body, and it was found before the site of the great altar enveloped in an oxhide ('Chronique du Bec,' par l'Abbé Porée, cited above, Appendix, p. 129).

In the month of June, 1421, during Henry V.'s invasion of France, the English took possession of the abbey, and despoiled the tomb of the empress, which was in the middle of the church ('Chronique du Bec,' p. 91).

In the year 1684 the monks of Le Bec erected a new monument in their church to the memory of Matilda, and a copy of the inscription is given by Jean Bourget, who was then one of the monks, in his 'Histoire de l'Abbaye Royale du Bec,' which was translated from the French and published in London in 1779, and the original epitaph, as given by Matthew Paris, was embodied in the inscription, but in the French Revolution the abbey and the church were destroyed.

In the year 1846 the remains of the empress were found in the site of the sanctuary of the abbey, and in 1871 were brought to Rouen and deposited in the Lady Chapel of the cathedral, and a tablet was placed on the wall of the chapel with the following inscription surmounted by the original epitaph:—

> "Mathildis, filia Henrici I., Regis Anglorum et Normanniæ ducis, uxor Henrici V. Cæsaris, mater Henrici II., patris Ricardi, Cor-leonis dicti, ossa ejus in sanctuario monasterii Beccensis A.D. MDCCCXLVI. reperta.

Rothomagum translata hic reposita sunt anno d'ni MDCCLXXI."

WINSLOW JONES.

GEORGE SAND'S PROVINCIALISMS (7th S. x. 449; xi. 17).—So far as I know there is no dictionary or glossary which would help one in reading George Sand's Berrichon pastoral romances; but students of this author's works are sure to find everything they want in the ample and exhaustive essay inserted in *Toolstudie*, 5e Jaargang (1884), Nos. 3, 4, 5, 6, and 6e Jaargang (1885), Nos. 1 and 2 (edited by Blom and Olivierse, Culemburg, Holland). This essay, entitled 'Notes et Remarques sur la Langue des Romans Champêtres de George Sand,' is by Mr. C. M. Robert, Professor of French Language and Literature at Amsterdam, and one of our most distinguished French scholars.

R. D. NANTA.

Heerenveen, Holland.

THOMAS SOUTHWORTH (7th S. xi. 8).—The broken phrase in Southworth's epitaph at Barrow Gurney appears to be "in Societate Graiensi Lector," meaning that he was a Reader of Gray's Inn, London. I add such further information as I have, in a brief search, been able to find.

1. In the 'Register of Admissions to Gray's Inn, 1521–1889,' by Joseph Foster, privately printed, 1889, is the following entry:—

1587, May 26. Thomas Southworth, of Queen's College, Cambridge.

2. In the best account that I have seen of the inn, viz., 'Gray's Inn: its History and Associations,' 1886, by the very able and obliging librarian of the inn, Mr. William R. Douthwaite, I find the following on p. 65, in a list of the Readers:—

Southworth, Thomas. Admitted, 1587; Barrister, 15..; Ancient, 1608; Autumn Reader, 1615.

His arms are also given as follows:—Sable, a chevron between three cross-crosslets argent; a crescent gules, for difference. Mr. Douthwaite explains (pp. 36, 37) that

"the position of Reader was one of considerable dignity and importance; and although he was expected to give great entertainments, which involved a large expenditure, that fell entirely upon his own private means, he was generally not unwilling to take the office, on account of the prospective advantages gained. He had the power of calling to the bar, and secured a first claim to a vacant judgeship. From the class of Readers were chosen the King's Attorney-General, Solicitor-General, and King's Serjeant."

Inquiry at Queens' College, Camb., might elicit [illegible] to the birthplace of Thomas Southworth, and [illegible] to the reason of Barrow Gurney's being [illegible] of his burial. From the absence in his [illegible] of any mention of an academical degree, it [illegible] possible that he may never have graduated. [illegible] been unable to find any biographical notice [illegible]; and it may perhaps save MR. WADMORE [illegible] time and trouble if I add that Southworth's name does not occur either in the 'Athenæ Cantabrigienses' (vol. i., 1858; vol. ii., 1861) or in Lawrence B. Phillips's valuable 'Dictionary of Biographical Reference,' which (presumably) gives all the names contained in the forty-two biographical dictionaries and works to which it refers. The printed volumes of 'Cantabrigienses Graduati' appear not to go back to an earlier date than 1659.

GRAIENSIS.

Verulam Buildings, Gray's Inn.

May not "Custos Rotulorum Deputatus" be another way of expressing J.P.? Blackstone writes, "Justices of the Peace: the principal of whom in each county is the *custos rotulorum*, or keeper of the records." This person is usually the Lord Lieutenant, with whom rests the selection of justices for the county. Is not this the meaning of Shallow's "Custalorum"? Probably Southworth was a member of Gray's Inn.

EDWARD H. MARSHALL, M.A.

FORGERIES (7th S. x. 227, 296, 472).—The following are some literary forgeries, not unworthy of record in the pages of 'N. & Q.,' especially since several are not often come across:—

'Reflections on Shipboard.' "By Lord Byron" on title-page. 1816, 8vo. 1s. pp. 16, published by R. S. Kirby, 32, Paternoster Row, London. Pp. 5–9, "Reflections on Shipboard"; pp. 10–12, "The Poet refuses Consolation"; pp. 13, 14, "The Birth of Hope"; pp. 15, 16, "The Poet Moralizes on Waterloo."

'Harold the Exile.' No author's or publisher's name on title and no date. The cover, however, bears "By Lord Byron." N.d., crown 8vo. 3 vols. in 1, cloth gilt, pp. 284, 312, and 322.

'The Duke of Mantua, a Tragedy.' Byron's authorship is suggested on title-page by a portrait of him half covered by a mask. 1823, 8vo. wrappers.

'The Vampyre: a Tale.' Advertised as by Lord Byron, but disavowed by him in a letter to Galignani of Paris. It was written by Dr. Polidori, but the facts were obtained from Lord Byron. 1819, 8vo. wrappers, pp. 84. Published by Sherwood, Neely & Jones, London.

'Tales of My Landlord.' New Series, containing 'Pontefract Castle.' 1820 (? 1830), first edition, 3 vols.—This work was advertised as by Sir Walter Scott. It has a long preface by the publisher, in which he attempts to maintain this authorship, in spite of a challenge from Ballantyne, Scott's publisher. Scott is said to have disavowed the authorship in his introduction to the 'Monastery' in 1830. I have not this work at hand as I write, to verify this.

'The Bridal of Caölchairn' and Miscellaneous Poems. 1822, 8vo. Published by Hurst, Robinson & Co., London.—This was advertised as by Sir Walter Scott, but I have not seen the work.

'Walladmoor.' Freely translated into German from the English of Sir Walter Scott, and now freely translated from the German into English. 1825, 2 vols. Published by Taylor & Hessey, London.—This forgery is frequently stated to have been the work of that prolific writer Thomas de Quincey.

'Moredun: a Tale of the Twelve Hundred and Ten,' by W. S., with Introduction; being a Supplement to Lockhart's Memoirs of Scott, translated from the first edition of 'Moredun.' Published in France. 1855, 3 vols. post 8vo. cloth. — The work contains a pretended facsimile of Scott's handwriting. In the same year was published in 1 vol. 8vo. in New York, an edition of this work in 142 pages. J. Cuthbert Welch, F.C.S.

The Brewery, Reading.

The Curtsey=Courtesy (7th S. ix. 343, 451; x. 12, 355).—It is not a very modern practice to abbreviate this word. It may also be abbreviated still more, for Richardson gives it as *curtsy*. I think there is an excellent reason for separating *courtesy* as a quality from the formal act of salutation or reverence made by ladies. Half the curtseys that are made show no courtesy whatever, and consequently the more distinct the words are kept the clearer will be the idea conveyed. Dryden abbreviated the word, for we find in his Juvenal:

> Some country girl, scarce to a court'sy bred,
> Would I much rather than Cornelia wed.

The omission of the *o* followed next, and I confess that, so far as I am able to form a judgment, I think it far better that it should be so. If we pronounced it as we do the word *court*, it would alter the case somewhat. As it is, we have a phonetic reason to strengthen that previously assigned. C. A. Ward.

Walthamstow.

Jackanape's Charity (7th S. x. 408).—The following is an extract from Dr. Brewer's 'Dictionary of Phrase and Fable':—

"Jack-a-napes. An impertinent vulgar prig. In 1379 was brought to Viterbo the game of cards called by the Saracens *naib*, and Mr. W. Chatto says that Jack-a-napes is *Jack o' naibs*. The adjective is Jack-a-nape. (See Jeannot).

> I will teach a merry jackanape priest to meddle and make.
> Shakspeare, 'Merry Wives of Windsor,' I. iv.

Jeannot (French). One who is minutely great, one who exercises his talents and ingenuity on trifles, one who after great preparation at table to produce some mighty effect brings forth only a ridiculous mouse. Celer et Audax.

Grenville Family of Stow, Cornwall (7th S. xi. 8).—Thomas Walkley, who seems to have been the original Debrett, &c., in his 'Catalogue of Dukes, &c.,' 1642, gives, under "Anno sexto *Caroli Regis*" (1630), "Sir Richard Grenville, Kt., and Colonel, created Baronet, Teste apud Westmonasterium decimo nono die Aprilis." Sir Richard's creation appears to have been the only one during that year, and, what is stranger still, there seems to have been a complete cessation of creations until 1640.

Sir Richard Grenville was knighted three years previously, and the event is thus recorded by Walkley:—

"At Portsmouth, June 20, 1627.—Sir Richard Grenville, Sir Thomas Fryer, Sir William Cunningham, Sir John Tolcarne (Captains going the Voyage with the Duke of Buckingham)."

This disposes of the assertion that Grenville could possibly have been so young as nine years old when created a baronet. The latter fact by itself would not be so very extraordinary. It would not be difficult to point to younger baronets at creation. It must not be forgotten that under James and during the earlier years of Charles these creations were enforced and sold in order to provide an army in Ireland. But that Sir Richard Grenville could have been one of Buckingham's captains at the age of six is not credible.

With regard to Burke and Courthope, may I be allowed to say, from personal experience, that the latter is by far the most reliable authority. Burke's errors of omission and commission are so multifarious that it is dangerous to trust to him without confirmation. He attempted a wider range than was possibly consistent with exactitude.

John J. Stocken.

In Mr. Edward Solly's 'Index of Hereditary Titles of Honour' (published by the Index Society, 1880) the Grenville baronet of 1630, whose title became extinct in 1658, is not called "of Stow," but "of Kilkhampton." In 'N. & Q.,' 7th S. ii. 63, there are two and a half columns of corrections or annotations of this work; but no exception is taken to the statement about the baronetcy in question. Graiensis.

In the list of English baronets given in vol. v. of Betham's 'Baronetage' we find, "No. 293, April 9, 1630, Sir Richard Granville, Knt., of Kilkhampton, Cornwall." The entry is in italics, indicating that the baronetcy was extinct when Betham wrote. He may have been one of the three sons of Sir Richard, the Admiral of the Revenge, or he may have been Sir Richard's grandson, the Royalist general, who died at Ghent.

Sigma.

Robinson, Bishop of London (7th S. xi. 49).—Dr. John Robinson was born at Cleasby, Yorkshire, November 7, 1650. "Sir William Wyvill, taking a liking to him, sent and maintained him at Oxford, where he was entered a Servitor at Brazen Nose, and afterwards became a Fellow of Oriel College,"—"cujus ædificia ampliavit et Scholarium numerum auxit." He was Ambassador

at Stockholm from the year 1683 till 1708, when, on his return to England, he was made Prebendary of Canterbury, Dean of Windsor, and Registrar of the Garter. He was consecrated Bishop of Bristol November 17, 1710, and nominated Lord Privy Seal September 3, 1711, in succession to the Earl of Jersey. In the January following Dr. Robinson was sent, with Lord Raby, as one of the plenipotentiaries to Utrecht, the first general conference being opened by him with "a speech suitable to the occasion." Shortly after the death (July 7, 1713) of Henry Compton he was translated to the see of London, which he held until April 11, 1723, when he died at Fulham. Dr. Robinson married twice. His first wife was the daughter of William Langton, Esq., and his second Emma, daughter of Sir Job Charlton, Knt. and Bart., a Judge of the Common Pleas, and widow of Thomas Cornwallis, Esq., son of Sir Francis Cornwallis. This lady was buried at Fulham January 26, 1747/8.

The arms on the bishop's tomb were Or, on a chevron vert between three bucks trippant proper as many cinque foils of the field (Robinson), impaling on the dexter side three chevrons (Langton), and on the sinister side a lion rampant. Thomas Cornwallis, Esq., was buried at Fulham. He had "four sons and five daughters" by his wife Emma. For further particulars refer to Faulkner's 'Fulham,' Lysons, &c. H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

In reply to your correspondent, I write to say that the Christian name of the widow of Francis Cornwallis, of Abermarles, who married Dr. John Robinson, Bishop of London, was Emma. She was the daughter of Sir Job Charlton, Bart.

Bishop Robinson was the last ecclesiastic employed on diplomatic service in England. He was for many years Ambassador to Sweden, and First Plenipotentiary at the Congress of Utrecht in 1713; also Dean of Windsor, Bishop of Bristol, and afterwards of London. He died in 1723, and his tomb is in Fulham Churchyard. R.

Old men, those especially who had rooms in "Robinson's buildings" (mine were opposite), remember the bishop as a founder and benefactor. His life may be seen in Chalmers, where his two wives are mentioned, "Maria, daughter of William Langton, Esq.," and "Emma, whose family name we know not."

EDWARD H. MARSHALL, M.A.

Hastings.

r LAWRENCE (7th S. xi. 4).—In some southern ts (the northern, I imagine, being less afflicted way), or, at all events, in Somersetshire, ice, or Larrance, appears to be the name of rit of wickedness," or bad angel, that induces intains laziness in lazy persons. If DR. NICHOLSON can do what I regret that at present I cannot, turn to Edward W. Brayley's 'Graphic and Historical Illustrator,' a publication of probably some five-and-forty years ago, he will find in it a laughable monologue illustrating my statement. The speaker is a shepherd-boy, who, on a bright summer day, is lying on his stomach on the grass, lazily looking at his sheep, and so much under the influence of Larrance that he cannot persuade himself to rise from the ground, though he sees well that he ought to do so. He begs and prays Larrance to "let I get up"; he tells Larrance that (*inter alia*) the sheep have broken through a fence, and are going astray, and some of them will be lost; that "master" will be mad with him; that he is sure to be punished, and so on. And every now and then he prays, "Now, Larrance, let I get up; Larrance, I say, do let I get up." At length, he makes the tempting offer, "Larrance, I 'll gie thee a halfpenny to let I get up"; and finally, "I 'll gie thee a penny to let I get up." Then Larrance relents, or rather his malign influence is abruptly dispelled by the coming of the boy's master, who has stealthily and vengefully approached from behind, and with a stout walking-stick appeals powerfully to his sensibilities. Probably some obliging member of the Folk-lore Society could tell us something more on the subject. JOHN W. BONE, F.S.A.

I have hesitated to send any comment on DR. NICHOLSON's note, feeling sure that you would be inundated with reminiscences from many who were young when I was, and made the acquaintance of Lazy Lawrence and Simple Susan—another alliteration—in the charming pages of Miss Edgeworth's 'Parent's Assistant,' one of the few pleasant books for children's reading at that now remote period. FRED. CHAS. CASS.

Monken Hadley Rectory.

THE FIRST DUKE OF MARLBOROUGH (7th S. xi. 6, 74).—I am much obliged to CAPT. HOLDEN and MR. MANSERGH for their very interesting communications, still these do not tell me all I wish to know about the duke, and I now ask whence did Banks and Lediard derive their information on the subject? I am not within reach of a file of the official *London Gazette* of 1690–1, but I have reason to believe that it is silent on the matter. Is it possible that the duke never did return to Ireland?

C. C. W.

BIRD (7th S. xi. 63).—It seems a pity that SIR HERBERT MAXWELL, on coming across a use of *bird* which happens to have been previously unnoticed by himself, should not have turned up the word in the 'Dictionary' before recording the event in 'N. & Q.' The use in question is a very well-known one in Middle English. The 'New English Dictionary on Historical Principles' gives not only the passage on which SIR HERBERT has

come, but a catena of instances, from 'Cursor Mundi' and Wyclif onward, in which *bird* is applied to the young of adders, bees, fish, serpents, foxes, wolves, as well as of human beings and (!) fiends. In the etymology of the word it is also expressly pointed out that *bird* has no possible connexion with the verb *breed* and its family. The notion that it had is a relic of the pre-scientific days, when, in the sarcastic language of Voltaire, the consonants counted for "très-peu de chose," and the vowels were worth "rien du tout," the last remnants of which disappeared on the discovery of Verner's law. As the aim of the 'Dictionary' is to supply a conspectus of all that is actually *known* of the history of each word, including its etymology or pre-English history up to the latest investigations of philologists, prudence suggests the desirability of consulting it, so far as accessible, before assuming either that any sense that one comes across is new or that a traditional "etymology" is still tenable. J. A. H. MURRAY.

Oxford.

It is a great pity that your correspondents, when discussing the etymology of English words beginning with the letter B, do not consult the 'New English Dictionary,' edited by Dr. Murray, before they send off their notes to you. They would not then run so great a risk of giving renewed circulation to an utterly impossible etymology. The old English form of the word is *brid(d)*. For instances of its occurrence see Sweet's 'Oldest English Texts' and the 'Dictionary.' Dr. Murray says, "The etymology is unknown; it cannot be derived from *brood, breed.*" Every competent Teutonic scholar will agree with this dictum of the Oxford lexicographer. To connect *brid* with *brōd* and *brēdan* is high treason against those severe laws which govern the relation of vowels to one another in their several "Ablaut" series. I am afraid that in dealing with the primitive meaning of *bird* no help can be obtained from its etymology.

A. L. MAYHEW.

Oxford.

Is it impossible to induce authors to consult the 'New English Dictionary' before writing? The quotations given by SIR H. MAXWELL are all there.

WILLEM S. LOGEMAN.

ST. PETER'S SEAL (7th S. xi. 66).—According to Chaucer, St. Peter's "seal" was not a seal at all, but a "sail." Tyrwhitt does not explain the word; perhaps it never occurred to him that any one could possibly thus mistake it. The right explanation is given in the glossary to Morris's edition, in that to the Clarendon Press edition, &c. Already, in the last century, Warton remarked, in his 'History of English Poetry,' that the Pardoner carried a "part of the sail of St. Peter's ship." Certainly this new and amusing rendering is quite unique. It opens up, however, a question of much interest. A few years ago, before the Middle English vowel sounds were properly understood, it would not have been easy to show that the old and received interpretation is the correct one. Now, however, we know that *seyl*, a sail, rhymed with *ceyl*, a veil, and that the diphthong had the sound of the Mod. E. *ei* in *veil*. On the other hand, *seel*, a seal, rhymed with *veel*, veal, and the long vowel had the sound of "the open *e*." This sound was represented by *ea* in Tudor English, but has now passed into the long *i* of Eng. *machine*. CELER.

MRS. WHITE'S conjecture is ingenious; but the "gobet of the seyl" among the Pardoner's treasures was shown as a relic of the sail which the fisherman St. Peter had before the Master took him into His service. ST. SWITHIN.

BOW STREET RUNNERS: DETECTIVES (7th S. xi. 6, 74).—"Bow Street runners" was a slang term; the proper one was "police officers" or "Bow Street officers." They were superseded by the New Police, introduced by Sir Robert Peel in 1829. In the Report of a Committee of the House of Commons on the Police of the Metropolis, printed in 1816, Sir N. Conant, the magistrate at Bow Street, is asked, "What number of police officers have you in your establishment?" The reply is: "There are 87 patroles attached to the office, and 13 conductors of that patrole, making together 100 patrole; and eight police officers besides, who have general duties." The patrole and the parish watchmen were for night duty only. During the day the only official was here and there a street-keeper, a sort of beadle.

TRAMPULETTI asks when the term *detective* came into common use. I cannot answer this question precisely. The earliest entry I have is of 1856 (*Annual Register*, p. 185): "Some London detectives were despatched to give their keen wits to the search." J. DIXON.

ROWLAND KYLNER OR KILNER (7th S. x. 348).—The 'Calendar of State Papers, Domestic Series, Elizabeth, 1598–1601,' pp. 528, 531, thus mentions him:—

"Vol. cclxxvii. 1600. Book containing abstracts of numerous leases of lands belonging to the Archbishopric of Canterbury. No. 30. Aug. 4, 1587. Abbott's close Cliff lands, rent 1*l.* 13*s.* 4*d.*, leased to Rowland Kilner for 21 years; renewed Jan. 31, 1592. No. 67. Jan. 31, 1592. Leesden rectory (except advowson and vicarage buildings), Isle of Sheppey, rent 1*l.*, leased to Rowland Kilner for 21 years. Also 12 fat wethers."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OLDEST MANOR IN ENGLAND (7th S. x. 229). This seems to be an equivoque. Oswestry is locally in England, and will some day, I suppose be claimed for Wales. Then what is a manor? We understand "a mansion," any residence of t

lord of a manor, the head of a large estate; but the Welsh read it differently. With them it is *mænor*, *i. e.*, "stone house" etymologically, but extended to mean Eng. "*manor*, a district"; but it is not really understood as a district with us, for a large manor may cut into two different counties. It is primarily a holding or fief. A. H.

French and other Foreign Degrees, &c. (7th S. x. 388, 478).—1. Can actual examination papers be obtained from the booksellers mentioned? 2. Can any correspondent refer me to any modern Greek or Latin composition, either prose or verse, produced at a foreign university?

P. J. F. Gantillon.

"Every bullet has its billet" (5th S. viii. 68; 7th S. xi. 18).—One of Dibdin's sea-songs begins (I quote from memory):—

What argyfies pride and ambition,
Soon or late death will take us in tow,
Each bullet has got its commission,
And when our time comes we must go.
Then drink, boys! and drown care and sorrow,
The halter is made for the neck,
He who 's now live and lusty, to-morrow,
Perhaps, will be stretched on the deck.

Albert Hartshorne.

Protection of Animals from Cruelty (7th S. x. 168, 275).—There are some remarks in the 'Picture of England' (1789), by M. D'Archenholz, on the treatment of animals in England more than a hundred years ago, which seem to merit reproduction in connexion with the query. The author writes:—

"Among the number of regulations.....two may be reckoned, which, if I am not much deceived, exist nowhere but in England. No traveller has as yet made mention of them, and even very few of the English themselves know that such are in force.....The second law is against those who treat animals with cruelty. Being always passive, it greatly redounds to the humanity of an enlightened nation, to protect dumb creatures from the barbarity of their masters. These accusations are very frequent, and no indulgence is shown to the guilty. .....It proceeds from this that they treat animals almost as if they were reasonable creatures, and that horses and dogs experience the mild usage so much boasted of by the English. Cockfighting.....is not liable to any punishment.....The two champions, however, encounter upon equal terms."—Vol. ii. pp. 37-9.

J. F. Mansergh.

Liverpool.

Sibbern Family Portraits (7th S. xi. 28).—There is a portrait (No. 255) of Colley Cibber (1671–1757) in the Exhibition of the Royal House of Guelph, now open at the New Gallery, Regent Street. It is "three-quarter length, life-size, facing, brown coat, lace ruffles; his left arm rests on a pedestal. Canvas 45×33 in. Lent by W. Percival Boxall, Esq." A new edition of Cibber's 'Apology for his own Life,' "one of the most amusing biographies in the English language," was brought out by Nimmo last year, and, I believe, has notes up to date. At present I have not been fortunate enough to see this particular edition, so cannot speak positively; but I should imagine it might assist Mr. Bond in the information he requires. H. G. Griffinhoofe.

34, St. Petersburg Place, W.

Words of Poem and Source Wanted (7th S. xi. 67).—Recreo will find the piece which he wants in the summer number of the *Boy's Own Paper* for 1888. It is entitled 'The Bishop and the Caterpillar,' and is too long for insertion here. It humorously describes how the bishop, after catechising the children in a school, requested them to ask him a question. The bishop says:—

I 'm sure it would give me the greatest pleasure
To add to your knowledge, for learning 's a treasure.
It grows by imparting, so do not feel
Afraid or shy,
But boldly try
Which is the cleverer, you or I!
Thus amusement with learning judiciously blending,
His Lordship made of his speech an ending,
And a murmur went round of "How condescending!"
But one bright little boy didn't care a jot
If his Lordship were condescending or not,
For, with scarce a pause
For the sounds of applause,
He raised his head
And abruptly said:
"How many legs has a caterpillar got?"

I need hardly add that the question was a "stumper" to the good bishop.

John Churchill Sykes.

13, Wolverton Gardens, Hammersmith, W.

Way-wiser (7th S. x. 386, 453; xi. 78).—William Backhouse, of Swallowfield, the Rosicrucian, was the inventor of the way-wiser. He died in 1662. Evelyn was his intimate friend, and visited him at Swallowfield. See Wood's 'Athenæ Oxonienses.' Constance Russell.

Swallowfield, Reading.

Hughes of Church Stretton (7th S. x. 408; xi. 78).—I had already seen the pedigree referred to by G. H. I should like to ascertain now something of the subsequent history of the Hughes family. What became of them after "Thos. Hughes sold his lands in Stretton"? To what branch of the Higgins family (Harl. MS. 1241) did John Higgins belong whose descendants all bore the name of Hughes? Genealogist.

Sir John Falstaff (7th S. xi. 47).—There is no evidence that Falstaff and Fastolf are the same person, though it is surmised. Falstaff is an imaginary character, put on the stage at a sudden pinch to replace Sir John Oldcastle, and by accident he is once called "old Jack of the Castle"; Fastolf is an historical character. Shakspere may have caught at the name, and corrupted it into

"False-staff," but I read Palstave, *i. e.*, palster, a pilgrim's staff. A. HALL.

I am afraid your correspondent will find Brough's 'Life of Sir John Falstaff' rather a dull book. The illustrations by Cruikshank are the best part of it.

The question of the identity (?) of Sir John Falstaff with some member of the Fastolf family (of Norfolk) is incidentally discussed in Mr. Gairdner's Introduction to the 'Paston Letters.'

C. C. B.

EPISCOPAL SIGNATURES (7th S. ix. 127, 189).—According to the daily papers, the Bishop of Carlisle has intimated that in future he will in his letters use the signature "H. Carliol.," instead of "H. Carlisle," the former being an abbreviation of the ancient signature of "Carliolensis." This, however, is but a return to the form of signature used by the bishops of Carlisle in the last, and even in the present century. In my collection of "franks" I have several of Dr. Samuel Goodenough, who held the see of Carlisle from 1808 to 1827, and he always signed his name "S. Carliol."

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

LORD BYRON (7th S. xi. 27, 77).—I now find, from a note on p. xlv, vol. i., of Peter Cunningham's edition of Horace Walpole's 'Letters' (9 vols., Bentley, 1857), that it was Mr. John Wright, "originally a publisher in Piccadilly," who was the "editor of the seventeen-volume edition of Byron." My copy appears to be a reissue of the edition, in the same number of volumes, published in 1832–3; and I observe that in each volume of this reissue there are prefixed to the newly printed title-page, bearing the new date, impressions of the two plates, bearing the old date 1832 (or 1833), which were prefixed in the same volume of the earlier edition. R. R. DEES.

Wallsend.

WROTH FAMILY (ESSEX) (7th S. x. 487; xi. 55).—I have to thank MR. CASS and MR. GRIFFINHOOFE for their replies. As others beside myself appear to be interested in the Wroth family, it may be permitted me to say that a series of their wills is now being printed by monthly instalments in the *Loughton Parish Magazine*. The authorities suggested to me (with the exception of Clutterbuck for Maynard) I had already consulted, and may add to the list Parke's 'Hampstead.' They differ considerably among themselves, as MR. GRIFFINHOOFE says; but a disquisition on the subject would be out of place here. One or two points arising immediately out of the replies given may, however, be briefly noted. Firstly, John Wroth, brother of Robert and Henry, was thirty-eight years old in 1617 (Inq. p.m., 14 Jac. I.), and must, therefore, have been of age in 1605, while Elizabeth, daughter of William, Lord Maynard, was baptized at Little Easton in 1637. Again, if the Henry who married Anne Maynard was John's brother, he, too, married late in life; for she was not baptized until 1632. Sir Henry was buried at Enfield in 1671; Lady Ann in 1667. Secondly, Susan Wroth was the daughter of John (not Francis) Stonard, of Luxboroes, in Chigwell ("a fayre howse built by J. Stonerde, esq.," Norden, p. 33), and she was alive when her father's will was made in 1579. Thirdly, my authority for John Wroth's divorce is Davy, 'Suff. Ped.,' art. "Wroth." (I find that I unfortunately wrote "Cole" instead of *Davy* in my original query.) But there is also a vague reference to something of the sort in 'Misc. Chanc. Proc.' (pt. 23-126), *Wroth v.* Thorowgood; and Matilda (Maud) Wroth, in her will, dated April, 1635, describes herself as "sometyme the wife of Mr. John Wroth, Esq." Davy, however, gives the first wife's maiden name as "..... Wrott," and says that Maud Luellyn, the second wife, remarried George Lennard, brother of Lord Dacres. On this showing John Wroth divorced two wives. Do authentic records of ancient divorces exist; and can they be consulted? W. C. W.

HOLY EARTH (7th S. x. 126; xi. 74).—In the surgery belonging to a very old-established medical practice at Winterton, in Lincolnshire, are drawers considerably over one hundred years old. One of these is labelled "Terra Lemna," and contains a few round cakes of reddish clay, stamped "Terra Lemna." Over the words are a crescent and three stars, and below them two palm branches. The cakes weigh something under half an ounce, and are one inch in diameter at top, seven-eighths of an inch at bottom, and half an inch thick. I suppose their use might be ascertained from old books on *materia medica*. I should be interested to see a few words on this point, as also about what Mr. Tozer says. J. T. F.

Bp. Hatfield's Hall, Durham.

GEORGE DOWNING, COMEDIAN (7th S. xi. 5, 73).—The name of George Downing appears in the 'Thespian Dictionary' (1802), where it is stated that he was

"an actor in the country, and author of 'Newmarket; or, the Humours of the Turf,' comic piece, 1763; 'The Parthian Exile,' tragedy, acted at Coventry and Worcester, 1774; and 'The Volunteers; or, Taylors to Arms,' interlude, acted at Covent Garden, 1780. He was the son of a tradesman, who gave him a genteel education. He was at one time a comedian in the York company; but, tired of the stage, he became master of a school at Birmingham, where he died about the latter 1780."

J. F. MANSEL

Liverpool.

MEASOM FAMILY (7th S. x. 488; xi. 36).—T are no pedigrees of this family in Ormerod's '

tory of Cheshire,' nor is the name mentioned in the account of Cholmondley. I can find no trace, either, in Hulbert's 'History of Salop.'

H. J. Hill-Bathgate.

Miscellaneous.

NOTES ON BOOKS, &c.

Studies in European History. By John Ignatius von Döllinger, D.D. Translated by Margaret Warre. (Murray.)

Before his death the venerable author of these studies selected the addresses which he wished to be set before the English public, and also chose the translator. He did not live to see the translation accomplished, and the work, though issued with his sanction, has not received his correction or criticism. Twelve subjects in all are dealt with in the volume, the last two, which are also the longest, constituting, in fact, one very important study of the reign of Louis XIV. The first of these is entitled 'The Policy of Louis XIV.,' the second, 'The Most Influential Woman of French History,' a title bestowed upon Madame de Maintenon. These give an animated view of the ambitious projects of Louis; their apparent fulfilment and ultimate collapse show the fatal effects of the persecuting system and the manner in which his policy was influenced by his mistress. Unfortunately a curious mistake of half a century in the date of the Peace of Ryswick appears to perturb the careful and mislead the careless reader. Many of the addresses delivered at successive "festivals" of the Academy of Munich are closely related to each other. One or two of these have not been incorporated in Dr. Döllinger's published works, and have only been printed in the *Allgemeine Zeitung*. Considering the recent agitation against the enforced study of Greek in the public schools, the utterances of Dr. Döllinger upon the 'Influence of Greek Literature and Culture upon the Western World in the Middle Ages' deserve to be studied. At one point it is said, "The whole of modern civilization and culture is derived from Greek sources. Intellectually we are the offspring of the union of the ancient Greek classics with Hellenized Judaism." In dealing in the paper with Simeon Metaphrastes, Jacobus de Voragine, the Neo-Platonists, the writer makes special appeal to our readers. Actual interest attends the paper on 'The Jews in Europe.' In this the same causes that operate to produce modern disturbances in Eastern Europe are shown to have been in existence six hundred years ago. The charge of usury, of sucking the life blood of the Christians, is said, without being untrue, to be unjust. It is a curious fact that those by whom the atrocious persecutions to which the Jews were subjected are chronicled seem never to have risen above the temper of the time, and use no term of reprobation. One ecclesiastical chronicler, the Monk of Waverley, relating the massacre of the Jews which took place in London upon the coronation of the first Richard, says, complacently, "Praise be to God, who hath taken vengeance upon the ungodly." During nearly a thousand years, adds Dr. Döllinger, the outward history of the Jews is a concatenation of refined oppression, of degrading and demoralizing torture, of coercion and persecution, of wholesale massacre, and of alternate banishment and recall." A description of the milder treatment extended to the Jews in Spain under Moorish rule connects this paper with that upon 'The Political and Intellectual Development of Spain,' by which it is followed. To what extent the demoralization and decay of Spain is attributable to the persecution of the Jews by the Catholic rulers has long been known, and is once more shown. In a different line from the other essays is that upon 'Dante as a Prophet,' which forms an important contribution to the study of the great dominator of mediæval thought. Both important and philosophical is the opening paper on 'The Significance of Dynasties in the History of the World.' The new volume is a valuable and an acceptable contribution to the student of European literature.

A paper in the *Fortnightly*, by Mr. Grant Allen, entitled 'The Celt in English Art,' draws an amusing parallel between the stolid Teutonic element and the effervescent Celtic influences which are to be traced in England. Very curious, if unintentional, comment upon this is supplied in Mr. Oscar Wilde's contribution to the same review—'The Soul of Man under Socialism'—one of the most startlingly Celtic utterances ever read. Mr. Wm. Archer pleads warmly for the independence of criticism, and Mrs. J. E. H. Gordon—it is impossible to say whether she is Teuton or Celt—discourses agreeably upon 'Decorative Electric Lighting.'

The *New Review* opens with a warm poetical tribute to Capt. Burton by Mr. Swinburne, written with much fervour, and full of music. In 'Chiromancy's Chart' Mrs. W. R. D. Forbes treats palmistry with complete seriousness. A posthumous contribution by Mr. Bradlaugh also appears.—'Illustrations of Animal Life in Tennyson's Poems,' which appears in the *Cornhill*, is likely to interest many of our readers. 'The Castle of Alnwick' has also high interest. A striking description of 'Ischia and its Earthquake' is given.

In an excellent number of the *Nineteenth Century* the articles are mainly controversial. Into the views of Mr. Leslie Stephen as to the scepticism of Cardinal Newman, Mr. Gladstone's defence against Prof. Huxley's arraignment of his knowledge of Bible history, Sir Herbert Maxwell's estimate of 'The Scottish Railway Strike,' and many similar matters, it is dangerous for us to enter. Everybody will, however, read with delight Dr. Jessopp's counsel to 'Pity the Poor Birds!' with every syllable of which we agree. Mr. Hewlett's account of 'Forged Literature' appeals directly to recent querists in our columns. Mr. Hunt's 'Turnerian Landscape: an Arrested Art' will provoke some discussion in artistic circles, but may be read without the possibility of heart-burning by others. A similar opinion may be passed upon Mrs. Kingscote's 'The Decline of Indian Taste.' —The second instalment of 'The Memoirs of Talleyrand' (much more interesting than the first) appears in the *Century*, with an excellent portrait of Talleyrand. California still occupies a good share of the magazine, the articles upon it being interesting and well illustrated. For once neither Russia nor Japan is mentioned, though there is a good paper on 'Northern Tibet and the Yellow River.' 'Theodore Rousseau and the French Landscape School' is also interesting and well illustrated.—In *Macmillan's* appears an essay, by Mr. T. J. Macnamara, upon 'Free Schools.' M. Loyson is the subject of a paper entitled 'The Reformer of French Catholicism,' which is also controversial. A good account is given of the work at Peshawur of Sir Herbert Edwardes, and Mrs. Ritchie's 'Chapters from some Unwritten Memoirs' is continued.—'Recollections of an Octogenarian Civil Servant' gives, in *Temple Bar*, a lively account of perils in Paris in 1830. 'Voltaire and his First Exile' deals with the visit of the illustrious Frenchman to London. A short account is also given of Dostoiefski.—Mr. Theodore Bent resumes, in the *Gentleman's*, his Eastern studies, and deals with the mountains of Media. 'Some More Curiosities of Eating and Drinking,' 'The Barber Surgeons of London,' and 'The Scottish Beadle and his

Humours,' may all be commended.—*Murray's* has some amusing 'Maxims for Novel-Writers.' A description of 'Social Bath in the Last Century' and a continuation of the 'Great Steamship Lines' are also noteworthy features.—Under the title of 'Our Wittiest Judge,' Mr. Percy Fitzgerald tells, in *Belgravia*, some of the countless stories attributed to the late Sir W. Maule.—Mr. Charles Welch concludes, in the *Newbery House Magazine*, his valuable 'Notes on the History of Books for Children,' which might with advantage be reprinted in an independent shape.—'Wild Beasts and their Ways,' in *Longman's*, is an account of the recorded adventures of Sir Samuel Baker. 'The Heart of London,' by Mr. Grant Allen, is decidedly antiquarian, and 'The Fairies and Giants of Polynesia' appeals to our readers.—To the *English Illustrated* Sir George Baden-Powell sends 'To the East Westwards,' a very important illustrated paper concerning the new line across British America to the East. 'Across the North Atlantic in a Torpedo Boat' depicts disagreeable and dangerous experiences. Norwich is pleasantly illustrated by pen and pencil.—*Groombridge's Magazine*, No. 2, has a portrait and an account of Mr. Jerome K. Jerome. Mr. Smedley Yates is the editor.—Mr. Barnett Smith writes in the *Sun* on the first Lord Houghton.

Old and New London, Part XLI., leads off the publications of Messrs. Cassell. It begins by dealing with Count Konigsmark, of whom much has been written in 'N. & Q.' Keeping near Piccadilly, it gives a full-sized engraving of Hyde Park Corner in 1820, now not to be recognized, and views of Cambridge House (now the Naval and Military Club), Hamilton Place in 1802, the Royal Institution, Gloucester House, the London University, Burlington Gardens, and then turns into Hanover Square.—*Picturesque Australasia*, Part XXVIII., opens in Queensland, and has some capital pictures of social life. It has, moreover, the picture of the discovery of gold, which is reproduced on the cover.—Naumann's *History of Music* begins with the Grand Opéra in Paris, then turns to Cherubini, Spontini, and Rossini. It has a good portrait of Auber.—Part XVII. of *The Holy Land and the Bible* has an important chapter on Gethsemane and Calvary, with views of Absolom's tomb and the cemetery in the Valley of Jehoshaphat. A view of Gethsemane is striking.

Two new serial publications of Messrs. Cassell begin with the present month. One is *The Life and Times of Queen Victoria*, with which is given a large and handsome presentation plate of the Queen, suitable for framing; the second, *Cassell's Storehouse of General Information*, which also is accompanied by a sheet of four coloured plates. This is a species of domestic encyclopædia, supplying information historical, geographical, moral, scientific, political, &c. It seems likely to form several volumes.

Memoirs of Edinburgh, by Sir Daniel Wilson, LL.D., Vol. I. Part II. (Black), supplies a continuation of chapter iv. and the whole of chapter v., giving an animated historical sketch from the death of James V. to the abdication of Queen Mary. The illustrations, which have highest interest, include Blackfriars Wynd, 1837; the entrance to the Royal Vault in Holyrood Chapel; the Great Hall, Trinity Hospital; the "Heart of Midlothian," taken down in 1817; St. Mary's Church, South Leith; and many smaller plates. A ballad of Mayd Marion is also given by Sir Daniel, who in his text makes much use of the writings of early Scottish poets.

Mr. Joseph Henry McGovern has issued a short *Genealogy and Historical Notices of the MacGauran or McGovern Clan*, extracted from a considerably larger work, which he hopes to publish by subscription. The historical notices, which have genuine interest, extend from A.D. 1220 to the present time.

Mr. K. Ten Bruggencate has republished from the *Overdruk uit Taalstudie* a comparative study of Goethe's 'Faust' and Shakspeare's 'Tempest,' which has some ingenious suggestions and is of much interest to English students.

Rob Roy, now included in Messrs. Black's new issue of "Waverley Novels," is an absolute wonder of cheapness. It is a real service to oppose to the vile literature offered the poorest class of purchasers these masterpieces of literature at a price almost all can command.

By the death of the Very Reverend E. H. Plumptre, Dean of Wells, 'N. & Q.' loses one more contributor. The Dean, who was in his seventieth year, had for some time past suffered from bronchial asthma and heart disease. Inflammation of the bowels is advanced as the immediate cause of death. Born August 8, 1821, he was a scholar of University College, Oxford, where he took a double first in Lit. Hum. He was elected a Fellow of Brasenose, became in 1847 Chaplain of King's College, London, and subsequently Professor of Pastoral Theology and of the Exegesis of the New Testament. From 1851 to 1858 he was assistant preacher at Lincoln's Inn, and was Boyle Lecturer 1866. Bishop Tait made him a Prebendary of St. Paul's and gave him the living of Pluckley, Kent, which he exchanged for that of Bickley. He was installed at Wells in 1881. His translations of Sophocles and Euripides stand deservedly high, and his other works, prose and verse—especially his translations from Dante—have high and recognized merit. His 'Life and Letters of Bishop Ken' is well known. In pursuit of these he made frequent inquiries through our columns.

Mr. Bradlaugh, whose death has caused some feeling in political circles, sent a few years ago what, so far as we can now trace, was a solitary communication to 'N. & Q.' Its appearance led to strong protests from two or three contributors.

Notices to Correspondents.

We must call special attention to the following notice.

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

M. T. K.—

The best of men
That e'er wore earth about him was a sufferer, &c.

These lines appear in 'The Honest W——e.'

NOTICE.

Editorial Communications should be addressed to Editor of 'Notes and Queries'"—Advertisement Business Letters to "The Publisher"—at the Office Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 14, 1891.

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Notices to Correspondents.

Notes.

DREAM OF THE ASSASSINATION OF PERCEVAL.

(See 7th S. xi. 47.)

The vision of the assassination of Perceval on May 11, 1812, exhibited in dream thrice in a single night, with the utmost particularity and distinctness, to a gentleman in Cornwall eight days before the actual occurrence of the event, is a fact so astonishing in itself, so opposed to the ordinary course of experience and to any rational theory of causation, that MR. BUCKLEY may justly call for the authority on which the story claims our belief, while the widespread interest which has of late years been felt in these abnormal experiences makes it highly desirable to put on record the train of evidence by which this crucial instance of a prophetic dream may now be supported.

The seer of the vision in question was Mr. John Williams, of Scorrier House, Redruth, an eminent mining engineer of the highest character, father of Michael Williams, afterwards member for the county, and of Sir William Williams, Bart., his youngest son. He and his partner, Mr. R. W. Fox, of Falmouth, were the first contractors for the construction of the Plymouth breakwater.

Mr. Williams from the first made no secret of the dream, and continued all his life freely to narrate it whenever occasion required. The tragic nature of the vision and the high political rank of the victim, together with the known respectability of the dreamer, combined to give a widespread circulation to the story, reports of which were published in various quarters: notably in the *Times* of August 16, 1828, by Charles Dickens (I believe in *All the Year Round*), by William Howitt, and in R. Chambers's 'Book of Days,' i. 617. In all these versions of the story the dream is stripped of the prophetic character, which gives it its main value in the history of psychic experience, by fixing the date of the vision on the night of the assassination. On this all-important point the versions above mentioned are in direct opposition to the testimony of Williams himself, in the narrative under his own hand which is now in my possession.

The first authentic account of the dream was given by Abercrombie in his 'Intellectual Powers' (eleventh edition, p. 298) :—

"Many years ago," he says, "there was mentioned in several of the newspapers a dream which gave notice of the death of Perceval. Through the kindness of an eminent medical friend, I have received the authentic particulars of this remarkable case from the gentleman to whom the dream occurred. He resides in Cornwall, and eight days before the murder was committed he dreamt that he was in the House of Commons, and saw a small man enter dressed in a blue coat and white waistcoat. Immediately after he saw a man dressed in a brown coat with yellow basket metal buttons draw a pistol from under his coat and discharge it at the former, who instantly fell; the blood issued from a wound a little below the left breast. He saw the murderer seized by some gentlemen who were present, and observed his countenance, and on asking who the gentleman was who was shot, he was told that it was the Chancellor. He then awoke, and told the dream to his wife, who made light of it; but in the course of the night the dream occurred three times, without the least variation in any of the circumstances. He was now so much impressed by it that he felt much inclined to give notice of it to Mr. Perceval, but was dissuaded by some friends, who assured him that he would only get treated as a fanatic. On the evening of the eighth* day after he received the account of the murder. Being in London a short time after, he found in the print-shops a representation of the scene, and recognized in it the countenances and dresses of the parties, the blood on Mr. Perceval's waistcoat, and the peculiar basket buttons on Bellingham's coat, precisely as he had seen them in his dream."

Dr. Abercrombie's account is confirmed by Dr. Carlyon ('Early Years and Late Reflexions,' i. 219) :—

"The dream in question occurred in Cornwall, and the gentleman to whom it occurred was Mr. Williams, late of Scorrier House, from whose own lips I have more than once heard the relation; but I prefer giving the particulars in the words of Dr. Abercrombie."

Dr. Carlyon then relates the dream after Abercrombie, and proceeds :—

"All this I beg to repeat I have myself heard more than once circumstantially related by Mr. Williams, who is still alive [February, 1836] and residing at Calstock,

* Obviously a slip of the pen, as he was in Cornwall at the time, two days' post from London

Devon, and who, I am sure, from his obliging disposition, would be ready to corroborate this wonderful history to its full extent [he died in 1841]. I have compared this account of Dr. Abercrombie's with a MS.* which Mr. Hill, a barrister, and grandson of Mr. Williams, was lately kind enough to give me, and which records the particulars of this most strange dream in the words in which he heard them related by his grandfather. There is very little variation, and none material. Mr. Hill states that Mr. W. 'heard the report of the pistol, saw the blood fly and stain the waistcoat, and saw the colour of the face change.' He likewise mentions that 'on the day following the dream he went to Godolphin [the Godolphin Mine in the Redruth district, not to be confounded with another mine of the same name near Calstock] with Mr. R. W. Fox (his partner) and his brother William Williams, and on his return home told them of his dream and of the uneasiness of his mind on the subject, arising in great measure from his doubts about the propriety of announcing a dream, which made so great an impression upon himself, to the friends of Mr. P. But he allowed himself to be laughed out of any such intention."

It is curious to think how well-prepared a listener Williams would have found if he had acted on his original inclination, and made known his vision to the minister so deeply concerned in it. The 'Diary of Lord Colchester' (at that time Speaker of the House of Commons) notes under the date of June 5, 1812:—

"Rode with Montague [afterwards Lord Rokeby], who told me of Perceval's strong apprehensions of his impending fate for several days before it took place, and that he had given his will to Mrs. Perceval with some expressions indicating its probability."—Vol. ii. p. 386.

At the present day I have in my hands a narrative of the dream and its attendant circumstances, taken down from the lips of Williams himself, and authenticated in a way that leaves nothing to be desired. It was published by Mr. Walpole in his 'Life of Perceval,' vol. ii. p. 329, and was given to him by Mr. Prideaux Brune, of Prideaux Place, Padstow, who has kindly sent me an exact account of the way in which the document was obtained:—

"It was, I think," he says, "in the year 1838 that the statement I gave Mr. Walpole was drawn up. I was at that time a pupil with the Rev. Thomas Fisher at Heath Cottage, Calstock, and Mr. Williams lived at Sandhill, a short distance from my tutor's residence. Mr. Williams was applied to by some person for an authentic and attested statement of his dream. My tutor drew up this statement from Mr. Williams's own lips, and I made two copies of the same. Mr. Fisher and I attested Mr. Williams's signature to one copy, which was sent to the applicant, and Mr. Williams signed the other, which I kept for myself. This, some years since, I gave to the late Sir William Williams, as I thought he ought to have it to file among his family papers. My tutor's original draft I have before me now. I may add that the late Mr. Michael Williams, second son of Mr. Williams, corroborated to me the fact that he brought the information to his father from Truro of the assassination of Mr. Perceval, as mentioned in the statement."

The statement thus attested runs as follows:—

"Being desired to write out the particulars of a dream which I had in the year 1812, before I do so, I think it may be proper for me to say that at that time my attention was fully occupied with affairs of my own, the superintendence of some very extensive mines in Cornwall being intrusted to me. Thus I had no leisure to pay any attention to political matters, and hardly knew who at that time formed the Administration of the country. It was, therefore, scarcely possible that my own interest in the subject should have had any share in suggesting the circumstances which presented themselves to my imagination. It was, in truth, a subject which never occurred to my waking thoughts. My dream was as follows: About the 2nd or 3rd of May I dreamed I was in the lobby of the House of Commons, a place well known to me. A small man, dressed in a blue coat and white waistcoat, entered; and immediately I saw a person, whom I had observed on my first entrance, dressed in a snuff-coloured coat and yellow metal buttons, take a pistol from under his coat and present it at the little man above mentioned. The pistol was discharged, and the ball entered under the left breast of the person at whom it was directed. I saw the blood issue from the place where the ball had struck him; his countenance instantly altered, and he fell to the ground. Upon inquiry who the sufferer might be, I was informed that he was the Chancellor. I understood him to be Mr. Perceval, who was Chancellor of the Exchequer. I further saw the murderer laid hold of by several of the gentlemen in the room. Upon waking, I told the particulars related above to my wife. She treated the matter lightly, and desired me to go to sleep, saying it was only a dream. I soon fell asleep, and again the dream presented itself with precisely the same circumstances. After awaking a second time, and stating the matter again to my wife, she only repeated her request that I would compose myself, and dismiss the subject from my mind. Upon my falling asleep the third time, the same dream, without any alteration, was repeated; and I awoke, as upon the former occasion, in great agitation. So much alarmed and impressed was I by the circumstance above narrated, that I felt much doubt whether it was not my duty to take a journey to London and communicate upon the subject with the party principally concerned. Upon this point I consulted some friends, whom I met on business at the Godolphin Mine, on the day following. After having stated to them the particulars of the dream itself, and what were my own private feelings in relation to it, they dissuaded me from my purpose, saying that I might expose myself to contempt or vexation, or be taken up as a fanatic. Upon this I said no more, but anxiously watched the newspaper every evening as the post arrived. On the evening of the 13th of May, as far as I recollect, no account of Mr. Perceval's death was in the newspaper. But my second son, at that time returning from Truro, came in a hurried manner into the room where I was sitting, and exclaimed, 'Father, your dream has come true! Mr. Perceval has been shot in the lobby of the House of Commons! There is an account come from London to Truro, written after the newspapers were printed.' The fact was, Mr. Perceval was assassinated on the evening of the 11th. Some business soon after called me to London; and in one of the print-shops I saw a drawing for sale representing the place and circumstances which attended Mr. Perceval's death. I purchased it; and, upon a careful examination, I found it to coincide in all particulars with the scene which had passed through my imagination in my dreams. The colours of the dresses, the buttons of the assassin, the white waistcoat of Mr. Perceval, the spot of blood upon it, and the countenance and the attitude of

* Probably the MS. now in the library of Charlton Hall.

parties present, were exactly what I had dreamed. The singularity of the case, when mentioned among my acquaintance, naturally made it the subject of conversation in London; and, in consequence, my friend, the late Mr. Rennie, was requested by some of the Commissioners of the Navy that they might be permitted to hear the circumstances from myself. Two of them accordingly met me at Mr. Rennie's house; and to them I detailed at the time the particulars, then fresh in my memory, which form the subject of the above. I forbear to make any further comment upon the above narration, further than to declare solemnly that it is a faithful account of facts as they actually occurred."

The meeting at Mr. Rennie's mentioned by Williams, where he narrated his dream to the officials of the Admiralty, took place in the year 1815, and, by a singular chance, it is also recorded in the 'Autobiography' of Sir John Rennie, then a youth of twenty-one, who was himself present at the breakfast. "I heard him relate the dream," he says, "and my father and all present believed him." But writing, as he did, from memory alone, after an interval of sixty years, it is not surprising that he should fall into various errors, attributing the dream to Williams's partner, R. W. Fox, and placing the occurrence on the night of the murder instead of eight days previous.

It is certain that the circumstances accompanying a dream which made so deep an impression in the seer must have been indelibly fixed in his memory; and if the dream had really occurred on May 11, the evening of the murder—a fact which must have been notorious to all his family and connexions—he never afterwards could have attributed to it such a date as that assigned to it in the authentic narrative above cited, "about the 2nd or 3rd of May."

Upon this point the intimacy of my family with a granddaughter of Williams's partner, R. W. Fox, procured me some light from his son, Mr. Charles Fox, of Trebah, who was a boy of fourteen at the time of the murder. In a communication to me of April 28, 1876, he asserts (in agreement with Mr. Hills) that the "friends" to whom Williams communicated his dream the next day, during the visit to the Godolphin mine, were his brother William Williams and his partner, R. W. Fox. Mr. C. Fox continues:—

"I have now no certainty as to the day on which Williams related his dream, but it is indubitable that he did so some days before the Chancellor's death. As far as my memory serves, certainly more than a week intervened between the dream and its fulfilment. I insist on this point, because Dickens and many others write of its occurring on the night of murder. I informed Dickens of the error. Williams was a very practical and unimaginative man. His other sons, including the youngest (late Sir Wm. Williams) were well acquainted with facts of the case. The relation of the dream did not so impress my father as to induce him to commit it to writing at the time, but my brother, R. W. Fox, F.R.S., in his eighty-eighth year (making him twenty-three at date of the dream), and others of his family, have often heard him speak of it in unvarying terms to many persons. I believe that he was with J. Williams when he was purchasing the two portraits in London."

The publication of this memorandum in the *Spiritualist* newspaper led to a letter in that journal from Mr. Thomas Bacon, in which, speaking of Mr. C. Fox's statement, he says:—

"The writer is evidently well informed, and his corrections of previous inaccuracies are worthy of all confidence. I knew Mr. J. Williams intimately in his old age, while he was residing at Sandhill, Calstock, 1836–39, and I have frequently heard him relate the dream."

H. WEDGWOOD.

94, Gower Street.

CONTRIBUTIONS TO A BIBLIOGRAPHY OF ASTROLOGY.

I enclose a list of works on astrology, which may be of use to some of your correspondents. It is material collected for a bibliography of astrology which was never carried out. The press marks are those of the British Museum:—

Astrology as it is, not as it has been Represented. A Compendium.....by which any Person may cast his Nativity.....With a.....View of the History of Astrology. By a Cavalry Officer. London (Bungay), 1856. 8vo.—2242. aa. 12.

Ball, Richard. An Astrolo-Physical Compendium; or, a Brief Introduction to Astrology.....To which is added the Nature of most Physical English Herbs, &c. London, 1697. 12mo.—718. b. 34.

Ball, Richard. Astrology Improved; or, a Compendium of the whole Art of that most noble Science. In Five Parts. Second Edition. London, 1723. 12mo.—718. d. 19.

Ball, Richard. A Warning to Europe: being Astrological Predictions on the Great, Famous, and most Remarkable Conjunction of Saturn, Jupiter, and Mars, 27 December, 1722.....To which is added an Appendix containing the History of all the Great Conjunctions of Saturn and Jupiter in Sagittary. London, 1722. 8vo.—T. 933. (7.)

Baughan, Rosa. The Influence of the Stars: a Book of Old-World Lore.....Illustrated. Pp. iv–194. London, 1889. 8vo.—8610. ee. 13.

Blagrave, J. Blagrave's Astrologicall Practice of Physick. London, 1689. 8vo.—1141. a. 17.

Blagrave, J. Blagrave's Introduction to Astrology. In Three Parts, &c. London, 1682. 8vo.—8610. a. 53.

Blagrave, J. Blagrave's Supplement, or Enlargement to N. Culpepper's English Physitian.....To which is annexed a new Tract for the Cure of Wounds made by Gun Shot or Otherways, &c. London, 1674. 8vo.—546. c. 18.

Bonatus, Guido. The Astrologer's Guide. Anima Astrologiæ; or, a Guide for Astrologers. Being the 146 Considerations of.....G. Bonatus, translated.....by H. Coley, together with the choicest Aphorisms of the Seven Segments of Jerom Cardan of Milan. Edited by Wm. Lilly (1675).....Republished.....with Notes and a Preface by W. C. E. Sergeant. Pp. xxiv–104. London, 1886. 8vo.—8610. ee. 9.

Butler, John, B.D. The most Sacred and Divine Science of Astrology (1) asserted in Three Propositions, ...(2) Vindicated against the Calumnies of the Rev. Dr. More in his Explanation of the Grand Mystery of Godliness. (3) Excused concerning Pacts with Evil Spirits as not guilty in.....Considerations upon the.....

Discourse upon that Subject by.....Joseph.....Bishop of Norwich. Two Parts. London, 1680. 8vo.—718. e. 26.

Coley, Henry. Clavis Astrologiæ Elimata; or, a Key to the whole Art of Astrology new Filed.....In Three Parts.....To which are added the Rudolphine Tables. .....Second Edition.....Enlarged, &c. [With a prefatory letter by Wm. Lilly.] London, 1676-75. 8vo.—8610. bbb. 1.

Cooke, C. Curiosities of Occult Literature. [MS. notes by the author.] London, 1863. 8vo.—8610. bbb. 10.

Dariot, Claude. Dariotus Redivivus; or, a Briefe Introduction conducing to the Judgement of the Stars..... Much enlarged, and adorned with diverse Types and Figures, by N. S. Also, hereunto is added, a Briefe Treatise of Mathematicall Physick. Written by G. C. Together with divers Observations both of Agriculture and Navigation, very usefull both for Merchants and Husbandmen. By N. S. [MS. notes.] Four Parts. London, 1653. 4to.—8610. c. 56.

Dariot, Claude. A Briefe and most Easie Introduction to the Astrological Judgement of the Starres.....Translated by F. Wither, Gent. And.....augmented and amended by G. C., Gent. Where unto is annexed a most necessarie Table for the finding out of the Planetarie and Unequall Houre.....Calculated by the saide F. W. Also hereunto is added a Treatise of Mathematicall Phisicke.....by the sayd G. C., Practitioner in Phisicke. Two Parts. London, 1598. 4to.—1141. a. 42.

Ebn Shemaya, pseud. [*i. e.*, David Parkes.] The Star: being a complete system of Theoretical and Practical Astrology.....Pp. viii-203. London, 1839. 12mo.—718. g. 25.

Eland, William. A Tutor to Astrology.....Whereunto is added an Ephemeris for the Years 1694, 1695, 1696..... Seventh Edition.....Enlarged. London, 1694. 12mo. 718. b. 33.

Ephemerides. Hemerologium Astronomicum; or, a Brief Description and Survey of the Year.....1672..... Whereunto is added, the Astronomical Axioms and Theorems of Morinius. By H. Coley, &c. London, 1672. 8vo.—P.P. 2465.

Ephemerides. Hemerologium; or, an Ephemeris for the Year.....1739.....By T. White and J. James. Two Parts. London [1739]. 8vo.—P.P. 2465. (14.)

Ephemerides. The Prophetic Almanack; or, Annual Abstract of Celestial Lore.....1825(26).....From the MSS. of Sir W. Brachm. London, 1824(25). 12mo.—P.P. 2480. ef.

Ephemerides. Zuriel's Voice of the Stars; or, Scottish Prophetic Messenger for 1871, &c. By Zuriel. Glasgow, 1870, &c. 8vo.—P.P. 2479. m.

ROBERT A. PEDDIE.

(To be continued.)

INFLUENCE OF THE GREEK INTELLECT.—MR. JONATHAN BOUCHIER'S highly interesting and suggestive inquiry into the combination of practical and poetical qualities in our race, and his useful invitation to discussion of the subject, have tempted me to invite inquiry into another—or, rather, another phase of the same subject.

Lecky writes, in his 'Hist. of the Eighteenth Century' (vol. i. p. 14):—

"The Greek, and especially the Athenian, intellect .....has been the great dynamic agency in European civilization. Directly or indirectly it has contributed more than any other single influence to stimulate its energies, to shape its intellectual type, to determine its political ideals and canons of taste, to impart to it the qualities that distinguish it most widely from the Eastern world."

I think (being in a bumptiously courageous mood!) that Mr. Lecky is wrong in this opinion. I am thinking, as I suppose he must be presumed to have been thinking, mainly of English culture and civilization—though I am not at all sure that any such restriction of what I am about to say is needed.

It seems to me that the "great dynamic agency" which has done for European, and more especially for Northern European, civilization all that Mr. Lecky attributes to the Greek intellect, has come from the North; that the "barbarians," bringing with them bodily and mental constitutions endowed with capabilities of progressive civilization very far superior to aught that has ever been found in the southern parts of Europe, contributed more than any other single influence to stimulate its energies, to "shape its intellectual type," very specially "to determine its political ideals, and [yes! looking at it all round] canons of taste."

Let it be remembered that the influence of the Greek intellect has been necessarily exercised wholly and exclusively by the means of written words of literary culture. Why, the quality of the habitual food and drink of a nation is a more potent dynamic agency in shaping its intellectual type and determining its political ideals than aught that written words can effect!

Language is an infinitely subtle and far-reaching factor in the production of all the influences referred to. And our language, despite the abundance of our "dictionary words," is Northern. And see how the Northern nature shapes even that, when it borrows a Southern form. Why does "disgrace" mean all that everybody knows it means in English, whereas "disgrazia" simply means a "misfortune," something that shows you to be out of favour with the supernal powers, celestial or terrestrial—something that no effort of yours can be supposed to rectify or avert, and that brings with it no idea of *blame* to the sufferer!

I am persuaded that beef and beer, north-east winds, and stormy coasts have been more potent dynamic agencies for the shaping of our intellectual type and determining our political ideals than Plato, Aristotle, or Thucydides.

But while persuaded that our Scandinavian ancestors have contributed far more to our existing phase of civilization than the Greek intellect, I am inclined to think that the latter does not hold even the second place among the factors the English character, its intellectual type and political ideals, as they exist at the present d This second place I attribute to the Jewish ra with its great and permanently indelible mor theistic idea. Of course in this case the compa

son between this influence and that of the Greek mind may be more compendiously stated and considered, because in both the "dynamic agency" has been that of written words.

But what the gods would not do for poor Nat. Lee, they certainly will not do for a contributor to 'N. & Q.,' and I must stop my pen.

Well, gentlemen, there is the football! Let us see who will make a goal.

T. Adolphus Trollope.

Budleigh Salterton.

St. Kilda: "The Stranger's Cold."—Mr. Clodd, in his 'Jesus of Nazareth,' says, *à propos* of miracles:—

"An amusing illustration is given in Boswell's 'Life of Dr. Johnson' of the confusion which the ignorant make between cause and effect in the case of the islanders of St. Kilda, who invented all sorts of superstitions to account for their being seized with colds in the head whenever a ship arrived, until it occurred to a 'Rev. Mr. Christian of Docking' to find the cause in the fact that a vessel could enter the harbour only when a strong north-east wind was blowing."—1880, p 293.

It should be noted that the assumption that a landing could only be effected if the wind was north-east is entirely erroneous. The fact is the St. Kildans suffer, whatever the wind may be, whenever strangers arrive; but in this they are not peculiar. The people of Tristan d'Acunha suffer in the same way when a vessel from St. Helena touches there, and the people of Tauna, Fotuna, and other islands of the South Pacific attribute, with apparent reason, dysentery, coughs, and influenza to the arrival of ships with white men. These illnesses occur even when the ships have a clean bill of health. The subject was fully discussed in *Chambers's Journal*, vol. v. p. 337 (June 2, 1888), and the conclusion come to was that

"'the stranger's cold' remains to this day a curious mystery, not peculiar to St. Kilda, as the old writers fancied, but to be found wherever an isolated population is visited at infrequent intervals by persons of what may be called a later civilization."

William George Black.

Glasgow.

Prapsy.—A friend of mine, who is a district visitor, tells me that one of her old women who was referring to some season of doubt or indecision remarked to her, "It was a very *prapsy* time." I venture to imagine that *prapsy* were more correctly spelled *perhapsy*. St. Swithin.

Lawress.—I have just been reading Gaimar's '[illegible]orie des Engles.' In Mr. Charles Trice Mar[illegible] excellent preface to the second volume the [illegible]ing passage occurs: "Scampton is in the [illegible]d of Lawress, then called the wapentake of [illegible]" (p. xiii). I beg to assure Mr. Martin [illegible]awress is still spoken of by Lincolnshire men [illegible]apentake, not as a hundred. There are now twenty-four wapentakes in Lincolnshire, and seven hundreds. In my 'Glossary of Words used in the Wapentakes of Manley and Corringham,' second edition, pp. 596, 597, I have given a catalogue of the Lincolnshire wapentakes and hundreds at the present time, and also as they are recorded in Domesday. Edward Peacock.

The Brontë Family.—

Sir,—It may interest some of your readers to know that the remains of Alice Brontë—aunt to Charlotte and Elizabeth Brontë, of literary renown—were interred in Drumballyroney churchyard on the 17th. The old lady had attained to the ripe age of ninety-five, and was the last surviving sister of the Rev. Patrick Brontë, father of the famous authoresses. The Rev. Patrick Brontë was tutor to the Rev. Thomas Tighe, a former rector of this parish, and he preached his first sermon in Drumballyroney Church. The late Alice Brontë was in receipt of a life annuity, kindly given by the publishers of her nieces' works. I may add that the Rev. Dr. Wright, secretary of the British and Foreign Bible Society, is at present writing a work on the "Irish side" of the Brontë family. R. Oswald.

Drumballyroney Glebe, Rathfriland,
January 21st.

The above letter appeared in the *Belfast News-Letter* of January 23. W. H. Patterson.

Belfast.

Literary Parallel.—In Varro, 'De Re Rustica,' iii. 1, 4, we read:—

"Immani numero annorum urbanos agricolæ præstant: nec mirum, quod divina natura dedit agros, ars humana ædificavit urbes."

This, no doubt, was in Cowley's mind, as he occasionally refers to the writer's 'De Re Rustica,' and suggested the line in his essay on 'The Garden,' end of stanza iii.:—

God the first garden made, and the first city Cain.

The same thought was adopted by Cowper in 'The Task,' i. 749:—

God made the country, and man made the town.

W. E. Buckley.

Lords of Iveagh.—The Queen has been pleased to confer upon Sir Edward C. Guinness (one of the two new peers of this year), the title of Lord Iveagh. It may be of interest to some readers of 'N. & Q.' to learn what this title means. Iveagh (or Iveach) is a territory in the county Down; and the barony of Iveagh is derived by Dr. Reeves, in his work upon the antiquities of Down, Connor, and Dromore, from a certain prince named Eochaidh Cobha, who lived in the third century. It was called, after its ruler, Uibh Eochach; which, when Anglicized and the silent letters dropped, became Iveach or Iveagh. This prince is the ancester to whom the Magennises, and other ancient Celtic families of the district trace themselves back. When the English Government determined to convert the ancient Irish princes into English peers, they gave the Magennises the title of Lords of

Iveagh, in the same way as the O'Briens became Lords of Inchiquin and the O'Neills Earls of Tyrone. In Harris's 'History of the County Down,' p. 79, the following description of the head of the family occurs :—

"Iveach, including both baronies, was otherwise called the Magennis's country, and in Queen Elizabeth's time was governed by Sir Hugh Magennis, the civilest of all the Irish in those parts. He was brought by Sir Nicholas Bagnal from paying the tribute called bonaught to the O'Neils, and took his lands by letters patent from the Crown, to be held by English tenure to him and his heirs male. He wore English garments every festival day among his own followers, and was able to bring into the field sixty horsemen and near eighty foot. The family continued powerful, and from time to time troublesome enough, until the rebellion of 1641, the consequences of which put a final period to their greatness, and at present there are very few estated men of their name to be found through all their formerly extended territories. They began, indeed, to recover their countenances in the reign of the late James II., as they would have done their estates if the schemes of that monarch for the destruction of the Protestant religion and the liberties of the people had taken effect, and had the repeal of the Acts of Settlement and Explanation been carried into execution."

Sir Hugh's son, Arthur, was created Viscount Iveagh in 1623, and died in 1629. We find that a successor of his commanded a regiment of foot for James II., and sat in the Parliament which met May 7, 1689. Was this the last Lord Iveagh? Does the new peer merely assume the title of Iveagh, or claim it by descent? F. R. West.

Dundrum, co. Dublin.

To "Smalm."—I think this word is new to literature, though the thought may be bred of ignorance. In 'Trials of a Country Parson,' by Augustus Jessopp, D.D. (London, T. Fisher Unwin, 1890), p. 160, we have :—

"No time ought to be lost in settling the very important question to whom the churches of England do belong, and who have the right of defacing, degrading, debasing the temples of God in the land, turning them into blotchy caricatures or into lying mummies smalmed over with tawdry pigments, like the ghastly thing in Mr. Long's picture in the Academy this year, with an effeminate young pretender in the foreground making a languid oration over the disguised remains of the dead."

St. Swithin.

Folk-lore: Lettuce. — "O'ermuch lettuce in the garden will stop a young wife's bearing" is given in 'Choice Notes' ('Folk-lore'), p. 243, as a saying in Richmond, Surrey. It is reprinted from 'N. & Q.,' 1st S. vii. 152. I have not seen this superstition referred to elsewhere, and as it stands it may take its place among the most incomprehensible of such sayings. In Jacques de Vitry's 'Exempla,' however, is this story :—

"Saint Gregory tells of a nun who ate lettuce without making the sign of the cross, and swallowed a devil. When a holy man tried to exorcise him, the devil said: 'What fault is it of mine? I was sitting on the lettuce, and she did not cross herself, and so ate me too.'"

Prof. Crane, in his admirable edition of Jacques de Vitry (Folk-lore Society, 1890, p. 189), says the source of the story is Gregory's 'Dialogues,' i. 4 (Migne, 'Patrol.,' 77, p. 165), and gives numerous references—Latin, Italian, German, and French—where it will be found repeated. With so widespread a legend of the unfortunate results of eating lettuce, it is not surprising that the plant should have gradually acquired the obscurely evil repute which the citation from 'Choice Notes' indicates. But why should the nun have crossed herself? William George Black.

Glasgow.

John-an-okes : Jackanapes.—In a recent number of the *Academy* (Nov. 15, p. 452), Mr. Wedgwood incidentally declares the *syllable an* in these two cases to be "a euphonic amplification, without grammatical significance," and he speaks as if this were admitted on all hands. Now I, for my part, must at once join issue with him, for to me (and I suspect to many others also) John-an-okes = John at, near, or in = among (the) oaks, and is another way of expressing John-atten-okes = John at the oaks (see Lower, i. 62, Bardsley, p. 86). Similarly, though this has not, that I know of, been recognized by any one, Jackanapes seems to me to mean Jack at, near, in, or among (the) apes, and so = Jack of the apes,* "Gianni delle Scimie" as the Italians might say, for they do say "dei Medici," &c., and thus it came to mean an ape, as being one of the family of apes, or any man who was, or might be compared to an ape; the Jack in the first case being used as in Jackass, Jackdaw, and in the second merely = man or fellow, as in Jack of all trades. If Jackanapes simply = "Jack-ape, a monkey," as Mr. Wedgwood maintains, why was the plural *apes* used. For the significations I have given to the preposition *an*, compare the 'N. E. D.,' *s.vv.* "An" and "A, prep. 1." In Middle English the definite article seems to be sometimes left out where we should put it in. Compare "Jack-a(=o')-lantern" with "Jack-with-the-lantern," which is also found; and see Mätzner's 'Gramm.,' ii. 193 (ed. 1865).

F. Chance.

Sydenham Hill.

Curious Christian Names. — Emerentiana Cary, 1754; St. Peter's Church, Barton on Humber. Bazina Bell, 1757; St. Mary's Church, Barton on Humber. A. J. M.

Cow's-lick.—In vol. ii. of 'Slang and its Analogues,' compiled and edited by John S. Farmer (1891), is the following :—"*Cow-Lick*, subs. (c mon), a peculiar lock of hair, greased, curled, brou forward from the ear, and plastered on the che

* Lower, *loc. cit.*, gives some lines, in the last of wh there is "Jack of the Noke," which shows that Jo atten-oke might be so rendered.

Once common amongst costermongers and tramps." I should like much to have the views of the readers of 'N. & Q.' upon this—to me—extraordinary definition. It seems to me very aptly to describe "a Newgate curl," but not a "cow's-lick," for I think it should be "cow's-lick," not "cow-lick." Having in my youth been afflicted—to the great irritation of my good old nurse, and later of my equally worthy "tonsorial artist"—with a "cow's lick," I always understood it to apply—as it certainly did apply in my own case—to a natural and very refractory curl or wave of the hair in the full front of the forehead, that could not be persuaded to lie down, wherever the shed (is that a Scotticism?) or division of the hair might be placed, in the centre or to one side or the other. There was no curling or greasing or plastering about it, and any amount of the two latter would not have got rid of it. It is rather startling to a man who has broken the half of the century, and who has always looked back with some degree almost of pride to the "cow's-lick" of his youth, which his female kind doted upon and rather flattered him about, to find it considered synonymous with a "Newgate curl." Such is life! J. B. FLEMING.

["Calf-lick" in the West Riding of Yorkshire is applied to hair which rises in a species of mutinous curl from the forehead.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TILSIT SECRET ARTICLES.—What is really known for certain as to the source from which the British Government obtained the Treaty of Alliance of July 7, 1807, and the Additional Convention of July 9? It has, of course, often been said that they came from Alexander through Sir Robert Wilson. Is not it more likely that they were sold by Talleyrand? He was venal, and sold other treaties. He hated the Russian alliance and wished for peace with England. He was suspected by Napoleon, and was not long afterwards dismissed. T. S. A.

THE THEOSOPHICAL SOCIETY, 1783–1788.—From the end of the year 1783 to the beginning of the year 1788 there existed a society entitled "The Theosophical Society, instituted for the Purpose of promoting the Heavenly Doctrines of the New Jerusalem, by translating, printing, and publishing the Theological Writings of the Honourable Emanuel Swedenborg." Its meetings were held [illegible] at chambers in New Court, Middle Temple, [illegible]n. In 1787 some of its members initiated [illegible], which resulted in the establishment of an [illegible]zation still existing as "The New Jerusalem Church." Among these members was Robert Hindmarsh, in whose volume, 'Rise and Progress of the New Jerusalem Church, edited by the Rev. E. Madeley,' London, 1861 (pp. 14 to 67), the career of the Theosophical Society is sketched. From this authority I learn (pp. 23, 66) that "the books belonging to the Society were ultimately deposited in the house of Mr. Joshua Jones Prichard, a learned Proctor, of Paul Baker's [? Paul's Bakehouse] Court, Doctors' Commons"; also that "among these were the eight quarto volumes of the 'Arcana Cœlestia,' in Latin, and some other books, all left as a legacy to the Society by the late Rev. Thomas Hartley, translator of the first editions of the treatise 'On Heaven and Hell,' and the treatise 'On Influx.'" I desire to discover where these "books" now are, or to trace any existing descendants of the said Mr. Prichard, and I shall welcome any assistance to my quest proffered by readers of 'N. & Q.' CHARLES HIGHAM.
169, Grove Lane, S.E.

PORTRAITS OF SPENCER PERCEVAL.—How many exist? One is now being exhibited in the Guelph Exhibition, described as being "posthumous." Lord Beauchamp has a replica, with brighter flesh tints than in this one, which belongs to H. Spencer Walpole, Esq., the artist being G. F. Joseph. Lord Crawford also has a replica, upon which the painter has lavished the most ghastly pallor imaginable. I am certain that I have seen still more similar portraits, though I cannot recollect where; and it would be interesting to know how many there are, as several appear to be done by Joseph himself. LÆLIUS.

HOODS.—1. Will you please say what is the origin of wearing hoods in church by clergymen and organists? 2. Is it necessary for a college to possess a charter giving it authority to allow its members to wear hoods? LL.D.

MR. BOND'S AND MR. WHITEWAY'S CHRONOLOGY.—In Hutchins's 'History of Dorset' frequent reference is made to the above. Can any of your readers inform me where I can see Mr. Bond's Chronology? I presume that of Mr. Whiteway is the one in the Egerton Collection of MSS. at the British Museum, press-mark 516. a. A. W. GOULD.

PRIORS OF ST. KATHERINE'S WITHOUT LINCOLN.—I should be very grateful if any readers of 'N. & Q.' could tell me the names (or refer me to any book where I could find them) of the priors of this Gilbertine house. Sympson, the Lincoln antiquary, asks Browne Willis for them in a letter on Dec. 5, 1739; but I know not whether he ever obtained the list. In Dugdale it is stated that a Richard Misyn (who translated two of the Hermit of Hampole's tracts) was prior about 1435; but I find he was a Carmelite. LE MANS.

'NEW ENGLISH DICTIONARY.'—*Eternal.* Where does the following passage occur in Coleridge's writings?—"This eternal (*i. e.*, timeless) act [the sacrifice of Christ] He manifested in Time."

Étui, etwee. The earliest examples of this word in English that I know are in Florio, 1611, *s. vv.* "Astuccio," "Stuccio." The forms there are *estuife, estwefe.* Can any earlier instances be found, and do the forms quoted occur elsewhere? There are reasons for believing that the *f* is *not* a misprint for *s.*

Evangelic, Evangelical. Can either of these words be found in English before 1500? I have an example of the former from the 'Book of Quintessence,' but the sense is strange and uncertain.

Even. Examples of *even if, even though,* are wanted for seventeenth century and earlier.

Ever-glades. How far can this word be traced back, either as a name for the marshes of Florida or in any other application? The formation of the word seems strange: is it a rendering of any Spanish or French word? HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

WORDS OF SONG WANTED.—Will any reader of 'N. & Q.' kindly furnish me with the words of a song commencing, I believe,—

Master Burns and his wife
Had a supper of strife,
And she smacked a cup of tea in his face,
Tol le rol, &c.?

I shall be grateful for them. R. C. HOPE.

Albion Crescent, Scarborough.

A LONG LEASE, AND ITS TERMINATION.—Leaflet 99, entitled 'The Church of Our Fathers,' issued by the Church Defence Institution, contains the following paragraph, which is so very remarkable that one wishes to know all the particulars about it: "An estate, granted by a bishop to the Crown, in King Alfred's time, on a 1,000 years lease, lately reverted to the Church of England, the lease having fallen in." Can any one supply the details? W. E. BUCKLEY.

OLD TALE.—Can any of your readers refer me to the source of the old story of which the following is an outline?—An old woman is represented as bringing up her son to earn his livelihood by theft, and telling lies on all occasions. He ends with the gallows, from which he abuses his maternal relative as the cause of his misfortune. A direct reply would infinitely oblige.

T. E. GALT-GAMBLE.

Royal Dublin Society.

PRIESSNITZ.—When was Vincenz Priessnitz, of Gräfenburg water-treatment fame, born; and when did he die? Authorities differ, and enrich him with four birthdays: July 4, 1799 (Michaud); Oct. 5, 1799 (Didot); Nov. 5, 1799 (Haydn); Oct. 4, 1800 (Claridge)—and four death days: March 3, 1851 (under a portrait from German publication, title and date unknown); Nov. 26, 1851; Nov. 28, 1851 (Didot, Haydn); 1852, no day or month (Michaud). Are any original printed portraits of Priessnitz extant? F. W. P.

WAX MODELS BY GOSSET.—Wanted information of the present whereabouts of wax models by Gosset, either Matthew or Isaac. SELCOUTH.

LORD WILLIAM BENTINCK'S MINUTES.—Will any of your readers inform me where I can see the text of Lord William Bentinck's famous minute of March 13, 1835, on our position in India? I have searched for it in the political records of the India Office without success, and the best account I have been able to obtain of its contents is that given by Lord Metcalfe in his minute of May 16, 1835, commenting upon it. D. C. BOULGER.

KING LOUIS PHILIPPE, AS DUKE OF ORLEANS, IN NORTH AMERICA, 1796–99.—This illustrious personage visited North America during the years 1796–99—the United States, Canada, Nova Scotia, Cuba. Can any correspondent of 'N. & Q.' inform me whether there are memoranda in existence relating to the Duke of Orleans's residence in these parts, with details also concerning personages whom this prince met in the New World; or journals published in the United States, Canada, and Nova Scotia, mentioning him, 1796–99? In 1878, June 21, the Nova Scotia Historical Society was founded. This learned body has been in existence for years, and always has preserved valuable materials of an historical nature relating to our colonial history. W. T.

EMPLOYMENT OF ALGERINE PIRATES BY THE ENGLISH ROYALISTS.—In Mr. Richard W. Cotton's 'Barnstaple and the Northern Part of Devonshire during the Great Civil War' (p. 249) is the statement, in reference to Hopton's defeat by Waller at Cheriton, near Alresford, on March 29, 1644:—

"Our only interest in connexion with this battle is in the fact that Sir John Berkeley brought to Hopton's army a reinforcement of two Devonshire regiments, the first raised by the Royalists in the county, which were involved in the defeat. It is also a curious fact, in connexion, that Berkeley was accused, whether justly or not, of having released some Algerine pirates from Launceston Gaol in consideration of their enlisting into the King's army."

No reference to an original authority is given for the latter statement, but Mr. Cotton writes me that he recollects getting it from one of the Journals, and he thinks it refers to the period when Berkeley raised two regiments of foot in Devonshire, as mentioned at the beginning of Clarendon's book viii. Could any reader well acquainted with the Diurnals of the period assist me with

original reference, or say whether this is an isolated instance of such a curious accusation?

ALFRED F. ROBBINS.

A SEVENTEENTH CENTURY PLAY.—Has any one read this play, noted in Coxe's 'Catalogue of the Worcester College MSS. at Oxford'? Worcester Coll. MS. 57. Play in 5 acts, in blank verse, of which the principal *dramatis personæ* are Valentius, Roman emperor; Florus, son of Valentius; Honorius; Fulvia, empress; Hostilius, tyrant of Rome; and Aurelia, his daughter. Begins Act I. sc. i. Aurelia Sophonia:

S. Madam, I should estime your tears in real value,
Not language of fond lovers, pearls and jewels
Of price inestimable, did they come.

F. J. F.

RETAINERS' BADGES.—In reading the works of an old divine contemporary with Shakespeare I met with the following passage: "Every serving man bears the cognizance of his master upon his sleeve." Was this a custom of the day; and does the dramatist refer to it in the curious phrase:—

'Tis not long after
But I will wear my heart upon my sleeve
For daws to peck at?

I will wear it as the servant his badge, to catch the eye of the public. R. BREN.

SWORD AND MACE.—In reading a paper 'On the Shield of the Passion,' by H. Syer Cuming, F.S.A.Scot., in vol. xxxi. of the Archæological Association's *Journal*, an idea has suggested itself upon which, fantastic as it may appear, I venture to ask the opinion of the readers of 'N. & Q.' Is it possible that the figures of the spear and reed surmounted with a sponge on carvings at the churches of Framlingham and Kelsale are the forerunners of the corporate insignia of a later day? Any light on this will be welcomed by

A YOUNG ANTIQUARY.

Chester.

[A reference to the crucifixion seems intended.]

KILKENNY CATS.—It is pretended that the story of the Kilkenny cats is an allegory describing the profitless contentions between the municipalities of Kilkenny and Irishtown. They were reduced to beggary, or tail ends. Is not this simply a tale invented after the fable relating to the cats had got into circulation? There is a story of "the Sligo cats," invented by Curran, the point of which is precisely the same, and is given in O'Regan's 'Memoirs of Curran.' When did the Kilkenny version first appear? C. A. WARD.

Walthamstow.

DUDLEY.—It appears that there is a family named Dudley living at Frankfurt, in Kentucky, U.S.N.A., who claim descent from Robert Dudley, Earl of Leicester, *ob.* 1588. Queen Elizabeth's notorious favourite married thrice: (1) the ill-fated Amy Robsart, no issue; (2) Douglas Howard, Countess of Sheffield, by whom he had a son named Robert, but subsequently repudiated as illegitimate; (3) Lettice Knowles, Countess of Essex. The repudiated son, Sir Robert, became duke by foreign creation in 1620, and so *titular* Duke of Northumberland, his grandfather's title. He married thrice: (1) a lady named Cavendish; (2) Alice Leigh, his legal widow, who in 1644 became Duchess of Dudley for life, and died 1669/70, leaving only daughters; (3) informally, a lady named Southwell, by whom he had a numerous family of doubtful legitimacy, of whom Charles, the eldest, assumed the title of Duke of Northumberland. Besides these grandchildren, the favourite is credited with a son named Arthur Dudley, living 1588, at Madrid, who called Queen Elizabeth his mother.

How is the American line made out?

A. HALL.

MEMORIA TECHNICA.—Where can I find the *memoria technica* of the English kings which begins thus, "Will Con sau, Ruf Koi, Hen baz, Steph bil, are the Normans"? A. E. B.

Newbold, Shipston-on-Stour.

AUTHORS OF QUOTATIONS WANTED.—

Can any one tell me where the quotation "At her feet were planets seven" occurs, and by whom it was written? E. PEACOCK.

——There have been more, in some one play,
Laughed into wit and virtue, than hath been
By twenty tedious lectures drawn from sin
And foppish humours. H. M. T.

Replies.

COMMON ERRORS OF ENGLISH.

(7th S. xi. 1.)

Your correspondent opens up a very interesting and useful field of study. Some of the errors he quotes are heinous, though often committed, and deserve to be pilloried; and now that the 'New English Dictionary' refers us constantly to the newspapers, it behoves us to keep a watch over the "English" they propagate. I must say, however, that examples 4 and 6 have never come under my ken. Also, I beg to be allowed to plead in favour of some of the others,—viz., No. 3. In these days of crowded occupation there is a condition of mind common to many of us, when we have a hazy apprehension of, it may be, some past event or some fact in history or science or other department of knowledge concerning which inquiry may be made of us. The question may be put while we are engaged, and we cannot bring our attention at once to bear on the new subject. For the moment we "almost think" we are right in deciding the question, and it requires subsequent

cool consideration to show us we were either right or wrong. But as at first we were too doubtful to assert positively, "I think it is so or so," ought we not to have a brief mode of expressing the temporary state of uncertainty of our mind? Some people adopt the form "I am inclined to believe"; but this seems to me to overstate the case more than the other form.

No. 10. "Quite impossible." I plead that in the present elaborated condition of literature something must be allowed (above the strict dictionary use) for the meanings which the emotions have woven round common words. In regard to the present instance, we need go no further than the celebrated saying, "Si c'est impossible ça se fera." This oft-quoted saying embodies a vast latitude in the use of the word *impossible*, and establishes that for literary purposes there *are* degrees of the impossible. Feats of strength which are impossible to one person are possible to another. Then there are many degrees of what is socially possible. We will set up a hurdle four feet high in Hyde Park, and it will be found physically impossible for a girl of two years old to jump over it; twenty years later the feat might be physically possible, but then it would be socially impossible. It is notoriously "possible" for one man to steal a horse where it is "impossible" for another to look over a hedge. Obviously, therefore, there are many degrees of human potency. Similar objections and similar excuses exist for such sentences as "no doubt whatever," "no use at all," &c.; but oratory, and even conversation, would become very tame if we were debarred the use of all such strengthening additions.

With regard to No. 11, I recognize the well-merited irony of the remark as applied to certain public speakers; but I nevertheless maintain that there are occasions when "I never remember" serves us so well that its use must not be denied us unless some good substitute be provided for honest cases where "I always forget" would not apply.

With regard to No. 13, any confusion in the use of *laborious* and *industrious* is, of course, uncalled for; but "il va sans dire" is a most useful sentence which we have not in English; nor do I see anything "vile" in putting it into English words. The more international language is made the better. This is only one of the innumerable instances in which, by force of intercommunication, apt expressions of ideas common to human kind, originating now in one country, now in another, are becoming common property.

In No. 15, again, it seems that your correspondent has treated the challenged word too much as if it had but one meaning. In the case he cites I suppose the word *single* is not used in contradistinction to *double*, but for the purpose of emphasizing by opposition the idea of *one*. It would have done as well to say "not one operation"; but allowance must be made for the fact that now every one is so busy, if you want to draw attention to your pet idea from the many objects which are absorbing it in various directions, you must clench the nail as well as drive it home. For No. 16 I make the same plea. The expression here objected to is only used in the course of argument. If, as frequently happens, some one goes on irritating you with assertions, you can only meet him by counter-asseverations. The first time, and even the second time, you may blandly reply, "I never do that"; but after that you *must* put in the extra emphasis of "But I never *do* do it," "I never *did* say so," "I never *have* believed it." Is it not also fair to point out under this head that "reduplication" *is itself* tautology? Surely the intended objection *is* perfectly expressed by the word "duplication."

I did not observe the note in question until January 15, when a friend called my attention to it while I was glancing over the morning's *Times*. In less than five minutes two remarkable specimens "leapt to my eyes" (I hope this useful sentence will not be denounced as "a vile translation"). The first occurs at p. 6, col. 5, in the account of the living chess game at St. Leonards. Here the sentence occurs, "On the queen's being taken." The reader would suppose "the queen's knight" or "the queen's rook," &c., must be intended; but as the sentence proceeds it appears that what had to be said was, "On the queen being taken, she was escorted by two ushers"; and a few lines further down we find, "On the king's being checkmated he bowed." The second occurs in p. 5, in the review of Cardinal Newman's 'Life.' Here in col. 2 we find *by-play* spelt "bye-play." The misuse of *bye* is one of the most frequent of vulgar errors.

Such things occur every day, but time fails to "make a note of" them. Among those that I can at the moment call to mind are:—

1. The use of "soul" for *sole*, meaning "individual," *e.g.*, "There was not a *sole* in the room" expresses "not an individual"="pas une seule personne," and not that the room was full of bodies without souls. Doubtless the fear of seeming to make burlesque allusion to the fish sole has tended to the adoption of this blunder, and has led to further absurd uses of the word by penny-a-liners, *e.g.*, when describing a fire, "Five souls fell a prey to this disastrous conflagration."

2. The use of "shadow" for *reflection*. This is so deep-rooted in the vocabulary of many people that I have found some quite unwilling to give it up.

3. Such phrases as "I can't think where he's gone to," another form of duplication without excuse of conveying emphasis. See also 'N. & Q.' Indexes, under the headings 'Singular Solecisms,' 'Vulgar Errors,' &c.

On the other hand, many colloquial expressions which are commonly ridiculed as vulgarisms at the present day have literary precedents in the sixteenth and seventeenth centuries, *e. g.*, "elegant," as Americans apply it, in place of *harmonious, picturesque*; (2) to "be mum" for *be silent*; (3) "worsted" pronounced *woosted*; (4) "heigth" for *height*, &c. R. H. Busk.

The best thanks of all lovers of our mother-tongue are due to Thornfield for his timely paper. I take the liberty of adding a few further enormities.

"When I leave this, I will go there." This what—chair, room, house, town, country, world?

"Don't you know?" The ancient "you know" was bad enough, appended, as it usually was, to something which you were pretty sure not to know; but its pert modern rival adds vulgarity to its unreasonableness.

"He accepted the invite." It would be quite as correct grammar to say, "He accepted the give," or "the appoint."

"She took a walk with Edith and I." Would the speaker say, "She went with I"? How do the intermediate words alter the principle of construction? I should not note either this error or the last were it not that I have heard both from the lips of highly educated persons who ought to have known a great deal better.

A favourite style at present is, "This plant will grow, don't you think?" Would it not be more correct, as well as elegant, to say, "Do you not think this plant will grow?"

The horrible adverb between the infinitive and verb continues to vex the souls of all lovers of syntax: "To distinctly speak," "To carefully notice," &c.

Another most awkward combination, much in favour, is, "The death is announced of General Smith."

Our cousin Jonathan some time ago instructed us to write *someone* and *anyone*, and now he sends us a hyphenless *today* and *tomorrow*. What shall we shudder at next?

Our cousin Patrick, who seems to have full command of many newspapers, is also making us shudder by such inelegancies as "He asked me could I do it," "I wondered did he mean it." We should like to hear them parsed.

Lastly, what do we mean by styling every mortal event a function? We used to hear of the functions of a clergyman, an officer, or a minister of State; until the last few years we never dreamed of Mrs. Blank's evening party being a function, or applying such a title to Mrs. Dash's concert. Is not rather absurd, and also a distinct loss as regards the old sense, for which we seem to have no other word equally expressive?

Hermentrude.

The expressions which Thornfield has collected are not all "errors" in any true sense of the word. Good old-fashioned phrases and forms should not be gathered with pieces of bad grammar under such a title. For instance, "whether or no" is a good English expression which, with "whether or nay," reaches back to a time when the later negative *not* had not yet been put together, and it is a correct survival. To say that "on either side" "should be *on both sides*" is cool, like the schoolboy's "Shakespeare here ought to have written," &c. Thornfield seems unaware of the true meaning of *either*, a dual form equivalent to *both*. Thus in the Anglo-Saxon St. Matt. ix. 17, "Ægther byth gehealden," "Both shall be preserved." So the 'Chronicle,' 1052, "On ægther healfe," "On both sides." The usage is continuous in good literature. Thus Chaucer, "Open at eyther ende"; Spenser, "On either side"; Milton, "From either end of heaven"; William Morris, "And either Atreus' child." So "from whence," which is a redundancy for clearness' sake, if "an error" at all, is of continuous literary usage from at least the sixteenth century. As for *folks*, "where the final *s* is not wanted" as we read, Chaucer used both the older *folk* and the newer *folkes*, and Ralph Roister Doister's

May not folke be honest, pray you, though they be pore?

is in good company. To call such a form "an error" "committed by people who ought to know better," or to class it with such an irregular phrase as "those sort of things," shows a curious want of appreciation of the history of our language. The list is open to further criticism; but I will stop.

O. W. Tancock.

Little Waltham.

Alleged Change of Climate in Iceland (7th S. x. 6, 138, 192, 333, 429, 475; xi. 13, 52).—On the changes of climate which occur from astronomical causes depends the solution of the following problems. The cause of the last great ice age, which, according to the latest geological investigations, terminated not later than seven thousand years ago, and lasted about twenty thousand years; the date of the great emigration of the human race over Central and Northern Europe, as the arctic circle, or ice cap, gradually retreated northwards, and was followed by man; the cause and date of the extermination of the mammoth and other extinct animals; the date at which those men lived whose flint weapons are now found in the drift. These and many similar problems depend for their solution on a knowledge of that movement of the earth which has been discussed in 'N. & Q.' under the above heading.

I cannot believe that the readers of 'N. & Q.' belong to so low a mental condition that investigation and inquiry on these subjects is unintelligible to those who are not mathematicians, and is absurd

to those who are. When, then, Mr. J. Carrick Moore states that such is the case, I can readily understand that he may be accurately describing his own mental state; but that the readers of 'N. & Q.' are in a similar frame of mind I am certain is untrue, because I know a very large number of the readers who are deeply interested not only in the problems named above, but in the discussion which, under this heading, has been attempted. If Mr. Moore had read even the preface of either of my last two works he would not have found it necessary to suggest that I should do that which I have done, but he would have seen the reason why I had not repeated my experiment. With some persons, however, it does not appear to be considered necessary to know anything of a subject before offering on it opinions and advice.

I have to thank Mr. Lynn for the first sentence in his reply at the last reference, because by this one sentence he proves that which I had previously suspected, viz., that among his numerous accomplishments a knowledge of geometrical astronomy cannot be counted as one. Mr. Lynn states that because "the precession has always been taken to affect the places of the stars in both hemispheres in a precisely similar way," that therefore it was always meant that the two half axes of the earth traced cones, and not the axis, as had been asserted. Here Mr. Lynn's geometry is at fault. It is a geometrical fact that if the south pole of the earth remained fixed whilst the north pole described the base of the cone, or if the north pole remained fixed whilst the south pole described the base of the cone, or if the centre of the axis remained fixed whilst the half axes described cones, the changes in polar distance of stars, both north and south, would be identically the same, provided the angle at the apex of the cone or cones was the same. The detail movements of other parts of the earth would be different in each case, but the changes in polar distance of stars, both north and south, would be identical. So long as Mr. Lynn confined his remarks to imaginary teetotums "under the floor," and to giving the names of gentlemen whose opinions he follows, he did not very much commit himself. When, however, he ventures on geometry, as in his last reply, I regret to have to point out that he is in error.

For the information of those who may not be acquainted with the fact, I may state that I have submitted my problem to a somewhat larger and perhaps more impartial jury than that suggested by Mr. Lynn, viz., to the men of science in Europe and America, and in the form of two books. The result has been that, although these books have been but a short time before the public, yet I have been informed by ten times as many men as those named by Mr. Lynn (and who, from their mathematical, geometrical, astronomical, and geological knowledge are quite as competent to judge of such a problem) that, after several months devoted to the closest examination of the subject, they admit that my problem is undeniably proved. I value the conclusions of those who have investigated the problem much more than the opinions of those who have pronounced these before they comprehended what the problem really was. The other remarks in Mr. Lynn's letter have been so fully answered in my late work, 'Untrodden Ground in Astronomy,' that it is not necessary to repeat these answers here.

It is a singular coincidence that my flat-and-immovable-earth correspondent has more than once employed the same argument against the daily rotation of the earth that Mr. Lynn has brought against the second rotation, viz., that unless I can show him a cause for the daily rotation of the earth he will deny that it possesses such a movement. In conclusion, I would venture to ask, Why, if no interest is taken in this subject of changes of climate by the readers of 'N. & Q.,' was the question ever asked? In reply to the original question Mr. Lynn made a positive assertion, which I consider is incorrect. If he had stated "The present accepted theory is," &c., he would have been correct; but it has happened more than once in the history of astronomy that the theory believed in by all the authorities at one date was the laughing-stock of the next generation. The readers of 'N. & Q.' have, however, now a choice. There is the present popular theory of the conical movement of the earth's axis, which fails to account for any changes of climate from astronomical causes, and there is the second rotation of the earth, which shows that no later than fifteen thousand years ago the arctic circle extended to fifty-four degrees latitude in both hemispheres. From facts with which I am acquainted, I consider it probable that in a very few years these two explanations will change places in the opinion of competent judges.

A. W. Drayson, Major-General.

Southsea.

[The Editor ventures to suggest that as much space as can be spared has been assigned a subject that should find further development in professedly scientific periodicals.]

Pram (7th S. xi. 104).—See the dangers of the publicity of 'N. & Q.'! Mr. Marshall wishes to "explode" the word *pram*, and by writing to 'N. & Q.' reveals to at least one of your readers the fact that there is such a word, which had not been known to D.

Agricultural Riots, 1830 (7th S. xi. 47).—In the year 1830 I was at school at Margate. Thanet House Academy was situated on high ground on the way to St. Peter's, and commanded a very

extensive view of the country inland. There was great excitement at the time, incendiary fires being of frequent occurrence, and we boys looked out for them every night. On one memorable occasion we saw three fires blazing at the same time on the distant horizon. All were, of course, put down to "Swing." The Isle of Thanet then was largely a corn-growing district, and the introduction of threshing machines was believed to inaugurate the ruin of the agricultural labourer; hence the riots and burnings. The public journals of that period would be the best references for C. P. L. JOSEPH BEARD.

Ealing.

Refer to 'N. & Q.,' 3rd S. iv. 271, 339, 398, 440, 461. See also 'The Results of Machinery,' in the *Working Man's Companion*, 1831, for one of the attempts to create a better state of feeling :—

"When we hear on all sides that misguided men are violating the laws, by which the rights of all are protected; that they are wickedly and ignorantly destroying the property of the farmer and the manufacturer, in the belief that machinery can be stopped or put down, we think it our duty, having the means of appealing to their reason," &c.—Pp. 6 and 7.

ED. MARSHALL.

I may mention, in addition to what has appeared in 'N. & Q.,' 'The Life and History of Swing, the Kent Rick Burner, written by Himself,' London, W. P. Chubb, no date, 8vo. pp. 8. W. C. B.

JUNIUS (7th S. xi. 104).—MR. CROOKE seems to think that to write Junius and to pretend to write Junius is the same thing. No one ever doubted that Sir P. Francis in his later years wished to be thought the writer. J.

"GIVE A DOG A BAD NAME AND HANG HIM" (7th S. x. 280).—The use of this proverbial expression may be illustrated from Walter Scott's 'Guy Mannering,' c. xxiii.:—

"It is pithily said, 'Give a dog an ill name and hang him'; and it may be added, if you give a man, or race of men, an ill name, they are very likely to do something that deserves hanging."

The French say, "Le bruit pend l'homme." In the play of 'Nobody and Somebody,' 1606, ll. 362–365, the Clown says :—

"Oh Maister, you are half-hangd.
"*Nobody.* Hangd, why man?
"*Clowne.* Because you have an ill name: a man had as good almost serve no Maister as serve you."

In Heywood's 'Proverbs,' 1546, c. vi., *sub finem*, we have the same expression :—

Halfe warnd halfe armd. This warning for this I show,
Ye that hath an ill name is half hangd, ye know.

Ray's proverb, "He that would hang his dog, ives out first that he is mad," is apparently a anslation of the Spanish, "Quien à su perro uiere matar, rabia le ha de levantar," and has a ifferent meaning. Guy Miege thus explains it: "C'est à dire qu'on trouve toujours des Pretextes, quand on veut faire du mal à quécun."

F. C. BIRKBECK TERRY.

JOHN PHILIP KEMBLE (7th S. xi. 87).—The statue by Hinchcliffe of John Philip Kemble was removed in 1865 from what the late Dean Stanley, in his 'Memorials of Westminster Abbey,' calls an inappropriate site in the north transept, to the adjoining chapel of St. Andrew, where it stands in close proximity to his sister Mrs. Siddons. He is represented as Cato. JOSEPH BEARD.

Ealing.

[Other replies to the same effect are acknowledged.]

SIR THOMAS JOSHUA PLATT (7th S. x. 507; xi. 58).—For "Baron Platt's recovery from apparent death" see 'N. & Q.,' 3rd S. ii. 25.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In answer to the above inquiry, I suggest applying to Madame Guillelmar, Contessa Fiorentina, Piazza a Cavour, No. 8, Firenze. She was a daughter of Mr. Platt, who I think must have been a brother of the baron. K. M. H.

H. B.'s CARICATURES (7th S. xi. 47).—In the article on John Doyle ('Dict. Nat. Biog.,' xv. 414) it is stated that

"His plates reach 917 in number, and of these, either in the form of original designs, rough sketches, or transfers for the stone, there are more than six hundred examples in the Print Room of the British Museum."

'An Illustrative Key to the Political Sketches of H. B.' was published in two parts by Messrs. McLean, of the Haymarket, in 1841 and 1844 respectively. G. F. R. B.

CARMICHAEL FAMILY (7th S. xi. 47).—This seems to be a mistake for *James* Carmichael, afterwards Sir James, Bart., who claimed the earldom as heir male of the family. See Burke and other 'Peerages.' C. F. S. WARREN, M.A.

Longford, Coventry.

With regard to the officer of whom TINTO seeks to know more, I can give him, probably, as much information as he may require if he will write to me as under. C. H. E. CARMICHAEL.

New University Club, S.W.

"CHERCHEZ LA FEMME" (7th S. x. 427).—See Helps's 'Realmah,' chap. ii.:—

"'Who is she?' Thus spoke the Caliph, supremely wise in the knowledge of men and women. 'Who is she? I say.' And the affrighted lords said, 'Light of the World.....there is no "she"; but the poor man who was working at one of the loftiest windows of your palace fell down into the marble Court of Leopards, and is dead.' 'Who is she?' said the Caliph, wrathfully. 'Let me know her name.' And the lords went out from the presence .....feeling their heads loose upon their shoulders. .....The lords returned, and the Vizier said, 'Efflux of joy .....she is Almeida, the Princess Zobeide's favourite tire-

woman, and the man said words to her, and she listened and yet would not listen; and he missed his footing, as most men do who dote upon a woman, and he is dead.' And the Caliph smiled a grim smile. He rose, and the lords, who felt their necks straightened, fell on their faces before him.....And the lustrous Zobeide shivered and trembled when the Caliph told her of his all-pervading wisdom, for she knew that the Christian slave, Azor (who had fallen into the marble Court of Leopards), adored her, and not Almeida; and that he had died for the love of her bright eyes."

R. R. DEES.

Wallsend.

The novel is as here:—

"In 'Les Mohicans de Paris' des älteren Alexandre Dumas tritt ii. 16 ein Chef der Sicherheitspolizei von Paris auf, der den Satz

Cherches la femme!
Sucht nach der Frau."

Büchmann, 'Geflügelte Worte,' p. 213, Berlin, 1879.

ED. MARSHALL.

CHENEY (7th S. x. 441, 496; xi. 11).—I think MR. BOASE is a little in error respecting Henry, Lord Cheney; but not having Le Neve to refer to, I cannot say positively that he was not knighted in 1563. Queen Elizabeth succeeded her sister Nov. 17, 1558, and in the Close Rolls is an indenture, 26 Feb., 5 Eliz., made between "Henry Cheney of Sherland in Thyle of Sheppye, County of Kent, Esquire," and William Tottenham (or, as the name was phonetically spelt, Totnam) for the sale to the latter, his heirs and assigns, of the manor of Wyllyen, Hertfordshire, and the manor of Shelton, in Marston and Wootton, Bedfordshire, for the sum of 750*l*. And this indenture was acknowledged by the said Henry Cheney on March 11 following, when it was enrolled. It is possible, no doubt, that he may have been knighted within the fortnight following. I have no information that he ever was knighted. He was son of Sir Thomas Cheney, K.G., who died Dec. 8, 1558. Henry, Lord Cheney, married Jane, daughter of Thomas, Lord Wentworth, to whom he left his estates on his death without issue. He had a sister Anne, the first wife of Sir John Perrot, Lord Deputy of Ireland, by whom she had an only child, Sir Thomas Perrot. H. LOFTUS TOTTENHAM.

"TO RENEGE" (7th S. xi. 5, 78, 94).—It is quite a mistake to suppose that this word is confined to Ireland. It is a common expression amongst the more or less uneducated in this and, so far as I know, the adjoining counties when applied to revoking at cards. E. FRY WADE.

Axbridge, Somerset.

There is a slight typographical error in my note on "To renege" (p. 78). For "reneque" read *renegue*, and for "'Glosso. Angl.,' Nov., 1719," read '*Glosso. Angl. Nov.*,' 1719. The fault was mine in correcting the proof on a dark morning.

E. C. HULME.

UNRAVEL: UNRAVELLED (7th S. x. 426).—If these are used as in the proposed sentence, the explanation of the "two opposite senses" is that *unravel* is compounded of *un-*, "expressing reversal of an action" (older *and-*), a verbal prefix, while *un-ravelled* is compounded of *un-* negative, an adjectival prefix, and that *un-ravelled* is not directly the participle of *unravel* in the same sense. Thus *ravel*, meaning "to entangle," gives a compound verb *un-ravel*, "to dis-entangle," as in "I tried to disentangle the mystery." But *un-ravelled* in the phrase given is "not ravelled," from *ravel* used as if equal to "ravel out" or "to unweave," "to untwist." Something like this twofold meaning may be found in other words formed with the prefix *un-*, the verb giving naturally "reversal," and the adjective often giving a mere negative sense. Thus "to unlock the door," and he found "an unlocked door," "He untied his shoe," "He came down with his shoes untied." Prof. Skeat's 'Etymological Dictionary' gives all information about this word, and any good grammar will distinguish the two *un-* prefixes.

O. W. TANCOCK.

Little Waltham.

SKILLION (7th S. x. 388, 493).—There can be little doubt that this word is identical with *skilling*, with which may be compared the Swedish *skiul*, a shed or shelter. In Gloucestershire *skilling* is used as the equivalent of cowshed. The people of Sussex employ *skeeling*. F. C. BIRKBECK TERRY.

THE ALPHABET IN CHURCH (7th S. x. 346).—This recent instance forms a part of the usual ceremonial at the consecration of a church in the Roman communion. The form is to be seen in the 'Pontificale' at the office:—

"Pontifex, acceptis mitra et baculo pastorali, incipiens ab angulo ecclesiæ ad sinistram intrantis, prout supra lineæ factæ sunt, cum extremitate baculi pastoralis scribit super cineres alphabetum Græcum, ita distinctis litteris ut totum spatium occupent, his videlicet. Deinde simili modo incipiens ab angulo ecclesiæ ad dexteram intrantis, scribit alphabetum Latinum, super cineres distinctis litteris, his videlicet."

The pattern then follows. ED. MARSHALL.

DAVID ELGINBROD'S EPITAPH (7th S. x. 486; xi. 15).—I remember seeing this epitaph mentioned in the *Athenæum* about a year ago, and the name there given was David, and not John. However, the difference in Christian name is not of great moment. It is quite possible that Elginbrod was called David John, and one name was dropped for the sake of brevity. W. W. DAVIES.

Lisburn, Belfast.

PRONUNCIATION OF VIKING (7th S. x. 367, 492; xi. 32).—I may confirm DR. TAYLOR'S note from the local pronunciation of Wyk, the principal place and harbour of Föhr, one of the North Frisian Islands. Wyk is pronounced as nearly as possible *veek*. I

have discussed this and other Frisian names on pp. 59, 60 of my 'Heligoland,' &c. Weigelt, in his 'Die Nordfriesischen Inseln,' expresses a strong opinion as to this Wyk in Föhr indicating a bay. He remarks also that the people of Föhr distinguish Wyk from all other places in the island by using the definitive article: "Sie gehen 'na de Wyk,' man wohnt 'an oder bi de Wyk.'" The pronunciation I give seems confirmed by an extract from Dankwerth, 'Den Niedersachsen heisset Bucht eine Wieck,' &c. (Weigelt, p. 55). Viking *should* probably be pronounced like *veeking*; but whether we make the *i* long or short, let us get rid of the ignorant *Vi-king*, which suggests preposterous derivations.

WILLIAM GEORGE BLACK.

Glasgow.

CURIOUS ORIGIN OF CARDS (7th S. x. 486; xi. 35).—Just about to rewrite my neglected rough, I read the replies of A. E. and L. L. K. destructive of the supposition in 7th S. x. 486. But I may add two remarks. The sum 365 is correct when totalled; but the mode in which it is obtained is vitiated by two anomalies. The number of the court cards is multiplied by ten. Why was ten chosen as the multiple—no days, weeks, nor months are represented by this number? Why, too, are the court cards thus multiplied, when nothing else is multiplied either by ten or by any other number? After this the number unmultiplied of the court cards is again added, a procedure had recourse to nowhere else. Is it not clear that these are but unnatural packings to obtain the wished for 365? Secondly, what proof is there that the Egyptian packs consisted of fifty-two, or even of seventy-eight cards? I need not pause for a reply to either of these two remarks, for none can be given. BR. NICHOLSON.

OXGANG (7th S. viii. 407, 457; ix. 134, 234, 391).—I venture to submit that *oxgang* was not used as a measure of land; nor do I think there is any sufficiently clear authority for the usual definition, "As much land as one ox can plough." It does not necessarily mean arable land. In the 'Pleader's Dictionary,' printed in London in 1701, it is said that "by the grant of an Oxgang of land may pass Meadow and Pasture."

R. W. GILLESPIE.

"THE STINKS OF BILLINGSGATE" (7th S. x. 229, 415, 514).—I am afraid that the editor of Messrs. Cassell & Co.'s 'Encyclopædic Dictionary' does not know his 'Dombey and Son' as he ought. We read there, chap. xxxviii. p. 332 of the Charles Dickens edition, that Mr. Toodle told his young daughters, who helped him to enjoy his tea, that he should take the indefinite quantity of "a sight of mugs" before his thirst was appeased.

P. J. F. GANTILLON.

PENN FAMILY (7th S. x. 383).—William Penne, the Wiltshire yeoman, had three grandsons, George, William, and Giles. I accidentally wrote "Thomas" instead of *George*. George and his son William are both mentioned in the will of Sir William Penn. Can any of your readers tell me if the second grandson, William, had sons?

FRANK PENNY, LL.M.

Cheltenham.

RICHARD OF CORNWALL (7th S. x. 467; xi. 14).—It is a small matter, and therefore I feel great diffidence in referring to it, but—but— It is all very well to exclaim, "Out with it, man!"—there is a lady in the case. HERMENTRUDE, at the last reference, says that the first husband of Isabel de Clare was Gilbert, Earl of Pembroke. Methinks this is a mistake. In North's 'New Handbook and Guide to Tewkesbury Abbey,' or whilst going round the grand church itself, we are told that the heart of Isabel was buried in a silver vase before the high altar, and that she was the widow of the first Earl of Gloucester and Hertford, part of whose stone coffin was, during the recent restoration, found in the centre of the choir. Guide-books are not always to be depended upon, and vergers have been known to trip, but if in this instance they go wrong they do it in good company, for Rapin (vol. i. p. 305), on the authority of M. Paris, has "Prince Richard, the King's brother, married the Countess-Dowager of Gloucester, sister of the Earl of Pembroke."

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

Under "A.D. MCCLXVII." in White Kennett's 'Parochial Antiquities' it is stated, "on the Vigil of St. Luke the Evangelist died Beatrix de Famestaiz, the relict of Richard, King of the Romans, and was buried in the house of the Frier Minors at Oxford." I may add that a previous entry, under "A.D. MCCLXXII.," records that her husband's heart was in that year deposited in the same place. The bishop refers in a footnote to Leland's 'Collectanea,' tome ii. p. 341, for his authority; but I have not succeeded in verifying his reference. H. B.

SOMERSETSHIRE CHURCHES (7th S. xi. 28).—The same quotation from Wharton's 'Observations on the "Fairy Queen,"' and query appeared in 'N. & Q.,' 2nd S. vii. 198 (March 5, 1859) without eliciting any reply.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FLASH (7th S. x. 146, 234, 355, 396, 492; xi. 35).—In Mr. Rolf Boldrewood's remarkable tale 'Robbery under Arms' this word occurs frequently, in a sense that goes far beyond any referred to in MR. ALLISON'S note. One instance will suffice: "You'd better set up a night-school, Dick," says Burke, "and get Billy and some of the

other flash kiddies to come." The "flash kiddies' are members of a bush-ranging gang, and it is in such a connexion that the word almost invariably occurs. C. C. B.

"'TWAS WHEN THE SEAS WERE ROARING" (7th S. xi. 49).—Is not the question rather, What is the authority for Cowper's statement? Is there any reason for doubting that the 'What-d' ye-call-it' was the production of Gay's unassisted pen? According to Johnson, the unsuccessful mummy-and-crocodile comedy 'Three Hours after Marriage' was the joint work of the three wags, so perhaps there is some confusion between the two pieces.

EDWARD H. MARSHALL, M.A.

Hastings.

It may be mentioned, *en passant*, that the song appears in 'The Brent; or, English Syren' (1765), where it is stated that "the words" are "by Mr. Gay." J. F. MANSERGH.

Liverpool.

ROBERT HOLMES (7th S. x. 188; xi. 56).—The present representative of Sir R. Holmes, and the owner (I believe) of his estate of Westover, is Lord Heytesbury, who took the additional name of Holmes, after his paternal A'Court, on his marriage with the heiress of that property.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

ROYAL POETS (7th S. x. 9, 132, 251, 355; xi. 14).—In writing you my contribution on this subject I forgot to include the late King John of Saxony, who published some early cantos of his German metrical rendering of Dante's 'Commedia' before he was twenty, and continued giving much of his time to it, so that he only brought out the complete version twenty years later, about 1842.

R. H. BUSK.

Five sequences only are now used in the Roman rite: Easter, Pentecost, Corpus Christi, Seven Dolours B.V.M., and in masses for the dead. No such sequence occurs as that given by MR. SPENCE.

GEORGE ANGUS.

St. Andrews, N.B.

ROMINAGROBIS (7th S. xi. 7, 32).—This is a French word, and is considered to have been originally used of cats generally only; but Sir Horace Walpole, when he calls Rominagrobis "the monarch of the cats," seems to have had in his eye a passage in Voltaire (Lett. 153), in which, as quoted by Littré (*s.v.* "Raminagrobis," for so the word is also spelt), we find:—

"Les plus beaux chats d'Espagne.....et Rominagrobis même (vous savez bien, madame, que Rominagrobis est prince des chats) ne saurait avoir meilleure mine."

The whole word seems first to be found in Rabelais (1483–1553); but the second half, *grobis*, more correctly written *gros bis*, would seem to have been in use before his time. The meaning of *romina* is uncertain; but Littré inclines towards the verb *rominer*, which "se dit en Berry du murmure de satisfaction des chats." As for *gros bis*, it certainly also has the meaning of "grosse farine bise," and this, according to Lacurne (whose explanation is accepted by Littré), came to be used "métaphoriquement pour un important," that is, of one who thought himself a man of importance and gave himself airs. Many examples of this meaning will be found in Godefroy. It was also applied to a cat, "qui fait le gros dos" (Lacurne), or sets its back up, a phrase which also means "faire l'important." In Rabelais it is found in 'Pantagruel,' iii. 21, 22, 23, 29, and in all these places it is used of an old poet, whose real name is said by Lacurne and Scheler to have been Guillaume Cretin. It is also found in the 'Prognostication Pantagrueline,' chap. v., and is there said by the editor (name not given) of an edition of Rabelais published by Ledentu (Paris) in 1835 to be used of "les chanoines fourrés de leur hermine [like cats]." I cannot discover, however, that in Rabelais the word is ever used directly of a cat, though if it is true that he called "les chanoines" *raminagrobis* because they wore fur like cats, it would seem that in his time, and no doubt before also, *raminagrobis* was an epithet ordinarily applied to cats, and so understood by every one. And this is evidently the opinion of the editor I have mentioned, for in another glossary (p. 650, *s.v.*) he says: "Sobriquet ordinaire des chats. Par ce mot Rabelais désigne les chanoines à cause de l'hermine qu'ils portent." In v. xi. Rabelais calls Grippeminaud "l'archiduc des chatz fourrez," but these furred cats, though also so called from their robes of ermine, seem to have been the members of a criminal tribunal ("la Tournelle criminelle"), and were apparently not ecclesiastics.

The word is also found in Brantome (1527–1614) and in the 'Fables' of La Fontaine (1621–1695), from both of which writers quotations will be found in Littré. In La Fontaine the word is used of ordinary cats only. F. CHANCE.

Sydenham Hill.

P.S.—Since writing the above, two vocabularies of the Berry dialect have come into my possession, the one (Paris, Roret, 1842) without the author's name, the other, much smaller, by J. Tissier (Paris, Ghio, 1884). In neither of them is Littré's verb *rominer* to be found.* And, indeed, the *romina* of Rominagrobis points to the dialects of the south of France, in which at the present time a final *a* in verbs represents the Latin infinitival ending *are*;† and it is evidently the Old Prov.

* There is, however, *roumer*, "respirer avec oppression et bruit," which very likely has the same origin. See further on.

† *Romina* may, however, possibly be a substantive (if the verb *rominer* exists), for it would seem that in the

rominar (also *ruminar*, *romiar*, or *roumiar*) and the Mod. Prov. *rumina*, *roumina*, and *roumia*, all meaning to ruminate, or chew the cud. See Raynouard, Honnorat, Littré (*s.v.* "Ruminer"), and Mistral. Now how *ruminare*, the action expressed by which is certainly accompanied by no noise save such as may perchance be made by the lips or chaps of the ruminating animal, came to be applied to the purring of a cat I do not pretend to say. It may have been thought that cats ruminated, and purred during the operation, for Du Cange (*s.v.* "Rumoniare," which he says=*ruminare*) tells us that rumination was attributed to dogs; or the *rum* of *ruminare* may have been connected with *rum* of *rumor*, for Roquefort has a word *rumenant*, which he explains "*bruyant*..... *tapageur*," and connects with *rumor*. At all events, that the verb *ruminare* was used of noises resembling purring we find from Du Cange, who (*s.v.*) gives a passage in which it evidently means to *snore*. Comp. also Diefenbach, who gives as one of the meanings *möwen*, which may mean *to mew*. It seems clear, therefore, that the *romina* of Rominagrobis does mean to purr, and the whole word may more or less aptly be rendered self-satisfied purrer, or purring back-archer.

Rominagrobis is the old French poet to whom Panurge applied for an answer to the important question whether, in case of his marrying, he should incur the risk of that

> Sound of fear
> Unpleasing to a married ear.

He gets no answer from Rominagrobis; but I suspect that Horace Walpole, writing from memory, had confounded him with the cat Roddardon, or bacon-nibbler, who always falls on his four legs. I have not a Rabelais at hand, and therefore my memory may be misleading me.

J. Carrick Moore.

If Sir Herbert Maxwell will read in La Fontaine the eighteenth fable of b. iii., entitled 'Le Chat et le vieux Rat,' and remember that in the year 1763, in which Sir Horace Walpole wrote to Sir Horace Mann, the Treaty of Hubertsbourg was signed, which put an end to the Seven Years' War, and contributed to make Prussia a great military nation, the allusion to the shrewd behaviour of the King of Prussia during his strife with the Empress Maria Theresa will be clear enough. Dnargel.

Martagon (7th S. x. 388; xi. 70).—The reason for calling the racehorse of this name after a lily is obvious that I refrained from answering Mrs. Gale's inquiry, believing that many replies would be sent to you. It is a common practice to give a horse a name referring to his parentage. In accordance with this custom, what fitter name for a foal by Bend Or out of Tiger Lily could be devised than Martagon? Herbert Maxwell.

"Truckle Cheese": "Merlin Chair" (7th S. x. 67, 158; xi. 12).—I was delighted to see G. F. R. B.'s reply, as it gave me some useful and long desired information concerning the author of a little book I possess, which measures three and a half inches by two and a quarter, and consists of forty-eight pages. Doubtless this is a scarce, and it is certainly a most quaint and diverting pamphlet. May I quote the title-page?—

> "Morning and Evening Amusements, at Merlin's Mechanical Museum, No. 11, Princes Street, Hanover Square. Admission, every Day during the whole Year (Sundays excepted) from Eleven till Three o'Clock, at Half-a-Crown; and close at Four. And in the Evening from Seven till Nine o'clock, at Three Shillings. And close at Ten. Ladies and Gentlemen, who honour Mr. Merlin with their Company, may be accommodated with Tea and Coffee, at One Shilling each."

Then follows a catalogue of the exhibits, only thirty-seven in number, and considering the high price of admission charged, it would appear that Londoners of a hundred years ago were very easily satisfied. From the simply worded description of the curiosities in this museum it would appear that Mr. Merlin (like the late Robert Houdin) relied for his best effects upon certain well-ascertained natural laws, which had not then become familiar to the general public, and that, in fact, Merlin was the real inventor of many amusing scientific toys which are still made, but in somewhat modified forms. Thus No. 10 is Sanctorius's Balance, "which will give the weight and stature of any person who stands on it." No. 27 is the Hygeian Air Pump, which "draws foul air out of Ships, Hospitals, Bedclothes, &c., and supplies them with that which is fresh, warm, or possesses a medicinal virtue."

Then there are descriptions of new patent pianoforte harpsichords, air-guns, perpetual motions, swinging machines, mechanical organs, and the Morpheus-Chair for the gouty and infirm. This last-named exhibit inspires the poet of the establishment to sing its praises, which he does in ten verses; I quote the first only:—

> You who on Fortune's rough high-way,
> Which all are doom'd to whirl in,
> For gouty feet would take a seat,
> Apply to Master Merlin.

The poet again comes in at the end, where he describes in detail all the wonders of the show and the happiness to be found there:—

> For here you can mingle together,
> Distinctions are all at an end;
> Should we have either foul or fair weather,
> Go there, and you 'll meet with a Friend.

---

rry dialect a substantive in *a* occasionally corresponds a verb in *er*. Thus, in Tissier I find, "*Gravouiller*, muer comme un poussin qui gratte," and "*Gravouilla*, nfant qui se remue en quelque sorte comme un petit oulet."

The pamphlet is neatly printed, but has neither date, place, nor printer's name.

WALTER HAMILTON.

'The Life of John Joseph Merlin, supposed to be the greatest Mechanical Genius that ever appeared in this Country,' together with his portrait, and an illustration of his mechanical chariot, in which he was to be seen riding about Hyde Park, &c., will be found in 'Kirby's Wonderful Museum,' vol. i. p. 274. EVERARD HOME COLEMAN.

71, Brecknock Road.

TEMPLE OF FLORA (7th S. xi. 87).—Allen, in his 'History of Lambeth,' p. 321, says :—

"Returning from Oakley-street on the right, in Mountrow, near the turnpike, was another place of public amusement.....It was called the Temple of Flora, and was situated about the middle of the terrace called Mountrow; it commenced about the same time as the Apollo Gardens [*i. e.*, 1788], and was beautifully fitted up with alcoves and exotics; and concerts of music were given each evening; it at length, like the rest, became a place of assignation for loose and dissolute people and was ultimately suppressed by the Magistracy."

This latter statement is borne out by the following paragraph, which appears in *Lloyd's Evening Post* for May 30 to June 1, 1796, and in *Bell's Weekly Messenger* for June 5, 1796 :—

"Court of King's Bench. The King *v.* Grist.—Monday, May 30. The Defendant, who kept the Temple of Flora, on the other side of Westminster Bridge, was indicted for keeping a disorderly house, and convicted at the last Surry Assizes. He was brought up to receive judgment, when the Court ordered him to be confined six months in the King's Bench Prison, and to give security for his good behaviour for five years, himself in 500*l.*, and two others in 250*l.* each."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

PONTIUS PILATE'S HORSE (7th S. xi. 48).—I cannot give the origin of this saying, never having heard it before; but it seems easy to interpret it metaphorically, considering the load of guilt which must for ever lie upon Pilate and his memory.

C. F. S. WARREN, M.A.

Longford, Coventry.

Is it not likely that this is a euphemistic term for Satan? Some years ago I was shown in Ripon Minster some curiously carved Misereres, the subject of one of which was, I recollect, Pontius Pilate being driven to hell in a wheelbarrow by Satan himself. The work was of the fifteenth century. This, taken in connexion with the almost universal dislike to "naming" the arch-fiend, suggests a probability of this solution. WM. NORMAN.

Plumstead.

GRAY'S 'ELEGY' (7th S. xi. 65).—The poet's meaning and references are, I think, perfectly clear. Standing in the churchyard, he contemplates what might have been the lot of some of the "rude forefathers of the hamlet" had "Knowledge to their eyes her ample page" unrolled. Many a clown, thinks he, lies buried here in whose breast was once the potentiality of greatness, had circumstance been kind. This reflection is, I think, sufficiently commonplace. Surely MR. MARSON must think of Hampden as the prudent, brave, stern, and temperate resister of oppression and injustice, not as the wealthy Buckinghamshire squire. It does not demand a poetic soul to recognize the parallel of the strong man fighting against unjust laws and the schoolboy striving against the bully. Gray, of course, alluded to no incident whatever. The "village Hampden" and the "little tyrant" are obviously imaginative illustrations. By the way, Shelley has borrowed the idea in 'Queen Mab' (I quote from memory) :—

> How many a rustic Milton has passed by,
> Stifling the speechless longing of his heart
> In unremitting drudgery and care!
> How many a Newton, to whose passive ken
> The mighty stars that deck infinity
> Seemed but specks of tinsel set in heaven
> To light the midnight of his native town.

G. M. GERARTY.

I doubt whether Gray's meaning could have been made clearer than it is as the verse stands. The "village Hampden" evidently belongs to the same category as the "mute inglorious Milton" and the "guiltless" Cromwell, that is, he is one who might, upon a suitable stage, have played the part of Hampden. He is a *possible* Hampden—a Hampden in spirit. No reference to what precedes or follows the verse is required to make this plain; but none the less the whole passage—nay, the whole 'Elegy'—cries out against a reference in this verse to any particular person.

C. C. B.

SPANISH ARMADA (7th S. xi. 47).—W. C. J. will find much information in the recent volumes of the *Western Antiquary*, edited by W. H. K. Wright, of Plymouth.

EVERARD HOME COLEMAN.

AUTHORS OF QUOTATIONS WANTED (7th S. xi. 68).—

> The noiseless foot of Time steals swiftly by,
> And ere we dream of Manhood, age is nigh.

Whoever is the author of the above couplet, I think he had read Shakespeare, who, in 'All 's Well that Ends Well,' V. iii. 39-42, has the following lines :—

> Let 's take the instant by the forward top;
> For we are old, and on our quick'st decrees
> The inaudible and noiseless foot of Time
> Steals ere we can effect them.

A very suspicious parallelism. FREDK. RULE.

MR. HEMMING asks for a reference for

> The noiseless foot of time steals swiftly by,
> And ere we dream of manhood—age is nigh.

I cannot help him; but here is one of greater literary merit, and of a similar sentiment, from Alfred Musset :—

> Qu'ai-je fait? qu'ai-je appris?—le temps est si rapide
> L'enfant marche joyeux sans songeant au chemin;

Il le croit infini, n'en voyant pas la fin.
Tout à coup il rencontre une source limpide,
Il s'arrête, il se penche, il y voit un vieillard.

HERBERT MAXWELL.

This is Gifford's version of the famous passage in Juvenal's ninth Satire:—

Dum bibimus, dum serta, unguenta, puellas
Posimus, obrepit non intellecta senectus.

G. M. G.

"A merciful man will be merciful to his beast."—This saying is discussed in 6th S. i. 157, 206, 246, 287, but beyond the reference to Prov. xii. 10, a citation of the version "The merciful man is merciful to his beast" from Scott's 'St. Ronan's Well,' chap. ii., and a vague reference to its occurrence "somewhere in Thomas Fuller's 'Holy State,'" nothing was elicited.

GEO. L. APPERSON.

LILA VAN KIRK will not succeed in finding these words. They are no quotation in the literary sense, but merely the conventional form (or more likely one of the forms) which the text she quotes from Proverbs has assumed in passing through mouths of many men, the phrase "the merciful man" coming from the earlier reference (xi. 17), and thus the translator of the Koran (Sale? or Rodwell? or who?) naturally adopted them to represent his original. These cases are common enough: *e.g.*, "Stolen bread is sweetest"; but the original is "Stolen waters are sweet, and bread eaten in secret is pleasant." Again, pride goes not before a fall, but before destruction: a haughty spirit does the former.

C. F. S. WARREN, M.A.

In the quarto Bagster's Bible which I commonly use I find a note on the passage "A righteous man regardeth the life of his beast," written by me at the bottom of the page, so long ago that I have forgotten the source. It is this: "The word rendered 'life' is *nephesh*, much more commonly translated 'soul,' and meaning the whole. A righteous man regardeth the feelings and inclinations, not the actual life only, of his beast."

R. R.

(7th S. x. 508; xi. 79.)

The water that has passed the mill.

See 'N. & Q.,' 7th S. iii. 299, "The mill will never grind again."

CELER ET AUDAX.

Miscellaneous.

NOTES ON BOOKS, &c.

Slang and its Analogues, Past and Present. By John S. Farmer. Vol. II. (Printed for Subscribers only).

THE second part of 'Slang and its Analogues' carries the alphabet from the beginning of "C" to "Fizzle." We have already drawn the attention of our readers to a work that appeals strongly to a certain section and is wholly outside the needs and tastes of others. That a comprehensive dictionary of slang is requisite has been long conceded. This Mr. Farmer is supplying on a scale that has not previously, we believe, been attempted in any language, and that speaks as loudly for his industry as for his energy and his philological acquirements. Few who have not seen the book will guess how much information is compressed within the four hundred pages of the present volume. Take a word such, for instance, as "Chum." Mr. Farmer first supplies the meaning of a word which he stamps as colloquial, adds the explanation of Johnson and decision as to derivation of Dr. Murray, then gives seven illustrations of use, from Creech's 'Theocritus' (1684) to 'The Newcomes' (1855) and Rudyard Kipling (1890), a dozen English or American equivalents or synonyms; the same number of French, and many German, Italian, Spanish, and Portugese synonyms follow, the whole occupying three closely printed quarto columns. Very far from being the largest amount of space assigned a word is this, as will be found by a reference to a word such as "Cant" in all its various meanings, or "Copper" and its various derivatives. Very much of the information now supplied has been threshed out in 'N. & Q.,' from the columns of which the compiler diligently quotes. In one or two cases the phrase Mr. Farmer advances is strange to us. Such is the explanation given of Who ate or stole the cat? "A gentleman whose larder was frequently broken by bargees had a cat cooked and placed as a decoy. It was taken and eaten, and became a standing jest against the pilferers." This is an unfamiliar variant of the famous insult to the Thames bargee, Who ate the puppy dog pie under Marlowe Bridge? which, whatever the truth of the legend on which it was based, was an unfailing means of stirring up wrath and eliciting bad language. It is, of course, impossible to say where slang begins and correct English ends. "Clack= idle, loquscious talk, gossip, prattle," has thus the authority of the York Miracle Plays (1440), that of Thomas Nashe ('Lenten Stuffe'), of Butler in 'Hudibras,' of Smollett ('Roderick Random'), H. and J. Smith ('Rejected Addresses'), and J. Payn ('Myst Mirbridge'), an amount of sponsorial introduction that should guarantee its legitimacy. A broad sense of responsibility is, however, to be recommended, and it might certainly be regarded as a grievance were the word absent. Not a few of the words have naturally a coarse or an indelicate signification, those which are the most coarse having not seldom the most authoritative quotation from Chaucer or Shakspeare. Much information is derived from Randal Cotgrave and Grose, and indeed all other authorities are laid under contribution. The work constitutes the first serious effort to grapple with a great subject, and many will congratulate Mr. Farmer on the resumption of his labours. He invites further assistance to be sent him, care of Mr. David Nutt in the Strand.

Edmond Scherer. Par Octave Gréard, de l'Académie Française. (Hachette & Co.)

A KEEN Protestant at the outset, Swiss in origin on the paternal side and English in part on the maternal, and educated during two years in Monmouth, Edmond Scherer underwent before he was twenty the process known as conversion, and held a professorship at the Evangelical School in Geneva. M. Gréard explains, in a volume of much interest to English readers, the processes which led him to abandon his chair and take to journalistic and political life, becoming a collaborator on *Le Temps*, to which he contributed both political and critical articles, and a senator. Changes of opinion such as he underwent are, perhaps, more common in England than in France; but the study of intellectual and emotional development will appeal strongly to certain classes in both countries. Scherer's contributions to what may be called religious philosophy have attracted much attention.

The Registers of St. Mary Magdalene, Canterbury, 1559–1800. Edited by J. M. Cowper. (Privately printed.)

MR. J. M. COWPER here continues the good work for Canterbury, and for all England, which he has been for some time past engaged upon, of printing Canterbury parish registers. He has on this occasion produced a comparatively small volume, but one quite as full of interest as its predecessors, from various points of view, for it throws light upon the value of the transcripts made for the bishop of the diocese as well as upon the value of the original registers. Thus we come upon a case, at p. 35, when it has to be noted by the editor that

the transcript, at a certain point, "deliberately omits the next eight entries," and Mr. Cowper is somewhat sarcastic upon the rector, saying, "Of course it [the transcript] is 'A true coppy,' and the rector signed it!" No doubt it professes to be a true copy, and no doubt the rector signed it as such, but it is not therefore certain that the eight entries in question were "deliberately" omitted. It is enough to have called attention to the fact. We cannot be sure at this distance of time that the omission was deliberate. The value of Mr. Cowper's work is enhanced by the fact, and that is enough for us. The transcripts still remain of general utility, and sometimes they do happen to supply what we cannot now find in the originals. What mainly results from such works as the present is that we cannot trust either exclusively. The names in 'The Registers of St. Mary Magdalene, Canterbury,' are often curious. Sometimes, of course, they belong to the foreign colony, and may almost defy recognition. Sometimes they are rare or eccentric English names, and in either case the spelling is often most irregular. Dadd we suspect of being not a "daddy," or father, but a Dade, a member of a family illustrated in *Misc. Gen. et Her.* Chantry is suggestive of some affinity with high art in the matter of sculpture, and Southey of affinity with the Lake poets. Van-Monteaney, probably=Montague, in Ref. Dutch Ch. Records, N.Y., while Barham reminds us of the 'Jackdaw of Rheims,' and Newman recalls an illustrious cardinal.

The Story of the Nations.—Mexico. By Susan Hale. (Fisher Unwin.)

The story of Mexico forms the twenty-seventh volume of Mr. Fisher Unwin's useful series. Miss Hale has been fortunate in her subject, and has produced a most interesting book. Traces of an ancient civilization prior to the invasion of Anahuac by Fernando Cortés still exist in the monuments, picture writings, and traditions of Mexico, and the descendants of the conquered races still form a considerable proportion of the population. These picture writings were used by the Mexican priesthood as a systematic means of recording the religious festivals and legends and the principal historical events of the time, and were far in advance of the rude figures of the American hunting tribes. After the conquest interpretations of these writings were made, and histories founded on them were written by Ixtlilxochitl and Tezozomoc. Even if the glowing accounts of the splendours of Texcuco in the writings of Ixtlilxochitl are exaggerated and overcoloured, the ruins of Tezcotzinco, with its stone steps and terraces and the huge embankment carrying the aqueduct of hewn stone, bear witness to this day to the past magnificence of the place. The first of the sixty-four Spanish viceroys, Antonio de Mendoza, arrived in New Spain in the autumn of 1535. The last, Juan O'Donojù, was withdrawn from the country by the Spanish Government in 1822. On the removal of foreign rule Mexico became torn with internal dissensions, and no fewer than three hundred revolutions are said to have occurred during the period of its independence. It now consists of a confederation of states modelled on the system of the United States and founded on the Liberal constitution of 1857, which has already been twice suspended and was largely amended in 1873-4. Miss Hale's account of the French intervention and the tragic career of the ill-fated Maximilian is one of the most interesting portions of this very readable book.

Ye Secret Log-Book of Christopher Columbus. Noted and Written by Himself in the Years 1492-1493. (Stock.)

We have here an ingenious piece of antiquarian fooling, in the shape of a pretended facsimile of the log-book of Christopher Columbus picked up by English trawlers. The whole bears traces of apparent submersion, the seal is corroded, the paper browned with antiquity, and the sea-weed sticks to the covers. With its quaint letterpress and quainter illustrations it is a curiosity. Like one or two similar things, it seems to be of German invention. The language, however, of this version is English, which Columbus doubtless had time to study on his voyage.

The first number of *Black and White* is more satisfactory as regards illustrations than letterpress. Advance is promised with each succeeding number.

We hear with pleasure that the *Panjab Notes and Queries*, the publication of which was suspended in 1887, on the transfer of the editor, Capt. R. C. Temple, to Burmah, is to be revived under another name. It will henceforward be called *North Indian Notes and Queries*, will be edited by Mr. William Crooke, of the B.C.S., from Mirzapur, N.W.P., India, and will cover the same ground as before.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. Cuthbert Welch ("An Austrian Army Awfully Arrayed," &c.).—We have always understood this to have been written in 1828 by the Rev. B. Poulter, Prebendary of Winchester. Where it first appeared we know not. The version you send us is very different from that with which we are familiar, which is found in 'The Wild Garland,' vol. i., F. Pitman, n.d. Did you ever hear of a second alphabetical alliteration, of which we recall the first four lines only?—

> About An Age Ago, As All Agree,
> Beauteous Belinda, Brewing Best Bohea,
> Ceaselessly Chattered, Controverting Clean,
> Derisive Doctor, Disputacious Dean.

G. M. Gerahty.—Mr. Bradlaugh's communication consists of a reply on the Rev. Robert Taylor. It appears 6th S. xi. 78.

J. D. ("Loo Staircase").—Is it not a circular staircase?

Major Ed. B. Evans ("Mulready Envelope").—We have forwarded your letter to K. C. B.

J. H. Bowen ("Marquis or Marquess").—See 7th S. viii. 166, 237, 431, 477.

R. M. Sillard ("Arms of Glasgow").—Your valued communication has been anticipated. See 7th S. x. 330.

Corrigenda.—P. 111, col. 1, last line, strike out the comma at the end of the line; col. 2, first line, strike out "Ego."

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 21, 1891.

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Notes.

THREADS AND CORDS.

I do not know whether the proposition that the universality of the veneration for threads and cords is a relic of a prehistoric sun, fire, and phallic, moon, tree, water, and ophic worship, or, more succinctly, that threads and cords are, and have been, more or less venerated, and so used as *heliophallic* symbols and talismans, is generally accepted; but with me, since four years ago I met in Émile Souvestre's 'Les Derniers Bretons' with a mysterious reference to a "red woollen thread" (Zola, in his 'Nana,' also mentions this "red thread," and the Scots used or use it, *v.* Scott's 'Monastery'; possibly we still unwittingly use it in the forms of official "red tape" and domestic "red marking cotton"), it has become so.

Two instances of its practical survival were furnished the readers of 'N. & Q.,' 7th S. x. 166, in the case of a woman seeking a strand of a hangman's rope, wherewith to cure her son of fits, by Mr. Walford, and in the case of an unbaptized child in Sweden being provided with a thread round its arm whilst stripped for washing, the writer erroneously supposing that this was done that it might not be left entirely naked, the fact being that it was that it might not be left without an amulet of some kind whilst deprived of the elaborate talismanic protection he details (J., 7th S. x. 185).

A glaring instance of its squalid survival, or revival, amongst people who ought to know better, is given in a print circulating under the name of *Modern Society* for July 6, 1889. And a very fair sample of the "modern society" with which it is acquainted does it give, only that such modern society savours rather of the demi- than of the beau monde, if, indeed, the two can always be distinguished in this too liberal age:—

"A Transatlantic newspaper says:—'The knitting of yellow garters will doubtless be the popular fancy work amongst girls this summer, for the craze has spread from Occident to Orient, and fresh reports of its never-failing efficacy, even in the most hopeless cases, are being received. From Vincennes comes a most encouraging account of seven girls who put on the yellow garter at Easter, and all but one are married or engaged already, and the one exception, which only proves the yellow garter's potency, is an unfortunate girl, who not only wore the garter on the wrong leg, but lost off the true-lover's knot which adorned it, the latter being considered a most fatal ill omen.

"'Now there are certain rules and conditions governing the making and wearing of the yellow token which must be heeded, or it may be worn, as one recently was, until there was nothing left of it but two strings of rubber and a few yellow rags dangling forlornly from them, with no result.

"'The garter must be presented by some one who gives it without your previous knowledge and not at your suggestion, and if the giver's name be withheld the charm is more potent. If more than one be received at the same time, authorities disagree as to whether all be worn at once or one be selected from the number while the eyes are blindfolded. In either case it must be put on for the first time on Easter Sunday morning, and worn on the left leg through the entire day. Again, authorities disagree as to whether it should be removed Easter night or worn through the year, as it must be if it is worn more than one day, to be taken off the next Easter eve. Many girls continue to wear it even after the engagement is announced, lest the charm be broken; but of all the successful wearers so far reported, none has been found who did not remove the charm during the night, though some of the anxious ones, who have been "Mariannas" [*sic*] a long time, insist on wearing the blessed brilliant talisman constantly night and day for a year lest its exorcism vanishes.

"'A yellow garter presented by a girl who has been engaged while wearing it possesses a double charm, and it is quite the proper thing for a bride to present to her favourite bridesmaid the garter she herself has worn. At a recent wedding the bride tossed her bouquet of white roses to the first bridesmaid as she entered her carriage after the ceremony, and the stems were found to be tied with a yellow garter clasped with silver.

"'It is said that the charm of the yellow garter is a revival of an ancient tradition, and that the practice of wearing it originated among the early Norman pirates, who varied the mode of procedure very materially by instituting the proviso that when the mystic symbol is worn it must not be taken off until after the wedding ceremony has been performed, and then the best man shall transfer it from the bride's left lower extremity to her first bridesmaid's.

"'The bride must never under any circumstances remove it herself, as that would destroy its mystic virtue. However, in modern yellow garter societies the superstition is that the girl who receives a bride's yellow garter will be the next to marry. The bride removes it herself

immediately after the ceremony, and kneeling in all her bridal white, with the bridal pearls gleaming against her throat, the fragrance of the wedding flowers fresh upon her brow, and the sweetness of her bridal kiss still warm upon her lips, she fastens the yellow band above her first bridesmaid's knee, with some mystic touching rites that only the initiated may witness, as the ceremony is strictly private.'"

My mother tells me that at her and my native place (Châteauneuf, Canton de Pouilly en Montagnes, Côte d'Or, France), in her and my father's young days there was a young peasant girl in her teens to whom, she being prodigal of her legs and he unacquainted with her name, my father used habitually to refer as "that girl in the yellow garters." My mother is unaware of any superstitious belief having attached to those yellow garters.

On mentioning to her, however, the custom in some parts of France of the bride wearing rose-coloured garters, which are stolen at the wedding feast by some young man of the party creeping under the table for the purpose, who forthwith divides them as wedding favours amongst his fellows, she tells me that the practice, though she was unaware of it at the time, existed in Paris at the period of her and my father's wedding, and that at their wedding feast my father, being probably also unaware of the custom, was made very cross by such an attempted "rape" not of the "lock," but of the "latch." She tells me that in that centre of civilization and spring-head of *bon ton* the garter is, to avoid any undue *exposé*, expressly worn at the ankle, and that, as a further concession to Mrs. Grundy, the youngest male member of the party is appointed ravisher. She tells me further that, though this custom was unknown at Châteauneuf, yet it had formerly been the custom for wedding guests to wear ribbons, white, blue, or pink, known as "faveurs," the women wearing theirs passed round the neck and pinned in front, the men theirs tied round the arm. In these different customs we may perhaps trace the history of the British "wedding favour." First a garter stolen from the bride's leg, and worn as a "favour"; then the garter represented by a ribbon worn round the neck or arm, and known as a "faveur"; lastly a conventional knot of ribbon, with no history of the garter remaining, worn at the button-hole, and called a "wedding favour."

I should be glad to hear of any other scattered traces, at home or abroad, of the above or other cognate primitive rites (fire, phallic, water, &c.).

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

ILLUSTRATIONS BY C. H. BENNETT.

(See 7th S. xi. 27.)

I append an attempt at a bibliography of the works illustrated by Bennett, and will be glad to know of anything by him that is omitted. I am not aware as to whether any of them are in print; but I frequently see some of them in second-hand catalogues and sale catalogues. At Sotheby's sale for February 4 there are four in lot 236.

The Train: a First-Class Magazine. Copiously illustrated by C. H. B. and McConnell.—I have none of this publication, and have never seen it. I have a note from a second-hand catalogue of 5 vols. 8vo., 1856-8, offered at 28*s*.

The Fairy Tales of Science: a Book for Youth. By J. C. Brough. With 16 beautiful Illustrations by C. H. Bennett. Fcap. 8vo. Griffith & Farran, 1859. Pp. 338. —This has been reprinted.

Quarles's Emblems. Illustrated by C. H. B. and W. Harry Rogers. James Nisbet & Co., 1861. Square 8vo. Pp. 321.

Proverbs with Pictures. 4to. Chapman & Hall, 1859. Pp. 48.

London People: Sketched from Life. 4to. Smith, Elder & Co., 1863. Pp. 143.

The Book of Blockheads; How and What They Shot, Got, Said, Had; How They Did, and What They Did Not. By Charles Bennett, author of 'Little Breeches,' &c. With 28 Illustrations by the author. 4to. Sampson Low, Son & Co., 1863. Pp. 48.

Bunyan's Pilgrim's Progress. Illustrated by the late C. H. B. Preface by Rev. Charles Kingsley. 4to. Bradbury, Evans & Co., n.d. (prefaces dated 1860 and 1868). Pp. 354.

Mr. Wind and Madam Rain. By Paul de Musset. Translated, with permission of the author, by Emily Makepeace. With Illustrations by C. H. B. Square 8vo. Sampson Low & Co., 1864. Pp. 112.

The Sorrowful Ending of Noodledoo, with the Fortunes and Fate of her Neighbours and Friends. With Illustrations. 4to. Sampson Low, 1865. Pp. 38.

Old Nurse's Book of Rhymes, Jingles, and Ditties. Edited and Illustrated by C. H. Bennett, author of 'Shadows.' With 90 Engravings. Fcap. 4to. Griffith & Farran, 1865. Pp. 44.

Character Sketches, Development Drawings, and Original Pictures of Wit and Humour. Done in Permanent Lines for Posterity by C. H. Bennett and R. B. Brough. Illustrated with 94 Engravings and many Headpieces and Finials. 4to. Ward, Lock & Tyler, n.d. Pp. 390.

The Surprising, Unheard-of, and Never-to-be-Surpassed Adventures of Young Munchausen. Related and Illustrated by C. H. B. in Twelve "Stories." 4to. Routledge, 1865. Pp. 107.

Umbrellas and their History. By William Sangster. With Illustrations by Bennett. Square 8vo. Cassell, n.d. Pp. 80.

The Fables of Æsop and Others Translated into Human Nature. Designed and Drawn on the Wood by C. H. Bennett. Engraved by Swain. 4to. W. Kent & Co., n.d. Pp. 20.—This was published both plain and coloured.

Fun and Earnest; or, Rhymes with Reason. By D'Arcy W. Thompson, author of 'Nursery Nonsense; or, Rhymes without Reason.' Illustrated by Charles Bennett. Imperial 16mo. Griffith & Farran, 1865. Pp. 80.

Nursery Nonsense; or, Rhymes without Reason. By D'Arcy W. Thompson. With 60 Illustrations by C. H. Bennett. Second Edition. Imperial 16mo.

Lightsome and the Little Golden Lady. By C. H. B. With 24 Illustrations by the Author. 4to. Griffith & Farran, 1867. Pp. 54.

The Nine Lives of a Cat: a Tale of Wonder. Written and Illustrated by C. H. Bennett. Twenty-four Engravings. Imperial 16mo. Griffith & Farran, n.d. Pp. 21.

The Stories that Little Breeches Told; and the Pictures that Charles Bennett Drew for them. Dedicated by the latter to his Children. With upwards of 100 Etchings on Copper. 4to.

Poets' Wit and Humour. Selected by W. H. Wills. Illustrated with 100 Engravings from Drawings by C. H. B. and George H. Thomas. 4to. Ward, Lock & Tyler, n.d. Pp. 288.

Fairy Tales. By Mark Lemon. With upwards of 50 Illustrations by Richard Doyle and C. H. B. Square 8vo. John Slark, n.d. Pp. 189.

Nursery Fun; or, the Little Folks' Picture Book. The Illustrations by C. H. Bennett. 4to.—I have not seen this.

FRANCIS M. JACKSON.

Hall Bank, Bowdon.

TO FLIRT. (See 7th S. xi. 5.)—This verb has, at least among the poor, a meaning which I have not observed either in DR. CHANCE'S article or in the dictionaries. It means to sidle or start towards or away from a given object. During the late hard weather a man was leading a cart full of coals down the steep street of a village in the Black Country. The horse slipped on the icy ground. The man also slipped and fell, and was unintentionally kicked by the horse so severely that he had to be carried to a doctor. A pit wench, a fine strong girl, with a comely face and good broad shoulders, was the first to see the accident, and she thus related her adventure to a group of bystanders, of whom I was one: "Ah seed him fost," she said. "Ah was coomin' ŏop th' 'ill, an' Ah rŏonn'd as 'ard as Ah could—Ah couldna rŏon naw 'arder—an' Ah catch'd 'od o't 'oss's 'ed, an' Ah back'd 'im a bit; for t' mon was liggin' wi' his arm reet ŏonder t' wheel; an' if Ah 'adna back'd 'im, t' mon 'ud ha' brokken his arm in a jiffey." "An' what did t' 'oss do?" said some one else. "T' 'oss?" replied the maiden. "Why he flirted an' flirted hisself reet ŏop again yon wall." If this girl had been accused of "flirting" with a man, in the drawing-room sense of the word, she would not have understood the accusation; nor, indeed, would she be capable of that sort of flirtation. She was simply a brave, stout lass, who saw at once what was to be done, and had strength and courage to do it. There are still a few such women left in England. A. J. M.

MUTINY AT FORT VELLORE, 1806.—The following letter has recently passed into my possession. It is of some historical interest, and is a curious specimen of epistolary style. The portions I have omitted are purely personal:—

Madras, September 22nd 1806.

My dear Sir,—Laboring in the extreme, under the weight of the deepest grief & sorrow, it is with the most difficulty that I can transmit you in detail a Conspiracy, the most horrid in its consequences that ever appened in this, or (I believe) any other country & in which my dearest son has lost his life.

At the taking of Seringapatam in 1799 Tippoo Sultaun's three sons were made pris'ners, & confined in the Fort of Vellore, a distance from this Presidency of abt 90 miles,—residing in a magnificent Building therein, erected by the Honble Company for the accommodation of themselves & Families, with very handsome allowances for their support, & every indulgence granted them within the limits of the Fort, which was garrisoned by two Battallions of Seapoys consisting of about Fifteen Hundred Seapoys Native Infantry, & four companies of Europeans his Majesty's 69th Regt of Foot.....A mutiny which it would appear had been some time projecting, & extensively intended in its operations, having for its object no less than the Murder of every European at this Presidency as well as those in the different Out Garrisons attached to it,—as has been discovered in a secret correspondence carried on between Tippoo's sons & their adherents, the former having brought over the whole of the Native Troops in the Garrison of Vellore to engage in the horrid & damnable Plot by murdering every European Officer & Private in the Fort, & thereby effect their Escape, holding forth immense rewards in the accomplishment,—the mutiny burst forth on the 10th July last at night, or rather abt 1 o'clock on the morning of the 11th, when the whole of the Native Seapoys detached themselves in parties & shot Every European Officer & Private they could discover, & before the alarm was caught, fourteen Officers & Eighty Privates were killed, & between Seventy & Eighty wounded. Twenty & upwards have since died of the Wounds. It is most miraculous that a single European was left alive, but the few remaining made a most gallant defence, until the arrival from Arcot, (a distance from the Fort of Vellore of abt 11 miles) of his Majesty's 19th Dragoons, when they blew open the Fort Gate & cut to pieces 600 of the Native Troops, several also who had secreted themselves in Tippoo's Sons' apartments or Palace were draged out & immediately blown from the guns. I have since been told that 100 of the Villains were punished this way. Many Seapoys made their escape by the Sally Port, but four hundred of them have been retaken & are to be made most dreadful examples of.

My poor Boy [James Miller] was attached to the 1st Battn 1st Regt of Native Infantry, & shocking to relate was shot together with two other Officers of the same corps, Lieutenants Smart & Titchbourne, by a Party of the Corps to which he was attached, & the 23rd Native Infantry; the blow was so sudden & unexpected that there was no possibility of resistence,—The Villains even carried their cruelty so far as to enter the Hospital, & shot & Bayoneted every sick European therein. The officers were plundered of every article of Property they were possessed of. The revenge has certainly been great.....Major Leith, the Honble Company's Judge Advocate General on this establishment has charge of the Dispatches containing the whole of the proceedings on a Court of Enquiry at Vellore of this truly melancholy Event, to the Court of Directors, by which opportunity I avail myself in writing to you. You will therefore I trust excuse the hurry in which I have communicated these particulars, as well as allow for the unhappy state of my mind whilst writing the melancholy narrative, which will be conveyed to you by the Siera Christiana Packet dispatched from Bengal, & is ordered to touch at Madras & remain no longer here than Forty Eight hours..... I am, My dear Sir,

Yours very sincerely

J. W. MILLER.

Who was the writer of the above epistle? His initials are difficult to decipher, and I may have mistaken them. He held, I believe, some civil appointment in Madras. What was it?

GUALTERULUS.

EXTRAORDINARY MARRIED COUPLES.—A few instances of old married couples may not be without interest to your readers, and seem worthy of being enshrined in your columns :—

"THE OLDEST MARRIED COUPLE IN THE WORLD.—A despatch from Lac Quiparle, in Minnesota, states that the oldest married couple in the world is to be found at that place. Mr. Daniel Salisbury completed his 103rd year on December 14, 1890, and his wife is seven years older. They were married in January, 1811. Until recently this venerable pair lived by themselves in a log house on the Yellow Bank River, and both are described as being still in good health. On his 100th birthday Mr. Salisbury walked to Bellingham and back, a distance of seven miles each way."

"Death has just separated a couple at Moore, Cheshire, who had been married for sixty-three years. They were Mr. and Mrs. Banner, the husband being ninety years of age, and the wife, who has just died, eighty-three. They had lived at Moore all their lives, and in one house for more than half a century."

I cut these from the *Manchester Weekly Times*, January 9, 1891.

A Carnarvon correspondent (November 21, 1889) says that there has died in Anglesey a woman, aged ninety-eight years, who had recently cut three new teeth and was the mother of thirteen children. Her husband is still alive. The couple were married seventy-four years ago, and were the oldest married couple in the country.

I have cited the inscription, lettered on white marble tablets, inside the porch of St. James's Church, Birch-in-Rusholme, near Manchester, as follows :—

Sacred to the Memory of
John Dickenson
of Birch hall in the County of Lancaster Esq^re^
patron of this chapel
which he rebuilt about the year 1750
He died on the 13^th^ of January, 1779
Aged 90 years.
Also of Mary, his Wife.
and daughter of Thomas Goulborn, esq^re^ of Warrington.
She died on the 20^th^ of May 1781.
Aged 86 years.
This aged couple lived together 65 years
and had ten children
of whom three only left issue viz^t^
John, the eldest son
Thomas, the second son and Legh the third son
Thomas and Legh settled in Cornwall,
and died there leaving families
John, the only son of the above named
John Dickenson Jun^r^
caused this tablet to be erected
A.D. 1840.
These tablets
Sacred to the memory of
John Dickenson esq^re^ of Birch hall
and other branches of his family
were removed from the old chapel of Birch
when it was taken down,
and were placed here June 29^th^ 1846.

Birch, originally called Hindley Birch, was given in the thirteenth century to the Hathersages, by whom it was transferred to Matthew del Birch, whose generations existed here for centuries. The estate then passed to the Dickensons, from whom to the Ansons. The present owner is Sir William Reynell Anson, Bart., of Hawkswood, Kent, and All Souls' College, Oxford. The Ansons, the present possessors of Birch, are descendants of Mr. John Dickenson. The family of Birch held Birch from the years 1318 to 1744, when the property was disposed of to Mr. John Dickenson, merchant, who retired from his house in Market Sted Lane, Manchester, afterwards famous as the house in which the Young Pretender sojourned in 1745, from which circumstance it took the name of the Palace Inn, which was demolished, and rebuilt as now Palace Buildings.

The *Manchester Iris*, vol. ii., October 18, 1823, records the following paragraph :—

"LONGEVITY.—We learn from a gentleman of undoubted veracity, who recently visited this city from Matanzas, that there is now living in a village near that place, a couple who are yet in health, although greatly impaired in bodily powers and mental faculties, who have lived together in a state of wedlock more than a hundred years! The husband is aged 128, the wife 126. They are whites, and natives of Cuba—New York American. The French papers mention a living instance of remarkable longevity in the department of the Oriental Pyrenees. A woman named Anne Benet, of the Canton of Olette, is, at the age of 109, in the full enjoyment of all her faculties."

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

'TEMPLE BAR MAGAZINE.'—It is really a shame to be so frequently "down" on the dear old *Bar*, but really I must again ask my favourite old remonstrative inquiry, "Quis custodiet," &c. Surely the editor of that magazine must have been taking his "forty winks" when he allowed this sentence to escape his superintending eye :—"The man who could not appreciate *the* [*sic*, italics mine] 'L'Allegro' or could be blind to the beauties of the Hymn to the Nativity, 'Il Penseroso,' might be expected," &c. (*Temple Bar* for January, p. 53, in a paper entitled 'Crotchets,' signed G. B.). As the sentence reads it would appear that G. B. is labouring under the impression that Milton's sublime 'Hymn to the Nativity' and his 'Ode to Melancholy' are identical works. I have lately been somewhat roughly reminded in the columns of 'N. & Q.' that to err is human. May I not retort that courteous correction of error in such a journal is necessary, and even indispensably useful?

NEMO.

Temple.

WILLIS'S ROOMS, KING STREET, ST. JAMES'S.—I think some record ought to be made in 'N. & Q.' respecting the closing of this famous establishment, which was opened in 1765, and consequently had been in existence a century and a quarter. Whatever the cause—probably the superior attractions of more modern rooms—Willis's latterly did not seem to have been in great favour

and late in the autumn of 1890 the furniture and fittings were sold, and the place is now shut up and for sale; whether ever to open again as a scene of public entertainment remains to be seen. Here the famous and exclusive assembly which became known as Almack's, from the name of the tavern-keeper who built the rooms, seems to have been instituted in 1768, but when it finally declined I do not find recorded. There is an opening for some one to write a complete history of Willis's Rooms and the events which have occurred there. At present, one of the best accounts, so far as it goes, is in 'Old and New London,' iv. 196–200, with views of the ball-room and the first quadrille. The Dilettanti Society occupied one of the smaller rooms, which they had decorated with a choice collection of portraits. Where is this society now located? GEORGE C. BOASE.

35, James Street, Buckingham Gate, S.W.

AN EAST YORKSHIRE NEW YEAR] CUSTOM.—At Skipsea, in Holderness, a curious custom is observed on the eve of the New Year. As midnight approaches, boys and young men gather together, and after blackening their faces and otherwise disguising themselves, they pass through the village, each having a piece of chalk. With this chalk they mark doors, shutters, gates, waggons, &c., with the date of the New Year, so that when daylight comes the entire village speaks the new date and hails the New Year. It is considered lucky to have your house dated, and no inquiry is made as to who did it, for that would detract from the unknown luck in store. Even if the occupants of the house were not abed, but waiting and watching to see the last of the Old and the first of the New Year, and the markers were heard approaching as quietly as might be, no attempt would be made to disturb them in the execution of their frolic. I have noted this custom for two years, but had heard of it previously.

Is the blackening of the face the outcome of a desire to bring luck to the places visited? The "lucky bird" or "first foot" must be a dark male, for calamity or sudden death would be sure to follow the advent of a fair person, especially a woman. During the first moments of this year my house was visited by boys with blackened faces, wishing me a Happy New Year. Two of the boys were very fair, and their light hair looked strange against their black faces. J. NICHOLSON.

1, Berkeley Street, Hull.

LORD BEACONSFIELD'S CLASSICAL SCHOLARSHIP.—In Lord Iddesleigh's 'Diary' there is an account of his visit to Lord Beaconsfield at Hughenden, and their after-dinner conversation on literary subjects, and especially on classical literature. The Premier gave his opinion on the merits of the Greek dramatists and the Latin historians and poets, speaking quite *ex cathedrâ*; and he said "that everything Gladstone had written on Homer was wrong." Was this extraordinary genius criticizing extraordinary talent? Where and when did Disraeli acquire this scholarship? Mr. Froude says, "Disraeli's classical knowledge probably went no further than Lempriere's 'Dictionary,' but Lempriere gave him all that he wanted."

I was for several years at Dr. Pinckney's preparatory school at East Sheen, and during one year a Disraeli slept in my dormitory, who for a long while I fancied was the embryo statesman; and when 'Vivian Grey' was published I felt confirmed in the idea, as the hero's first school was described as I had found Dr. Pinckney's. So when I was asked to obtain Mr. Disraeli's autograph I wrote and reminded him of our supposed schoolfellowship, and I received the following characteristic reply:—

> DEAR SIR,—I cannot resist your appeal; tho' Life i so short that I have long been obliged to decline answering similar ones.
>
> Believe me,
> Dear Sir, yours faithfully,
> B. DISRAELI.

It was the late James Disraeli, a brother, with whom I had been at school.

ALFRED GATTY, D.D.

TABOO.—The following, taken from the *Auckland* (N. Z.) *Weekly News*, Nov. 29, 1890, may interest folk-lorists:—

"The sentence, 'Bounded on the east (or west) by Hayr's track,' occurs in many of the Crown grants for properties on the Great South Road between Drury and Mangatawhiri Creek. With the formation of this part of the road the name of the late Mr. Hayr, of Epsom, will always be associated, and as illustrating the force of a Maori tapu and the obedience rendered to it, the circumstance which led to its opening is, perhaps, worthy of record. In May, 1853, Mr. Hayr was returning to Auckland from Waikato. On arriving at Mangatawhiri he was told that he must not go by the usual Tuakau track, as it was tapu. Mr. Hayr and his party had to make the best way they could by climbing Pokeno Hill and Razor Back Range, all forest at that time. The same tapu had delayed me for some few weeks previously in going from Auckland to Waikato, on a trip to survey mission school lands. My party, natives and self, lunched at the native settlement, Tuimata. Here we were told we must not take the old track, it was tapu, but must go more to the westward. On inquiring who had laid this tapu on the road, I was told that a chief of some importance had taken a drove of pigs to Auckland. In bargaining for the sale, some butcher or dealer had cursed him, probably unintentionally. However, the chief felt grievously insulted. The sale effected, he and his party hastened homeward. On arriving at the top of Tutaenui Hill, now part of Mr. Rutherford's property, about a mile from Tuimata, where we were, the chief halted his party, gave a last angry look back towards Auckland, and declared that the pakeha should have no more pigs. 'This road is my backbone,' exclaimed the chief. These words, it seemed, were dreadful enough to make the track tapu. Sure enough, within half a mile from Tuimata, we found the old, well-beaten track

stopped by a slender mahoe rod tied across it, about two feet from the ground. This caused us a circuitous route through Pukekohe and Tirikohua, and lost us nearly a day. On Mr. Hayr's return to Auckland he communicated with the Surveyor-General, and told him that the route by which he had travelled was much more direct than any other. Mr. Ligar induced Mr. Hayr to return to Mangatawhiri with authority to engage Maoris to open a horse track. Flour, sugar, and blankets were supplied, and within, perhaps, a fortnight, Mr. Hayr had opened a passable horse track from Mangatawhiri to Ramarama. The expense was light, about 28*l*. As the tapu closed Tutaenui to Maori footsteps, it was sold to the Government within a few months. The track has never since been used, the Great South Road being shorter, so none except Mr. Rutherford and his men ever tread on the Maori chief's backbone."

H. Halliday Sparling.

Sir William Dawes (1671–1724), Archbishop of York.—At Bishopthorpe Palace is a portrait of this prelate, who filled the see of York from 1714 to 1724, when he died, and also a very good engraving of him is to be found in Wilson's 'History of Merchant Taylors' School.' He was buried in the chapel of St. Catherine's College, Cambridge, of which house he had been master from 1691 to 1714, during the latter part of which time he was also Bishop of Chester. Burke, in his 'Extinct and Dormant Baronetage,' most erroneously in the pedigree Dawes of Putney twice calls him Archbishop of Canterbury. The baronetcy became extinct, on the same authority, in 1741. The arms of Dawes are given as Arg., on a bend azure, cottised gu., three swans or, between six poleaxes sable.

Perhaps it may be worth noting that the last archbishop of the see who was buried in York Minster was the immediate predecessor of Sir William Dawes, John Sharp (1691–1714). His conspicuous monument may be seen in the retro-choir, and the tradition of vergers in the minster used to say that he had died of a white swelling in the knee, a protuberance in his rochet being pointed out in support of the assertion. There is an altar tomb commemorating Archbishop Markham (1807), who was buried in the cloisters at Westminster, and recumbent effigies of Archbishop Harcourt (1847), buried at Stanton Harcourt, Oxfordshire, and Archbishop Musgrave (1860), buried at Kensal Green Cemetery.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Mr. Browning's Autograph.—I have in my possession two cards, on which Mr. Browning has copied the following lines from his own poems:—

O World, where all things change and nought abides!
O Life, the long mutation!—'Luria.'

This is dated February 14, 1888.

God's puppets, best and worst,
Are we—there is no last nor first.

This is dated August 27, 1889.

Charles T. J. Hiatt.

Squints.—Nemo (p. 22, foot-note), speaking of Stepney Church, says:—

"Interiorly there is to be beheld that wonderful architectural contrivance a hagioscope, *vulgo* 'a squint,' a kind of diagonal tube through which, it is asserted, the high priest of the temple could inspect the propriety of the performances of the subordinate ministrants at the altar. I think there are but three of these 'squints' remaining in existing ecclesiastical edifices in Britain."

Surely Nemo's ideas of the "squint" and its uses are not those usually entertained? Parker's 'Glossary of Architecture' says:—

"*Squint*, an opening through the wall of a church in an oblique direction, for the purpose of enabling persons in the transepts or aisle to see the elevation of the Host at the high altar";

and a plan of one and drawings of two "*squints*" are given. Many instances of its use are mentioned, and I myself, in 'N. & Q.,' 5th S. ix. 465, in giving an account of the curious and interesting old church of Tarvin, Cheshire, described the "squint" in the wall between the east end of the Bruen chapel and the chancel of that church. I cannot imagine where Nemo thinks the "high priest" he speaks of was to stand. Parker, in concluding his article, says:—

"The name of *hagioscope* has lately been applied to squints, but it does not seem desirable to give new Greek names to the parts of English buildings."

William George Black.

1, Alfred Terrace, Glasgow.

French Inn Sign.—Close to Fontainebleau, on the road leading from that town to the Pont de Valvins, and not far from Les Basses Loges, there is a public-house, newly established I think, which bears the quaint sign "Au grain de sel indissoluble." Underneath may be read:—

Le déluge a perdu nos pères;
L'Absinthe Pernod [*i.e.*, perd nos] fils
A 15 centimes le verre.

It is difficult to imagine how this sign came to be arrived at. The "Absinthe Pernod fils" is considered to be the best. F. Chance.

Sydenham Hill.

The Winter of 1813–14.—In a letter now before me, dated "Feb^{y} 2^{d} 1814, 27 Store Street, Bedford Square," the writer says:—

"I yesterday walked across the Thames at Queenhith Stairs. Thousands of people on the Ice, with Music, &c., &c., like Barthelmy Fair. I shall leave this place for Cheshire in a fortnight if the weather will permit. I believe internal communication was never so interrupted before."

Walter Boswell-Stone.

Authors of the 'Plain Sermons.'—This, from the *Guardian*, January 14, 1891, may be of use in the future. The authors were contributors to the 'Tracts for the Times.' A., John Keble; B., Isaac Williams; C., E. B. Pusey; D., John Henry Newman; E, Thomas Keble; F., Sir

George Prevost, Bart.; G., R. F. Wilson, of Rownhams. H. A. W.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

REMAINS OF ST. MARGARET, QUEEN OF SCOTLAND.—What is known concerning the removal of the remains of St. Margaret, Queen of Scotland, and sister of Edgar Atheling, from Scotland? At what date were they taken from their original resting-place at Dunfermline Abbey by the King of Spain; and what were the circumstances and conditions attending this unusual transaction? The removal of the body of this saint-like queen from her country and place of sepulture is surely almost without parallel or precedent. Do the Spanish archives contain no correspondence at all relating to this singular event, and the subsequent resting-place of these royal remains?

MELVILLE.

Melville Castle, Lasswade, Midlothian.

LAMBETH PALACE.—When were the Archbishop of Canterbury's "public days" finally discontinued? In a charge delivered by Archdeacon Harrison to the clergy of the archdeaconry of Maidstone in May, 1848, it is stated that Howley "gladly availed himself, now five years ago, of the opportunity which seemed to be afforded by his severe illness in the preceding year to discontinue his public days." Did Howley's successor revive them? G. F. R. B.

CALENDAR ON SUNDIAL.—The following is a copy of what seems to be a calendar on the outside of the bottom of an old pocket sundial:—

5	7	4	12	6	3	11
2	10	0	19	0	0	8
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	0	0	0	0

The above is inside a circle, on which are the months and days of the month. Can any of your readers explain how to use it? J. A. L. C.

HAMILTON FAMILY.—To which branch of the family did "Jane, daughter and co-heiress of William Hamilton," belong? She married, about the year 1700, David Crosbie, of Ardfert Abbey, co. Kerry, and was the grandmother of the first Earl of Glandore (ext.). Who was her mother?

KATHLEEN WARD.

CHURCH AT FRANKFORT.—Wanted the name of the church at Frankfort-on-Main the use of which was granted to the Marian refugees in 1553, and in which the Anglican service-book was used.

J. W. HARDMAN.

Wiesbaden.

BEAUFOY TRADE TOKENS.—What are the Beaufoy trade tokens? Are they a collection; and, if so, where are they now placed? I thought it might be a book, but cannot find it in the British Museum Library. E. B. M.

[In 'The Life of John Francis,' compiled by John C. Francis, i. 220, our contributor will find a full answer to his question. From this it appears that the tokens are now in the Guildhall Library, having been presented to the Corporation of London by Mr. Beaufoy.]

THOMAS JEFFERSON HOGG.—This biographer of Shelley we know was a barrister. He married Mrs. Williams, Shelley's "dear Jane," whose husband had been drowned with the poet. What is known of the after lives of Mr. and Mrs. Hogg, besides that he became a county-court judge in the North of England? G.

PRECEDENCE OF CITY COMPANIES.—As I have ascertained that the date of charter had nothing to do with the order of precedence of the City companies, I venture to crave your assistance to enable me to answer the question, which has often been put to me during the last year in several of the City halls, how and in what year the City companies obtained their order of precedence.

PRIME WARDEN.

COUNTESS NOEL.—At a recent sale of property in Reigate a silver cup weighing seventy ounces was sold, bearing the following inscription:—

"His Royal Highness the Prince of Wales was generously pleased to present this Cup to Captain Burton in consequence of his having preserved the Countess Noel by bringing her concealed in his Packet from France, at the risk of his life, during the Revolution, and landing her at Brighthelmstone, August 29th, 1792."

What is the history of the Countess Noel; and has she any descendants living in this country?

HEIRLOOM.

WILLIAM HUNNIS.—I shall be glad if any of your readers can tell me where the earlier poems and earlier editions of the works of William Hunnis are to be found, as mentioned in Ame' 'Typographical Antiquities,' Warton's 'Hist. of English Poetry' (vol. iii. p. 157), and Hazlit. In the British Museum I can only find the selections in 'The Paradise of Dainty Devices,' 'England's Helicon,' and Gascoigne's 'Princely Pleasures,' the editions of 1583 and of 1587 of the 'Seven

[illegible] Museum. [illegible] Museum.

[illegible] —I should be much obliged if any of your readers could tell me where information is to be had as to the [illegible] and sisters and their marriages of John Henry Hollingsworth, [illegible] Lord Hollingsworth [illegible] Lord Hollingsworth [illegible] and who was [illegible] the naval service of the King of Spain. A. B.

Antiquarian Manuals.—Can any reader inform me where any of the following books may be obtained:—'Inscriptiones Graecae Siciliae et Italiae,' 2 vols., Paris, [illegible]; to which a supplement appeared in [illegible]; the collection of Greek autographs by Delpech, 1833; and of German ones by Schleiermann [illegible]; Lair Fontaine's 'Manuel de l'Amateur d'Autographes,' 1856; and Günther and Schulz 'Handbuch für Autographensammler' [illegible]. SYDNEY SCHULZ.

Tompkinsville, New York.

Two Grecians in England in 1612.—In the Constables' Accounts of Manchester, now being printed, is the following entry:—

"It'm. Monney gyuen vnto Twoe Grecians by name the one Dionisius Corronæus the other Vilmore Lawrencius the xxiiij^th of October [1612] ... 0 2 0."

I shall be much obliged if any of your readers can give me any particulars of the visit of these two Grecians, or state if their visit to England is anywhere else referred to.

J. P. Earwaker, F.S.A.

Chevallier.—1. John Chevallier, B.A. (1685), of Emmanuel College, Cambridge, was, I believe, instituted August 3, 1692, to Tickencote Rectory, Rutlands, also Vicar of Greetham, in the same county, where he was buried March 27, 1711.

2. Nathaniel (Michael) Chevallier, B.A. (1725), St. John's, Cambridge, was Curate of Great Casterton, Rutland, 1729-37, at which place, October 10, 1737, he buried his wife Elizabeth. They were parents of Dr. John Chevallier, (twenty-ninth) Master of St. John's.

3. Mr. John Chevallier, buried March 9, 1720/7; Mrs. Mary Chevallier, buried December 9, 1720 (St. Martin's, Stamford Baron, parish registers).

Required, any notes respecting the first named John Chevallier; secondly, where Nathaniel Chevallier went to, as the burial of his wife is the last entry respecting him in the Great Casterton registers; and, thirdly, who was the last-named John and Mary Chevallier? Any, or the slightest, scrap of information would greatly oblige.

Judith Simpson.

Stamford.

Hannington Family.—So named after a village in North Hants. Robert Hannington (24 Henry VIII., lease, under the Priory of Southwick, of the manor of Moundes Mere, Preston Candover, Hants. Others of same name held property in Basingstoke and other parts of North Hants. Hannington family still exists in the South of England. Wanted, connexion between the Hanningtons and Cadw, both of Moundes Mere, Hants, in the seventeenth century. Vicar.

Bindon.—I shall be obliged for any information as to the origin and meaning of the surname Bindon. L. E. W. Bindon.

Ireland.

University of Lever's Novels.—Can any one familiar with Charles Lever's novels tell me whether he refers to real persons in chapter ix. of 'Sir Jasper Carew,' when he mentions among the supporters of the Irish Government, in 1782,—"Atwood, and his flapper Tisdale; without Joe he never remembers what story to tell next"? I believe Richard Townsend, of Castle Townsend, did not support the Government; but is John Townsend, of Shepperton, M.P. for Donegall, alluded to? D. Townshend.

Hillfields, Redmarley, Gloucester.

Coasting Waiter.—Can any of your readers give me information of the nature and duties of the office of coasting waiter in the port of London during the early part of the last century, and upon whom the office would be conferred?

Horsendon.

Lanfranc.—In the English version of Bennet's 'Variations of Protestant Churches,' 8vo. 1629, Lanfranc is spoken of as a saint (vol. i. p. 318). Is not this a mistake? I never heard that he received the honours of canonization, or that he was, like Simon de Montfort, Thomas of Lancaster, and Archbishop Scrope, honoured as a saint without Papal sanction. K. P. D. E.

Robert Burns.—Can any reader of 'N. & Q.' kindly give me the names of works of fiction and drama, if any, in which the poet Burns figures as one of the characters? Coila.

[Mr. Wills's 'The Man of Airlie' seems to refer to Burns.]

Old Proverb.—"Th' berrin's gone by, and t' child's called Anthony." This saying used to be current in Lancashire, fifty year ago, when any one

appeared just too late for the event he had come to witness. It is evident that "thereby hangs a tale." The burying which was past I suppose to be that of the child's mother (unless the two events are distinct); and the late-comer appears to be an intended sponsor, who desired the child's name to be something else than Anthony, but has forfeited the privilege of dictation by not arriving at the proper time. Can any one tell me the actual circumstances in which this saying had its origin?

HERMENTRUDE.

DOUBLE-LOCKED.—Novelists have got a habit of using words that sound effective, but which to the ordinary reader do not convey any distinct meaning. Here is a sample from one of the greatest of the craft:—

"It was not until she had chained and double-locked the door, fastened every bolt and bar with the heat and fury of a maniac, and drawn him back into the room, that she turned to him."—Dickens, 'Barnaby Rudge,' chap. v.

Will some locksmith or novelist explain what is meant by double-locking a door? Though, like the rest, I think I have used the word, I have no clear idea of what is meant. The double-locking process certainly cannot be performed by the ordinary locks of street doors, though I believe it can be by some of the large and curious locks which we sometimes find occupying the whole of the lid of those huge iron boxes which were in use before the modern fire-proof safe was invented.

A NOVELIST.

[Locks the bolt of which shoots further, or obtains a firmer hold, when the key is turned a second time are not unfamiliar. On the weak door on which they are placed they recall Rob Roy's purse, with a pistol inside to guard a piece of leather easily cut open.]

CIVIL WAR, 1642-9.—Is there any list of the Royalist gentlemen who fought in the Civil War between 1642 and 1649; and also one of those who were knighted by the king during this period?

CONSTANCE RUSSELL.

Swallowfield, Reading.

REV. RICHARD ROLAND WARD.—Can any reader inform me when, and at what age, did Rev. Richard Roland Ward, of Sutton Castle, Derbyshire, Rector of Sutton-on-Hill, die?

F. L. TAVARÉ.

EDWARD RADCLIFFE.—I am requiring genealogical particulars concerning Edward Radcliffe, buried at Adwick-le-Street, co. York, on Aug. 23, 1763.

DANIEL HIPWELL.

24, Myddelton Square, Clerkenwell.

MONUMENTAL BRASSES.—In 1845 Dr. J. Jacob, of Uxbridge, announced to the Central Committee of the Royal Archæological Institute that he proposed to publish a new series of the 'Monumental Brasses of England.' Did this book ever appear? I am unable to trace it, and no reference to it is made by the Rev. Herbert Macklin in his admirable little book published by Swan Sonnenschein & Co. last year. I should be obliged if any correspondent would tell me anything about the manuscript, if it exists.

T. CANN HUGHES, M.A.

Chester.

REMIGIO'S 'CANZONETTE.'—It is desired to ascertain the approximate date of an early printed collection of Italian songs which bears the title "Raccolta di Bellissime Canzonette Musicali..... date alle stampe per Remigio Romano [in five different parts], oblong, Venetia, per Angelo Salvadori, libraro," without a date upon one of the five title-pages or of the colophons.

H. KREBS.

Oxford.

ADAM-SCRIVENERS.—Who are they? They are mentioned in the introduction to the 'Gesta Romanorum' and such-like books.

C. A. WARD.

Walthamstow.

Replies.

THE GRAVE OF LAURENCE STERNE.

(7th S. xi. 25.)

MR. PICKFORD'S fears are groundless. The memorial erected by the two Freemasons is still to be seen in St. George's burial-ground in the Bayswater Road. It is perfectly legible, and the letters have evidently been recut within the last two or three years. Whether it actually marks Sterne's resting-place is more than doubtful. The date of his death is given as Sept. 13, 1768; it should, of course, be March 18, 1768. The present state of the burial-ground cannot be described as neglected, whatever it may have been when Mr. Percy Fitzgerald wrote. It is not without interest, and will well repay a visit. Besides Sterne, Paul Sandby (1725–1809), the founder of the English school of water-colour painting; Mrs. Anne Radcliffe (1764–1823), the authoress of 'The Mysteries of Udolpho'; and John Thomas Smith (1766–1833), Keeper of the Prints in the British Museum, are buried there. In the chapel are tablets to Sir John Parnell (1744–1801), Chancellor of the Irish Exchequer, and to his son Lord Congleton (1776–1842), sometime Secretary at War; to General William Picton (died 1782); and last, but not least, to Mrs. Jane Malony, whose memorial inscription is of the most prodigious length. The marvellous way in which the writer has managed, while recounting the virtues of Mrs. Malony, to write at the same time the epitaphs of the numerous relatives of the lady and her husband is simply astonishing. Such a catalogue of "sisters, cousins, and aunts" can hardly have appeared on any tablet before or since.

There can be no doubt that this inscription is the origin of the well-known but fictitious epitaph of Lady O'Looney. It concludes thus :—

"She was hot, passionate, and tender, a highly accomplished lady,
And a superb drawer in water-colours, which was much admired
In the Exhibition Room in Somerset House, some years past.
'Though lost for ever, still a friend is dear,
The heart yet pays a tributary tear.'
This Monument was erected by her deeply afflicted husband, the said
Edmond Malony, in memory of her great virtue and talents.
Beloved and deeply regretted by all who knew her.
'For of such is the kingdom of heaven.'"

Outside in the burial-ground near the chapel is a handsome monument erected in 1812 to the memory of a lady who, "believing that the vapours arising from the graves in the churchyards of populous cities will prove hurtful to the inhabitants.....ordered that her body should be burned in hopes that others would follow the example." Her wishes, however, were not attended to, and she was buried in the ordinary manner; but by way of compensation her tomb was decorated with an empty urn. This inscription, unfortunately, has become almost illegible.

G. F. R. B.

I am happy to be able to inform MR. PICKFORD that the peaceful graveyard where the author of the most exquisite bit of poetical prose in all English literature rests, has *not* been "improved away." Its close proximity to Hyde Park deprives those who might otherwise promote the job of uglifying it into a playground of any plea that it could possibly be wanted for such a purpose.

The old St. George's burying-ground is endeared to me by association with the most intimate moral lessons of my earliest childhood, as I can remember that shortly before it was closed against further burials our nurse used sometimes to vary the monotony of the afternoon walk to Kensington Gardens by diverging into this more countrified enclosure while there was a burial going on, sometimes of more than common interest. Though the ordinary Protestant ritual of that date may not have been very attractive, one came across realities of solemn import which stirred one's sympathies and affections, and occasionally there was a soldier's burial, with muffled drums and firing over the grave, which could not fail to produce a lasting impression.

On one occasion I well remember a scene that took place there well worthy to have been recorded in a chapter of the 'Sentimental Journey' itself. The body of a youth was being committed to the earth, and his sweetheart (whose sobs broke through the black silk hood in which it was then the custom for mourners at "walking funerals" to enshroud themselves) lost all control over her anguish at the moment when the coffin was lowered into its grave. It would seem he had died somewhat suddenly since their last meeting, as the next was to have been on the day succeeding this painful ceremony. The whole place resounded with her shrieks of "He said he'd come to-morrow! He said he'd come to-morrow!" a hundred times repeated, as she sprang into his grave and locked her arms round his coffin. Her friends only ultimately succeeded in dragging her away, after she was quite exhausted, by the delusive promise, "Yes, yes, so he will; come home and wait for him."

It was the first time I had been in presence of a real sorrow, and the first time I had ever heard a falsehood deliberately uttered—two impressions which nothing can efface. Many hundred times since that I have passed the enclosure where this occurred. The scene has never failed to rise up in my mind, and only a few months ago I was moved to go in and look for the grave where it occurred. But though the exact spot seemed ever present with me I could not discover any headstone that lent itself to the embodiment of the little romance I had witnessed. Probably the circumstances of the parties concerned did not afford a lasting memorial.

On the same occasion I took a survey of Sterne's headstone. Though not splendid, it is in very fair order, and the (mediocre) inscription quite legible. I may add that if the description of the graveyard quoted by MR. PICKFORD was justified at its date of 1864, things have been remedied since. There was not more rubbish thrown from neighbouring houses than happens in every London garden. It was a wet season, and the grass may have been a little rank, but not exactly "weeds rioting in impurity." There were no "yawning graves," and the headstones did not "stagger over dirt and neglect." In place of the "dead cats" there were two very handsome friendly live ones, who with extreme urbanity insisted on accompanying us round our circuit of the whole place. The general condition, if a little forlorn, seemed much more picturesque and much more appropriate than the *rabougris* shrubs, the flaunting flowers, the cast-iron lounges, and blatant bands, with which other London burying-grounds are at the present day infested.

R. H. BUSK.

16, Montagu Street, Portman Square.

P.S.—After all MR. PICKFORD's apprehensions were prophetic. Although for thirty years and more this "home of rest" has lain unnoticed and undisturbed, exactly at this very moment the situation has changed. The above reply was written on Jan. 10, and less than a month later I suddenly observed a report in the *Times* that a faculty had been obtained to build a church on this old graveyard! No doubt, however, the

attention which has been timely called to Sterne's tomb will serve to save it from destruction.

I have an indistinct recollection of an epitaph on Sterne, of which the following is all I can remember :—

> How often errs our nomenclature,
> How our names differ from our nature
> 'Tis easy to discern.
> Here lies a man . . . .
> . . . . . .
> And yet men called him Stern(e).

Can any reader supply the portion wanting, and give any particulars of authorship, &c.?

C. A. Pyne.

Hampstead, N.W.

In Mr. Pickford's note on Laurence Sterne in your number of January 10 he mentions the fine portrait of Sterne by Reynolds, "which has often been engraved." It may interest many of your readers to know that the original portrait is now to be seen at the Guelph Exhibition, to which it is contributed by Lord Lansdowne. There is a replica of it there also, from another collection, but somewhat smaller, if I remember right.

G. Milner-Gibson-Cullum, F.S.A.

[Many replies are acknowledged.]

Moses Chorenensis of Armenia (7th S. xi. 41).—From the way in which your correspondent refers to Canon Cureton's 'Ancient Syriac Documents,' it is clear that, although he very justly says this book "is most valuable," he has not taken much trouble to make himself acquainted with its contents. Had he done so, he never could have said, in reference to the correspondence said to have passed between King Abgar Ucomo and our Lord, and to a visit of the Syrian Gnostic Bardesanes to another Abgar (grandson of the former), in the latter part of the second century, that "Cureton maintains that the forged letters were probably inspired by this visit." In the first place, it is known that Cureton did not consider these letters a forgery (and this H. de B. H. might have learned from Dr. Wright's preface to the book in question), so that he could not, believing them to be genuine, maintain that they had their origin in an event which took place more than a hundred years after the period at which he supposed them to have been written; secondly, there is not one word in the volume about Bardesanes and his alleged visit to the second Abgar. In fact, Bardesanes is not once even named by Cureton in this volume. H. de B. H. tells us that "from further inquiry" he has been induced to entertain a much higher opinion of the trustworthiness of Moses Chorenensis than he formerly did. It is, however, evident that he has yet something to learn about Eusebius, who is well known to have died about A.D. 340, and yet we are told, forsooth, that this Moses, who lived in the fifth century, "being the earlier writer, confirms Eusebius, and not *vice versâ*!" With all his high estimation of Moses Chorenensis, your correspondent has not studied him enough to learn that Moses Chorenensis has actually in one place at least mentioned Eusebius by name, and speaks of an Armenian version of the 'Historia Ecclesiastica.' F. Norgate.

The reference to Eusebius in the article of H. de B. H. I presume is to the specimen sheet, now before me, of the American and English 'New Series of Translations.' At p. 100, note 7, there is: "The marvellous fortunes of the miraculous picture are traced by Cedrenus through some centuries." But this is to leave the history very imperfect. A much more complete notice is to be found in the following work: "Die Fronica. Ein Beitrag zur Geshichte des Christusbildes im Mittelalter von Karl Pearson. Mit neunzehn Tafeln. Strasburg, 1887." An excellent article appeared in the *Guardian* on the publication of this work, in which there was a critical examination of the subject. A more popular account is that by the S.P.C.K., "The Likeness of Christ; being an Inquiry into the Verisimilitude of the received Likeness of our Blessed Lord. By the late Thomas Heaphy. By Wyke Bayliss, F.S.A., 1886 (with twelve plates)."

Ed. Marshall.

Family Histories (7th S. xi. 63).—Sigma has struck a cord which I hope will vibrate in the heart of some reader of 'N. & Q.,' and possibly induce some one of those who are interested on the subject to give a full list of the works of Sir William Fraser, which are so difficult for an ordinary reader to obtain even a sight of. Sutocs.

The Calling of the Sea (7th S. ix. 149, 213).—The following striking description of the calling of the sea, which I have lately met with, will, I hope, in case he does not know it, interest Mr. Boase, who replied to my query, as it has interested me, who propounded it. I do not know if Souvestre's description exactly answers to what is understood by the calling of the sea in Cornwall, but it appears to be much the same phenomenon as that described by Mr. Boase. The noise of the Penmarc'h waves, however, would seem to be appropriately described as a shouting rather than a calling. It is a curious coincidence that Penmarc'h is in La Cornouaille, and that *Pen* is a Cornish prefix.

"Puis à côté de ces sites d'une calme et sublime sévérité s'en trouvent d'autres d'un caractère terrible. La côte de Quimper est remarquable à cet égard, et la *Torche de la tête du Cheval* (Penmarc'h) présente un des plus effrayants tableaux que l'imagination puisse concevoir. Aux jours d'orage les hurlements des flots qui se brisent contre le roc sont si affreux qu'on les entend de l'intérieur des terres pendant la nuit. Je me rappelle un soir les avoir écoutés à deux lieues [five English miles?] de distance, penché sur le cou de mon

cheval, et je n'oublierai jamais la solennelle et lugubre majesté de ce grand murmure qui m'arrivait à travers l'espace. Le jour était tombé, la lune montait à l'horizon, mate, blanche, et trouée de taches sombres; près de moi la girouette rouillée d'une vieille chapelle criait sur son axe de fer; une fresaie, tapie au creux d'un calvaire de carrefour, gloussait tristement, et, au milieu de tant de bruits et d'objets sinistres, la brise m'apportait par intervalles ce terrible bruissement de Penmarc'h qu'on ne peut comparer qu'au rugissement de plusieurs milliers de bêtes féroces sortant à la fois de quelque forêt profonde. En approchant de la *Torche* même, le spectacle change; il n'y a plus rien de laissé à la rêverie, plus rien de mystérieux. Ce sont les éclats de mille machines qui se brisent, de mille édifices qui s'écroulent, de mille bataillons qui crient et combattent! C'est à s'aller jeter la tête la première dans le gouffre! Il semble que tout votre corps soit devenu un organe du son. L'atmosphère a quelque chose d'électrique qui ébranle; le promontoire tremble sous vos pieds; longtemps après avoir quitté la *Torche* vous entendez ce fracas d'orages bourdonner à vos oreilles, et vous demeurez, malgré vous, assourdi et stupéfié."—Émile Souvestre, 'Les Derniers Bretons,' éd. 1875, vol. i. pp. 35–6.

Souvestre's "rugissement de plusieurs milliers de bêtes féroces" and "mille édifices qui s'écroulent" may be compared with Tennyson's

> Sound
> Of rocks thrown down, or one deep cry
> Of great wild beasts,

in the same connexion, in 'The Palace of Art,' a few stanzas from the end.

JONATHAN BOUCHIER.

NAME OF RUSKIN: COTH AND GARD (6th S. xii. 145, 191; 7th S. iii. 438; iv. 71, 233; x. 342, 417).—*Cote*, refuse or clotted wool.

Cot-gare is a kind of refuse wool, so clung or clotted together that it cannot be pulled asunder. *Anno* 13 Richard II., stat. 1, cap. 9, where it is provided that "neither denizen nor foreigner make any other refuse of wools but *cot-gare* and *villein*."

Gare (*anno* 31 Edward III., cap. 8) is a coarse wool full of staring hairs, such as grow about the pesil* or shanks of the sheep.

The above definitions are from Blount's folio 'Law Dictionary,' 1717. BOILEAU.

ARCHITECTURAL FOLIAGE (7th S. xi. 47).—This is what Americans would call "a tall order." As MR. DOWLING's list does not include such well-known examples as the acanthus, marigold, &c., I would advise him to pay a few visits to the South Kensington Museum and art libraries.

L. L. K.

Beside the leaves or flowers mentioned by MR. DOWLING, in Gothic architecture are found the maple, the vine-leafed briony, marsh mallow, and mugwort, and in classical the acanthus and honeysuckle. HARRY HEMS.

Fair Park, Exeter.

See Scott's beautiful and poetical description of Melrose in the sixteenth century, in 'The Lay of the Last Minstrel,' canto ii. stanzas viii., ix., xi., and note to stanza xi. JONATHAN BOUCHIER.

OLD CHRISTMAS DAY (7th S. x. 483; xi. 56).—At the latter reference W. C. B. says, "See Burns's poem 'Halloween.'" May I ask why? There is no mention of old Christmas Day there. Sowens are mentioned,—

> Butter'd so'ns, wi' fragrant lunt,
> Set a' their gabs a-steerin'.

Burns in a note says, "Sowens, with butter instead of milk to them, is always the Halloween supper." But my note contained no reference to Halloween; and mention of sowens as a dish W. C. B. is no doubt aware he will find all through Scottish popular literature. For example, see the chapbooks of Dugald Graham ('Collected Writings,' 2 vols., 1883). There is a reference to Yule sowens, in particular, in the 'History of the Haveral Wives,' &c., vol. ii. p. 136.

WILLIAM GEORGE BLACK.

Glasgow.

MR. GLADSTONE AND MR. PARNELL (7th S. xi. 108).—Mr. Gladstone's descent—through his mother, a Robertson—from Edward I. is given in Joseph Foster's 'Royal Descents.' Mr. Parnell must be descended from the same king through several channels, as his great-grandmother was the daughter of Sir Arthur Brooke, Bart., by his wife, Margaret Fortescue, and a glance at the Fortescue pedigree will be enough to show how much royal blood comes into it. A. R. MADDISON.

Vicars' Court, Lincoln.

SIENNA OR SIENA (7th S. xi. 48).—Whatever doubts there may be as to the spelling and pronunciation of this town-name in English, there can be none as to the spelling and pronunciation in Italian. Every educated Italian writes and pronounces Siena. The Latin name was Sena Julia, so that a second *n* was not likely to creep in. I happen to have a letter by me received not long ago from a native of this town. Siena stands at the head of this letter, and Siena is on the post-mark. Compare also the 'Dizion. Univers. di Geografia,' &c., published by Fratelli Frères in 1878, *s. v.* In English I always use Sienna, which is, I think, the more usual spelling. I pronounce as I do Vienna, and this represents sufficiently closely the Italian pronunciation of Siena. Siena, if used in English, would, I think, run the risk of being pronounced Si-ee-na, just as Syene is commonly pronounced Sy-ee-nee. F. CHANCE.

Sydenham Hill.

ANON. asks which of these forms is correct. I think that no Italian, and no person at all conversant with Italian writings, from Dante to the last issue of the *Fanfulla*, ever wrote Sienna. The adjective form also is Sanese or Sienese, but more frequently the former. I may add that—though to

* Not in Halliwell.

our English ear there may be small difference between Siena and Sienna—the difference is very marked in an Italian, and especially in a Tuscan, mouth. T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

Siena is the Italian form and Sienna the English version of this name. I will not absolutely say that the form Sienna never occurs in any Italian work during the centuries when orthography was less defined than it is now; but I have been on the watch for this form for many years, and do not remember ever having met with it. Siena is the form used by Dante some seven times in the 'Divina Commedia.' The best authorities for writing Sienna in English seem to me to be the standard Catholic writers, such as Alban Butler and others, who used the word frequently in writing of St. Bernardine and St. Catherine of Sienna, whose names have been household words among Catholics for some centuries, and who invariably use the English form.

W. KENWORTHY BROWNE.

Viareggio, Tuscany.

In Manuzzi's great dictionary and in Trinchera's smaller the name of this town is invariably spelt with one *n*. In my Italian map of Italy, published at *Milan*, the name is spelt in the same way. I suspect that the second *n* was added by the French, who call the town Sienne. THORNFIELD.

GARSHANESE (7th S. x. 489).—A provision contrary to that in W. C. W.'s quotation was common, viz., that whether there was food for the pigs or not, the pannage was to be paid (Bracton's 'Note-Book,' No. 1561, 1661). Is W. C. W. sure of the *n*? *Garsavese* seems to be a commoner spelling, but its derivation is a standing puzzle. It appears as *grasanec* in a charter of 1330; *gers-swyn* is mentioned in the 'Ancient Laws, England,' where the Latin parallel is "porcus herbagii"; Domesday Book uses the phrase "avesabit porcos." (See 'Domesday of St. Paul's,' pref., lxviii, for references.) *Pessunia* is a very unusual rendering of *pessona*, with which, peradventure, the *avesabit* of Domesday and *Garsanese* itself have some connexion. (See Ducange, *voce* "Paisso.")

GEO. NEILSON.

For "*pessunia*" read *pessona*, and for "*Garshanese*" read *Garnestura*, *i. e.*, victuals, arms, and all other things necessary for the defence of a town or castle. Matt. Paris, anno 1250, "Significavit Soldanus Regi Francorum ut sedatis omnibus Civitatem Damiatæ cum sustamentis quæ garnesturas vulgares appellant consultius resignaret," &c. *Pessona* is "mast," and *tempus pessonæ* is "mast-time," or the season when mast is ripe, which in Norfolk they call "shacking-time." *Pannagium* is *pactus pecorum* (aut porcorum) *in minoribus*, mentioned *anno* 20 Car. II., c. 3: "Quisque Villanus habeus 10 porcos dat unum porcum de pasnagio." See Blount, *sub vocibus*. BOILEAU.

BENTHAM, YORKSHIRE (7th S. x. 508).—A short account of this parish is found in Thomas Allen's 'History of the County of York,' 1831, vol. iii. p. 345.

In Tanner MS. 152, fol. 41 (Bodl. Lib.) is contained the complaint of the parishioners of Ingleton against Thomas Lupton, Rector of Bentham, for not allowing their curate a competent stipend (1690).

At this place was born, of poor parents, Thomas Wray, Fellow of Christ's College, Cambridge (B.A. 1743, M.A. 1747, D.D. 1762), successively chaplain to Archbishops Hutton and Secker, and Vicar of Rochdale. He died, February 22, 1778, aged fifty-five, at Rochdale, where a plain stone within the altar rails is erected to his memory. (Nichols's 'Literary Anecdotes,' vol. ix. p. 698.)

The annexed imperfect list of institutions to the rectory is compiled from the Institution Books (dio. Chester), Series B, part iii. p. 378, vol. vii. p. 99; Series C, vol. i. p. 49, at the Public Record Office:—

Robert Lowther, August 25, 1660, on the presentation of the King.

Thomas Lupton, October 9, 1663, presented by Peter Murthwait.

Edward Fell, M.A., February 11, 1670, by Anthony Bouch, Esq.

Thomas Lupton, July, 1717, by the Archbishop of York.

Richard Goodall, B.A., June 17, 1720, by Ferdinand Hudleston, Esq.

James Cowgill, April 16, 1743, by Alexander Butler, claiming under Thomas Parker, Esq.

Oliver Marton, LL.B., July 16, 1748, by John Parker, Esq.

Thomas Butler, December 16, 1661, by Edward Parker Esq.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

LIEUT. G. S. PARSONS, R.N.: HORATIA NELSON THOMPSON (7th S. xi. 67).—Miss Horatia Nelson Thompson married the Rev. P. Ward in 1822, and died on March 6, 1881, at Beaufort Villa, Woodrising, Pinner, Middlesex. She bequeathed Nelson's pig-tail of hair to Greenwich Hospital, where it may be seen in the Painted Hall. I regret not to be able to say anything about Lieut. G. S. Parsons, R.N. DNARGEL.

In reply to the latter question, her death took place on March 6, 1881, in the eighty-first year of her age. Her husband was the Rev. Philip Ward, of Tenterden, Kent. EMILY COLE.

Teignmouth.

NORTHERN WRITERS (7th S. x. 506).—Some biographical and bibliographical details on Dostoieffsky ('Crime and Punishment,' his masterpiece, published in 1868, translated into English in

1886), Björnstjerne Björnson, Nicolai Frederik Severin Grundtvig, Nicolai Vasilievitch Gogol, and Alexander Herzen are to be found in the five volumes of Chambers's 'Encyclopædia' which have as yet appeared. In the sixth volume of 'La Grande Encyclopédie' (Lamirault, 61, Rue de Rennes, Paris, ten volumes only have appeared) there is a long and very complete paper on Björnstjerne Björnson, in which all the information wanted is to be found. DNARGEL.

NAPOLEON I. (7th S. x. 468, 517; xi. 35).—The figures which when reversed make the word "Empereur" are given and discussed 6th S. viii. 296, in a correspondence occupying the following pages: 6th S. vii. 404; viii. 51, 296, 316. Some correspondence on the name of Bonaparte also occurs 6th S. viii. 271, 335; 7th S. i. 292; iii. 87, 215, 232, 354, 456.

It may be added that whether the final *e* be used or omitted in writing, it has long entirely ceased to receive the least shadow of acknowledgment by French people in speaking. Further, there is scarcely a Frenchman—unless, perhaps, some of the most determined Legitimists—who will not betray irritation if by pronouncing it you remind him that whatever glory Bonaparte conferred on the nation is owing to an Italian and not to a Frenchman. R. H. BUSK.

In Barnes's 'Notes on the Book of Revelation,' chap. xiii., the mystic number 666 is considered, and several names are mentioned the letters in which, according to Greek or Hebrew notation, make exactly 666. I have seen this system used to connect the Napoleons with the number of the beast. J. F. MANSERGH.

Liverpool.

UNFASTENING A DOOR AT DEATH (7th S. x. 66, 169, 318, 433, 494; xi. 33).—A. J. M. expresses surprise that an English labourer should save 500*l.*, and keep it under his cottage floor. But only a few weeks ago the papers had an account of a workman who had saved more than 400*l.*, and kept it in a drawer under the seat of a chair; and the old man who was murdered at a small farm in Essex, in December last, had his savings in a hole under his kitchen floor. Country labourers, knowing nothing of town ways, being ignorant and not able to discriminate, learn to be cunning and distrustful. They object to the Post Office Savings Bank, because the postmaster is some small shopkeeper or villager, scarcely removed from their own position, and he and his wife and household must know all about their money matters. They prefer a savings bank in the neighbouring town, to the clerks whereof they and their concerns are of little moment. Often the most unlikely man will be found at last to have saved something, unknown to everybody. Now and then I have received a mysterious message from some old labourer, asking me to visit him at an hour named. I was required to fill up a withdrawal order upon a savings bank where he had money, and the time for my visit was purposely fixed at an hour when there would be nobody else in the house. Sometimes the wife is ignorant of the fund, and I believe cases happen where the man dies without being able or remembering to tell his wife, and the money is lost. Sometimes husband and wife have had savings unknown to each other.

A Worcestershire farmer, an octogenarian, now retired and moderately well to do (who himself began life as a farm boy) told me that one of his labourers once brought him 200*l.* in an old stocking, which he had concealed in the thatch of his cottage, and asked him to invest it for him. It was his savings out of his wages, which were eight shillings a week; half-a-crown a week for thirty years would about make it. But increased civilization has increased the wants and the temptations of the farm labourer and taught him to be thriftless.

W. C. B.

In Lincolnshire and the adjacent counties the window of the room where a person lies *in extremis* is opened during the final agony, and the other windows of the house are, or ought to be, unclosed when the blinds are drawn down after death has taken place; but it is not necessary to open the doors. Death-knocks and death-raps are not uncommon. A doctor told me, some months since, that when he was sitting by the death-bed of a North Lincolnshire vicar, he and a woman from the village, who was acting as nurse, both became aware of a curious tapping, coming from the dressing-table. They could find nothing to account for the noise, though they examined the table carefully. The nurse, however, felt convinced that what they heard was a warning, and afterwards described it to her cronies as a "beautiful sound," foretelling the future happiness of her patient.

Sometimes the death-knock is heralded by the death-cart, which is heard to roll up to the door of the house where any one is dying, to pause for one noiseless moment, and then to shoot out its contents against the wall of the dwelling. An awesome silence follows, broken at last by the exclamations of the sufferer's attendants, who now know that all hope of recovery is gone.

A less terrible but equally certain presage is the appearance of a death-bird, usually a white dove. In connexion with this warning the following instance of supernatural foreseeing, which happened not long ago at K——, in Nottinghamshire, is worth preserving. I give it as nearly as possible in the words of the narrator:—

"My aunt was a seventh daughter, and she was born at midnight on Christmas Eve, but I never heard tell of her seeing anything out of the common, except once. That once it was queer enough; and this was how it

happened. One morning, uncle was still in bed, and she was dressing in front of the window, when, 'Well I never!' says she; 'there 's such a strange-looking thing come out from the P.'s house.'

"'What 's it like?' says uncle.

"'Why, it 's white, and it 's got a fan-tail,' says she. And while she 's a-speaking she sees another thing like it coming along from the town.

"'There 's two of them now,' says aunt; 'white, and like birds with feathery fan-tails, but they 've no heads.'

"And before the words are out of her mouth she sees another go out to the first two from her own house, and the three of them went off down the road together.

"Well, she did not know what to make of it; but Mr. P. soon fell ill and died—not before Mr. B., up in the town, dropped down in a fit and never spoke again, however. And then after that uncle was only bed-fast a day or two before he was taken like the others. My aunt will believe till her dying day that it was a warning."

M. G. W. P.

Fisher: Dawson (7th S. x. 347).—There were in 1584 three distinct branches of the Dawson family in co. York,—those of Spaldingholme, Azerley, and Kirkby Malzeard. The Earl of Portarlington (also Dawson) bears the same arms and crest as the first-named branch. Probably those mentioned by Stemma as purchasing Castle Dawson, co. Londonderry, in 1627, were connected with one or other of the branches. Can any one furnish me with further particulars? I have ascertained, through the medium of *Misc. Gen. et Her.*, the pedigree of Alexander Dawson, of Spaldingholme (or Holme-on-Spalding-Moor?), co. York, as given in Glover's Visit. in 1584. The family uses the same crest and arms as that of the Earl of Portarlington. I shall be very much obliged to any one who can give me further information. A. J. H. D.

Stamford.

Henry Francis Cary (7th S. x. 504; xi. 75).—A paragraph supplying the missing third line of Lamb's epitaph, and correcting "view" to *vein* in the tenth line, appeared in a number of the *Church Times* subsequent to, if not immediately following, that of November 7, 1890.

Celer et Audax.

Wotton of Marley: Bishops' Transcripts (7th S. x. 125, 310; xi. 94).—Carelessness about transcripts of parish registers is not confined to the past, nor to officials. It exists to-day, and among antiquaries. Not long ago I was allowed to make extracts from an original volume of such transcripts, which had belonged to a well-known pioneer in parish-register work. I believe he bought it from a second-hand catalogue, and he had noted that in some cases the corresponding registers in the parish churches were missing. My extracts, which related to people of title and clergy in the first half of the seventeenth century, were offered to the antiquarian society of the county, and were declined, not too politely. They were then sent to the editor of a genealogical publication, and have never been heard of since. Let me record two parallel cases. Following a praiseworthy suggestion—made, I believe, in your columns by Prof. Mayor—I wrote to the librarian of a college at one of our two great universities offering to restore a book which, from a printed label inside, seemed to have formerly belonged to the library there. I also offered an old sermon to the library of the cathedral in which it had been preached. In neither case did I receive a syllable of reply. W. C. B.

The injunction referred to by Mr. Rye, and mentioned in the Editor's note, was embodied in Canon LXX. of the Canons and Constitutions of 1603. It seems to have escaped the notice of writers on parish registers that transcripts were sent to the bishops and archdeacons as early as the first or second year of Elizabeth. I am not sure whether I have seen one dated 1558, but a reference to my fourth volume of 'Canterbury Parish Registers,' issued last year, will show that I have in that volume used one dated 1559. From this I judge there must be an earlier injunction in reference to transcripts, and I would ask for information as to where this injunction, or order, can be found. J. M. Cowper.

Canterbury.

The "Ivory Gate" (7th S. xi. 68).—"Why is the Gate of Death called the 'Ivory Gate'?" I ask the previous question, Where is it in English? I am aware of the "ivory port" in 'Par. Lost,' iv. 778, of which Newton says in the note that "he makes the gate of ivory, which was very proper for an Eastern gate, as the finest ivory cometh from the East." He also cites the stock passage of commentators from Ov., 'Metam.,' iv. 185, where there is mention of the gates of ivory which Vulcan opens. For the reason of the classical use I look to Eustathius on Homer, 'Od.,' T. 562, on the δοιαὶ πύλαι of dreams, of which one pair τετεύχαται ἐλέφαντι, where he says: ἐλεφαντίνην δὲ ὅθεν οἱ ψευδεῖς κ. ἐλεφαιρόμενοι, ὅ ἐστι παραλογιζόμενοι, ἀπατῶντες; or to the scholiast, ἐλεφαντίνην δὲ τὴν ψευδῆ. ἐλεφήρασθαι γὰρ τὸ παραλογίσασθαι καὶ ἀπατῆσαι. Then there is the "geminæ somni portæ" of Verg., 'Æn.,' vi. 894, on which Heyne has a long "Excursus" (xv.). Bothe, on Hom., *u.s.*, refers to this, as also to the reason by Macrobius on Cicero, 'Somn. Scip.,' i. 3: "Quod ebur, etsi candore suo lucem promittit, tamen non transmittit visum adeoque fallit."

Ed. Marshall.

The classical idea of sleep, and so of its "twin sister" death, was that there were two gates—one of horn, the other of ivory. The horn gate was the gate of pure visions; but the ivory gate led to the land of "false dreames." A description of these gates will be found in Spenser's 'Faerie Queene,' book i. canto i., where the gate of horn (to render the picture more poetical) is "all with

silver overcast." Older references are Vergil, 'Æneid,' lib. vi. 894, *et seq.*, and Homer, 'Odyssey,' xix. 562, from either of which Spenser may have borrowed his description. R. J. P.

Penzance.

The "Ivory Gate of Death" is inquired after; but perhaps that of dreams is meant. Homer, Virgil, and Horace mention the ivory gate through which false dreams pass. True dreams pass through the gate of horn.

> Two portals firm the various phantoms keep:
> Of ivory one: whence flit, to mock the brain,
> Of winged lies a light fantastic train.
> Pope's 'Odyssey,' book xix.

> Two gates the silent house of sleep adorn:
> Of polished ivory this, that of transparent horn:
> True visions through transparent horn arise;
> Through polished ivory pass deluding lies.
> Dryden's 'Æneid,' book vi.

E. YARDLEY.

BARNARD (7th S. x. 507).—Barnard was acquitted not because no punishment existed for the offence, but because his identity with the letter-writer could not be established satisfactorily, and evidence as to his good character went to prove the antecedent improbability of his being the criminal. (See *Gentleman's Magazine*, May, 1758.)

EDWARD H. MARSHALL, M.A.

REFERENCE WANTED (7th S. xi. 107).—See 'Nicholas Nickleby,' chap. xxiv., for Mr. Curdle, who wrote "a pamphlet of sixty-four pages, post octavo, on the character of the Nurse's deceased husband in 'Romeo and Juliet.'" What follows appears to me to render Mr. Curdle quite worthy of a place alongside of Mr. Ignatius Donnelly.

C. F. S. WARREN, M.A.

Longford, Coventry.

The few following lines are extracted from 'Nicholas Nickleby,' chap. xxiv. p. 193 (London, Chapman & Hall):—

> "As to Mr. Curdle, he had written a pamphlet of sixty-four pages, post octavo, on the character of the Nurse's deceased husband in 'Romeo and Juliet,' with an inquiry whether he really had been a 'merry man' in his lifetime, or whether it was merely his widow's affectionate partiality that induced her so to report him. He had likewise proved, that by altering the received mode of punctuation, any one of Shakespeare's plays could be made quite different, and the sense completely changed; it is needless to say, therefore, that he was a great critic, and a very profound and most original thinker."

DNARGEL.

[Very numerous replies are acknowledged.]

LEEZING OR LEESING=GLEANING (7th S. xi. 88).—Perhaps MR. BOUCHIER may be glad to have some old examples of this word:—

> "And she sayde / let me I praye y^e / *lease* & geather after the heruest men the eares that remayne."—Matt. Byble, 1537, Ruth ii. 7.

> "I haue well in minde what Booz sayde to Ruth that was shamefaste / and *leese* vp the eres after his Rypmen. He sayde noo man shall wrathe the. And to his rypmen he sayde, yf she wyll with you Rype / forbede you theyr not. And theyr for to *leese* or gleyne no man shall lette. I shall entre in to the feldes of oure forfaders / and folowe the Rypmen / yet yf I maye in ony wyse *leese* and gadre somme what of the crōmes that falle from Lordes bordes."—'Polycronicon,' P. de Treveris, 1527, f. iiii. ("Prefacio prima ad hystoriam Capitulum.")

[Irelonde] "The londe is softe / rayny wyndy / and lowe by the see syde / & within hylly & sondy. There is gret plente of noble pasture and of *leese*."—'Polycronicon,' f. 33.

"The mount Oreb is a partye of the moūte of Syna / and is hyghe and hath grete plente of gras and of *leese*."—'Polycron.,' f. xii.

> In these hylles there is
> *Leese* ynough for al bestes of walis.
> 'Polycron.,' f. xl.

I have not found this word in Coverdale's *Bible*; but, as shown above, it is in Matthews', and it is used in the sense of "glean" in various editions of Cranmer's Bible (1541 to 1566) in Ruth ii. 7, also in Taverner's, 1539.

The Bible bearing the name of Matthews' is, most of it, really by Tyndale, who was a Gloucestershire man; and "John de Trevisa, vicarye of Barkleye," who "Englysshed the Polycronicon at the requeste of Syr Thomas lorde Barkley," belonged to the same county. Coverdale was a Yorkshireman, and, to me, the language of his Bible appears much more modern and less picturesque and interesting than the language of the two Gloucestershire men.

The point being that "leese" was and is used in Gloucestershire in the sense of "glean," it is not necessary to parade a lot of extracts to show that it had another meaning in Wycliffe's Bible, that it is used in a third sense by Shakespeare, Jonson, &c., and that we yet have it in the Psalms with a meaning different from all these. R. R.

The usual spelling is *leasing*, and it is duly explained in Miss Jackson's 'Shropshire Word-Book.' Why the propounder of the query, whilst deprecating the scorn of etymologists (which means, I suppose, that he is ignorant of the etymology), should nevertheless feel himself constrained to give a fatuous guess, is one of those things that I never could understand. Guessing is not so very meritorious or glorious after all, though it has long been adored as if it were. *Lease* is simply the A.-S. *lesan*, to glean, which became *lease* in Tudor English, because the A.-S. short *e* passed into the open *e*, denoted by *ea*, in an open syllable. Cf. *brecan*, to break. WALTER W. SKEAT.

There has recently appeared, from the pen of a poet who designates himself "Jones Brown," a volume of vigorous and suggestive lyrics devoted to the poetry of female labour. Internal evidence seems to indicate that the author of the work, which is curiously but significantly entitled 'Vul-

gar Verses,' is none other than he who sang, a decade back or thereby, the praises of a charming damsel, who could hold the plough and be independent. Now, as then, he prefixes an introduction to his work, and this time the prose is that of Mr. Jones Brown. This worthy records a dialogue between himself and his missis, illustrative of the ignorance displayed by authors in describing the peasantry. Mrs. Brown doth vehemently protest in this wise :—

"'Joe,' her says, 'whativer do they write such rubbish about us for? Is there e'er a one i' this tale as is like what I are? Look at our Susan,' her says, 'as works at Slottery Pit; an' young Polly, as goes *a-leasin'* wi' me, an' works afield, same as I did afore I went to service; why, if any on us was to look an' talk like this here tale makes out, us 'd be fair an' shamed—any way, I should.'"

This is very wholesome doctrine; for nothing is more evident to those familiar with working people than that your imaginative artist is prone to produce caricatures when he flatters himself that he is delineating character. The direct utterances, therefore, of such observers as Mr. and Mrs. Jones Brown are all the more valuable when they can be secured as they are in this volume. One drawback to the value of the short prefatory epistle, in which Mr. Jones Brown addresses "the mindful reader," is that he has omitted to mention his post town. Thus one cannot readily gather from him in what district of England the girls go "a-leasin'," but the fact remains that somewhere in the south they do so at the present time. In Scotland the gleaners "gather singles"—a single being a full handful neatly tied together. THOMAS BAYNE.

It is a well-known fact that both Greek and Latin have the same word, with a slight difference of termination, to convey the meaning of "to read" as well as of "to glean." The same holds good for the German *lesen* and the Dutch *lezen*, as may at once be ascertained by referring to the following easily accessible passages of Scripture in the latter languages :—

Nehemiah viii. 8 (D. 9).—"Und sie lasen im Gesetzbuch Gottes.....dasz man es verstand, du man es las. D. en zy lazen in het boch, in de wet Gods.....dat min het verstond in het lezen."

St. Luke iv. 16, end.—"Und stand auf, und wollte lesen."

Ruth ii. 2 b.—"Lusz mich aufs Feld gehen, und Aehren auflesen. D. Laat my toch in het veld gaan en van de aren oplezen."

Ruth ii. 3.—"Sie ginz hin, kam und las auf."

Ruth ii. 15.—"Lasset sie auch zwischen den Garben lesen."

And so in verses 7, 8, 16, 17, 18, 19, and 23. Cf. also D. *nalezing* = perusal and gleaning, after-gathering. So it would appear that the Hampshire word owes its origin to the Teutonic settlers of Britain.

Schiedam. B. KÖSTER.

[MR. BIRKBECK TERRY says it is used by Piers Plowman. Many other replies illustrative of its use are furnished.]

SURNAME EGERTON (7th S. x. 327, 417; xi. 54).—Only one of the replies to E. W. B.'s query offers any suggestion as to the derivation of the name. In that reply a river in Kent called Eger is suggested. The name, however, originated in Cheshire. According to family tradition, it was equivalent to "Edgar's Town." The late Bishop Selwyn, in a letter published in the *Myddle* (Salop) *Parish Magazine* in 1869, disputed this view. I condense his remarks :—

"I felt at once that this idea was refuted by the very pronunciation of the name. It is a rule almost, if not quite, invariable in the English language, that *g* before *e* and *i* is pronounced hard in the case of Saxon words and soft in the case of Norman words."

Examples : Saxon, *get*, *gear*, *give*, &c.; Norman, *gentle*, *generous*, &c.

"As no one ever thought of pronouncing the name Eggerton, it is clear that it came from Norman French. I need not say that most of the French language came from the Latin. I believe that the termination *ton* in French words is generally a corrupted form of the Latin termination *tum*. For instance, *feuilleton* is *foliatum*. Then for the prefix *Eger*, I believe it to come from the Latin *agger*, a fortification or earthwork, and the whole word I conceive to be *Aggeratum*, corrupted into *Egerton*."

In Burke's 'Extinct and Dormant Baronage' (1807) is a quotation (under "Malpas") from a MS. pedigree :—

"Philippus vero junior ejusdem Davidis perquisivit totam terram de Eggerton a quondam Wioni de Eggerton, hinc efficitur quod tam ipse quam sui posteri sortiti sunt cognomina illius territorii de Eggerton."

This spelling Eggerton, I think, favours the derivation from *agger*. Ormerod says the place was moated. A correspondent suggests that it was from the "edge" of Delamere forest. In this case and that of "Edgar's Town" the name should be spelt Edgerton. Egerton Hall, now a farm, is near to Edge Hall. The manor of Edge or Eghe occurs in Domesday, but Egerton does not. See Ormerod, first ed., vol. ii. p. 373, for Edge, and p. 347 for Egerton. I shall be glad to learn the opinions of others on these various derivations.

RICHARD EGERTON.

3, Plowden Buildings, Temple.

THE LION AS AN EMBLEM (7th S. xi. 44).—A lion that sits and rears at one and the same time is a strange beast indeed, and I am curious to know its *modus operandi*. Very useful chapters on 'Christian Symbolical Zoology,' by Herr B. Eckl and the editor, appeared in the *Sacristy*. In one of them (vol. i. pp. 97–101) H. A. W. may read much that is interesting about the lion. Sometimes the animal is used in ecclesiastical art to represent the devil, who, we are told, goes about "like a roaring lion," and naturally it sometimes serves to figure one of his angels. It more frequently, however, symbolizes Christ himself on account of its royalty, its courage, its watchfulness,

strength, and alleged mercy to the fallen. It was believed of it that it brushed its footprints over with its tail, and so rendered its way invisible; that it slept with open eyes, and thus typified Christ upon the cross, "Ego dormio et cor meum vigilat" ('Canticles,' v. 2); that the cub, born dead, was breathed or called into life on the third day by its sire, even as by the power of the Father our Lord arose on Easter morn.

"We have given," say our authors, "these types with some fulness, not so much because they occupied a very conspicuous position in art, as because they throw light on the meaning of the lions at the porches of churches and at the bases of fonts. At the door they symbolized the watchfulness of God over His people, noting 'their going out and their coming in, and spying out all their ways,' watching also for their protection, and to guard the sanctuary called after His name; supporting fonts, as at Münster, in Westphalia, the lion figures the child born dead in original sin revived by the Divine Spirit in the Sacrament of Baptism."

The E.E.T. Society has reprinted a bestiary in 'An Old English Miscellany' (1872), in which the symbolical acts of the lion are well set forth. I append the lines anent the waking to life of the cub:—

An other kinde he haueth
wanne he is ikindled
Stille lith the leun,
ne stireth he nout of slepe
Til the sunne haueth sinen
thrief him abuten
thanne reiseth his fader him
mit te rem that he maketh.

ST. SWITHIN.

CHIROPODIST (7th S. xi. 28).—Perhaps these books would be useful to MR. NOEL:—

Frederick Churchill, Face and Foot Deformities, London, 1885.

H. M. Engall, The Foot and its Comfort, London, 1885.

W. J. Walsham, Orthopædic Surgery, London, 1883.

Hyman Levy, Le Pedicure; or, Plain Advice on the Care of the Feet, London, 1886.

T. S. Ellis, The Human Foot, its Form and Structure, London, 1889.

DE V. PAYEN-PAYNE.

POBBIES (7th S. xi. 46).—

"*Pobs, Poddish, Porridge*, Pottage, a mixture of meal and water, or milk, boiled together."—'The Dialect of Craven,' by a Native of Craven, second edition, 1828.

"*Pobs*, s., Bread broken in boiling milk is called pobs."—'Glossary of Words used in the Dialect of Cheshire,' by Egerton Leigh, 1877.

The words *pobs* and *pobbies* are still in common use in this neighbourhood, meaning exclusively bread broken in hot milk. I think the latter word is used more particularly in speaking to children.

ROBERT PIERPOINT.

St. Austin's, Warrington.

Probably a child's corruption of the word *porridge*. (See a note in 'Mary Barton,' chap. ix.) However, a very different suggestion has just been made to me—that it is the mother's breast, and the same word as a somewhat coarse one, of rather like sound, found, for example, in Swift. The instance occurring to me at the moment is in the 'Annus Mirabilis of Martinus Scriblerus.' This seems to me such an extraordinary idea that I fear readers will think I am in joke, so I state that the suggestor appeared firmly to believe in it. I do not now wonder so much at "nigh-unto'd" and other strange etymologies sometimes aired in 'N. & Q.'

C. F. S. WARREN, M.A.

Longford, Coventry.

This word occurs in a characteristic Lancashire song, written by Samuel Laycock, entitled 'Welcome, Bonny Brid.' It is a father's address to his new-born child:—

Tha 'rt welcome, little bonny brid,
But shouldn't ha' come just when tha did;
Toimes are bad.
We 're short o' pobbies for cawr Joe,
But that, of course, tha' didn't know,
Did ta, lad?

Harland's 'Lancashire Lyrics,' 1866, p. 169.

W. C. B.

[Very numerous instances of local use of the word are supplied.]

FISHERY TERMS (7th S. x. 488; xi. 36).—Until the end of last century the tidal sand fishings of the Solway included what were known as "raise-nets," which had features akin to the characteristics suggested by several of the nets named by J. T. F. They were made by stretching a long line of poles across a "lake" or pool which never emptied even at low tide. Nets hung from the tops of the poles. The nets were not fastened to the poles save at the top, but were tied to lighter rods, which floated with the rise of the tide, and were pressed to the ground when the tide turned by the mere force of the ebb current. Thus fish got freely up the estuary with the tide, but, returning with the ebb, found their journey seaward barred by the automatic action of a long line of netting—the fall of the raise-net. So far as I can make out, though I cannot dogmatize on the point, these raise-nets must have been constructed to act, as it were, on a long line of hinge on the top of the poles. They must have been hung so as to swing to the land side, not the sea side, of the poles, and the rods which floated them with the tidal flow would no doubt be just long enough to carry the net to the sand, and too long to swing through to the seaward side of the poles with the ebb. I hope this is intelligible. If not, I will gladly send J. T. F. further particulars and references direct, if he will put specific sub-questions.

When the net came down it barred in the fish—hemmed them in by its long line of poles with netting all along, secured by the rods—and though a fish might escape by a strategic movement to the rear, there were ways and means of minimizing that

danger. The salmon and the flounder have both, I believe, been endowed with a disposition to "gang forward," and a long bow-shaped net made the chances heavy that egress would be sought and sought again in the wrong direction until the tide ebbed so much as to make escape impossible. I know that these raise-nets were sometimes called bow-nets. There is beside me authoritative proof of this; but in the present heated condition of the Solway fisheries question I do not feel myself free to give the details of my authority.

Lastly, I should explain that when the fish were left in the "lochs" or "lakes," their exit barred by the fallen raise-net seaward, and barred to landward too by sheer dry sand all round or a shallow equally unswimmable, it was an easy matter to "leister" them. On Sundays the nets had to be strapped, so as not to take fish against the laws, both human and divine; but the fishermen had a sad habit of forgetting now and then, or of strapping only where the net's powers of capture were little impaired by the operation. Hence there was often much ado when the too zealous fisher was caught in the very act of breaking the Sabbath by some elder or specially pious person disposed to lay the transgression before the grave and reverend authorities of the kirk. Then, too, there were legal penalties; but I rather think that in the brave days of old, 150 years ago, men were more afraid of the minister than of the policeman—more in awe of the Kirk Session than of the Act of Parliament against fishing on the Lord's Day.

GEO. NEILSON.

58, West Regent Street, Glasgow.

Miscellaneous.

NOTES ON BOOKS, &c.

Further Records, 1848-1883. A Series of Letters by Frances Anne Kemble. 2 vols. (Bentley & Son.)

A CONTINUATION of Mrs. Kemble's 'Records of a Girlhood' and 'Records of Later Life' cannot be other than welcome. If the closing portion is less brilliant than the earlier, the fault is with Nature, who, nine times out of ten, makes the period of romance and incident in a woman's life more attractive than that of calm and of philosophical observation. Our own recollections of the earlier volumes are fresh and acute. Few women have drank in more exhilarating draughts of flattery and homage, and few have had a spell of equal celebrity. In reading of the manner in which Rogers, Sydney Smith, and others of their world laid themselves out to please the handsome, bright-haired, flashing-eyed girl who, in a few weeks, retrieved from ruin the fortunes of Covent Garden, and carried off the highest prizes of that fascinating stage which she almost alone among its followers had the strength to under-estimate, we always recalled the manner in which, in 'Paradise Lost,' the wild beasts frisked for the delectation of man—how

> Sporting the lion ramped, and in his paw
> Dandled the kid; bears, tigers, ounces, pards,
> Gambolled before them; the unwieldy elephant
> To make *her* mirth, used all his might, and wreathed
> His lithe proboscis.

These times are now over. "Adieu paniers, vendanges sont faites." Some amusing references to the past life are, however, occasionally encountered. Charles Greville thus gives her the MS. of the first volume of his 'Recollections' to glance over. She finds therein some references not wholly flattering to the shape of her hands and feet, an indifferent opinion as to her merits as an actress, and the record of a Sunday dinner at Lansdowne House, where, meeting her father and not, as he expected, herself, he jotted down, "Charles Kemble came, but not his daughter, Miss Fanny not approving of Sunday society. Methodism behind the scenes!" These rather acid observations, it may be said, do not appear in the published volumes. Of Rogers, Macaulay, and other celebrities of the past she has a few more recollections; but her letters, being for the most part written from America, deal principally with American characters and scenes. A rather disproportionate space is occupied with that constant subject of feminine complaint, domestic service. In America service is detestable: but in England, when she returns, Mrs. Kemble finds things not very much better. Concerning Longfellow she has much that is of interest to say, and the picture of the poet's naïve belief in himself is delightful. Lord Tennyson she visits when in England, and her adoration of him is enthusiastic enough to suit any worshipper. Horace Howard Furness, the editor of the 'American Variorum Shakspeare' has full justice done to his urbanity, his zeal, and his knowledge. A curious trait of American manners is supplied *à propos* to his father. Mrs. Kemble possesses the gloves said to have been Shakspeare's. She declares that, with the single exception of the Rev. Dr. Furness, who treated them with reverence, every American to whom she showed them at once put his hand in one of them. Stories of Dr. Trench will be read with much interest. There is also a description of a visit from Lord Houghton. Concerning her ancestors and relatives she is disappointingly reticent. The death of her father, even, is passed over without comment. It is true that she was away when it occurred. A few scraps of information would have been acceptable. In the second volume are some interesting records of travel. Many of her letters at this period are undated. Somewhat curiously, the correspondence, which began in 1874 and continues till the death of the correspondent, harks back near the middle of the second volume to 1848 and following years. Concerning some members of her family who transmit the family honours Mrs. Kemble speaks pleasantly. She is, perhaps, a little too cautious for the general public in her constant employment of initials. The first of the two elegant volumes has a delightful portrait of Mrs. Charles Kemble, and the second an agreeable picture of the author in her youth.

The Century Dictionary. Vol. IV. Edited by Prof. Whitney, Ph.D., LL.D. (Fisher Unwin.)

NOT even the progress of the 'Dictionary of National Biography,' to which we have often referred, is so rapid as that of the 'Century Dictionary.' Four volumes out of six are now in the hands of the public, and two-thirds of the important task is accomplished. We have already noticed the special features of the edition, and dwelt upon its strong claims upon attention. This latest instalment yet given extends from M to Pyx and its compounds. As heretofore, a specially attractive and useful feature consists of the illustrations, which are well selected and admirably executed. In science and in natural history these are most numerous and most generally available. Art, however, is profusely illustrated. We have thus a picture of the Perseus of Benvenuto Cellini, from the Loggia dei Lanzi, in Florence;

the Cour de Cheval Blanc, at the Palace of Fontainebleau; a view of a Scotch peel tower; an organ screen from Lincoln Cathedral; an oriel window from Heidelberg; a mosaic from the Basilica of Torcelli, near Venice, and the like. We have already shown the value of the work in answering the inquiries of correspondents, and have said that a considerable proportion of the queries we receive might be saved by reference to its pages. The entire book must, at the present rate of progression, soon be before us, and we shall then hope for an opportunity of dealing with it as it deserves.

Odes from the Greek Dramatists. Edited by A. W. Pollard. (Stott.)

A DAINTY little volume this, which scholars are sure to prize. Mr. Pollard's florilegium consists of translations by various hands of some selected choruses from the three great Greek tragedians, together with a few from the plays of Aristophanes. He somewhat arbitrarily restricts his choice of versions to those made during the present century; but he notes the curious fact that the Elizabethan age, if he had extended his scope so far, would have contributed little or nothing suitable for his purpose, as none of the great lyrists of that period have left translations of these Attic lyrics. The English drama was to a singular degree uninfluenced by its Greek predecessor. Among the most brilliant of the renderings here given is that by Judge Webb of a chorus in the 'Alcestis,' which originally appeared in *Kottabos*. Mr. Pollard has prefixed to his book a concise account of the most notable translations of the Greek dramatists which have appeared since the revival of learning in England, and has appended to it a useful bibliography of modern translations. We must not omit to notice the delicacy and beauty of the type in which the Greek text confronting the versions is printed.

The Library: a Magazine of Bibliography and Literature. Edited by J. Y. W. MacAlister, F.S.A. (Stock.)

IN its volume shape the *Library*, which claims to be the organ of the Library Association of the United Kingdom, makes direct and forcible appeal to book-lovers. Many of its contents are of highest interest. Among these we are disposed to assign the place of honour to Dr. Garnett's 'Colophons of Early Printers,' a profoundly interesting subject, shortly and capably treated. A paper of much length and importance is that on 'The Great "She" Bible.' Mr. Fleay has another fling at Halliwell-Phillipps, Payne Collier, Peter Cunningham, the 'Dictionary of National Biography,' and the Rev. H. P. Stokes. Matter enough for censure is to be found. Is it not unfair, however, to assign conjecturally to Cunningham, without a tittle of evidence, the authorship of what is declared to be a forgery? The 'Monastic Scriptorium,' in two parts, 'Christopher Plantin,' in four parts, are excellent; and Mr. Austin Dobson contributes a delightful poem of the *villanelle* or some other ancient form. Reports on free libraries, obituary notices, reviews, and other matter, all of genuine value to the reader interested in books, is supplied, and the work, in its extending shape, will form a pleasant and valuable possession.

CONTINUING the series of portraits and caricatures of eminent Frenchmen which have constituted an attractive feature, *Le Livre Moderne* gives 'Les Portraits et Charges d'Alphonse de Lamartine.' The long, intellectual face of the poet lends itself less to the purposes of the caricaturist than did the strong head of Victor Hugo and the partly African features of Dumas. One caricature, by Quillenbois, showing Lamartine starting for a *nouveau voyage en orient*, is very comic. Some letters of Emile Zola on his new romance 'L'Argent' have much interest. M. B.-H. Gausseron supplies his customary *causerie* on the books of the season.

UNDER the title of *Petit Manuel du Bibliophile et du Libraire*, M. B.-H. Gausseron issues a bi-monthly publication intended to fill in France the place occupied by *Book Prices Current*. He deals only with fine copies of perfect books, manuscripts, plates, &c., which have been sold at recent sales. The fascicules, intended to be bound in an indexed volume, appear the first and fifteenth of each month, and are issued from 76, Rue de Seine. In the three numbers issued appear some scarce English works. The idea is happy, and the work so far is well executed.

MR. BERTRAM DOBELL has issued from Charing Cross Road a catalogue consisting wholly of books connected with the drama and the stage, and containing some very curious items.

ON Friday the 13th inst. a meeting of book-ownership plate collectors was held at Anderton's Hotel, under the presidentship of Mr. James Roberts Brown, when it was decided to form an Ex-Libris Society, having a journal devoted to the interests of collectors of these interesting relics. A formal meeting will be held in April next, and the society will then elect its officers. In the mean time all particulars may be obtained from the hon. sec., Mr. W. H. K. Wright, Borough Librarian, Plymouth.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A CONSTANT READER.—

> A daughter of the gods, divinely tall.
> Tennyson, 'A Dream of Fair Women, verse 20.

Much like the son of Kish, that lofty Jew, appears also Tennysonian; but we must leave to a reader to reveal its whereabouts.

CHAUNCEY PUZEY.—'Love, Law, and Physic' is by James Kenney, a dramatist of the early part of the century.

M. E. B. ("I do not like thee, Dr. Fell").—These lines are translated from Martial by Thomas Brown, author of 'Dialogues of the Dead,' and are given in vol. iv. p. 100 of his 'Works,' ed. 1760. They are more than once quoted in 'N. & Q.' See, specially, 4th S. vii. 283, 352.

C. G. S. M. ("Cum grano salis").—The origin of this was asked in 'N. & Q.' so early as 1st S. iii., and remains unanswered.

CORRIGENDA.—P. 111, col. 1, last line but two and last line, for "and" read *et*; p. 139, col. 1, l. 7, for "certa" read *serta*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 28, 1891.

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CUMULATIVE NURSERY STORIES.

(See 'N. & Q.,' 7th S. viii. 321; ix. 163, 461.)

Yet another example of the world-wide cumulative nursery stories, from 'Fables, Legends, and Songs of Chitrál,' collected by H. H. Sirdar Nizám-ul-Mulk, Rájá of Yasin, &c., and by Dr. G. W. Leitner, and translated from Persian and Chitrálí, a first instalment of which is published in the *Imperial and Asiatic Quarterly Review, and Oriental and Colonial Record* for January, p. 145 ff (the Second Series of the *Asiatic Quarterly Review*). It is entitled

THE VINDICTIVE FOWL.

A Fowl sat near a Thistle, and opened a rag, in which Corals were tied up. Suddenly one fell into a thistle. The fowl said: "O Thistle, give me my coral." The Thistle said: "This is not my business." The Fowl said: "Then I will burn thee." The Thistle agreed. The Fowl then begged the Fire to burn the Thistle. The Fire replied: "Why should I burn this weak thorn?" Thereupon the Fowl threatened to extinguish the Fire by appealing to the Water: "O Water, kill this Fire for my sake." The Water asked: "What is thy enmity with the Fire, that I should kill it?" The Fowl said: "I will bring a lean Cow to drink thee up." The Water said: "Well!" But the Cow refused, as it was too lean and weak to do so. Then the Fowl threatened to bring the Wolf to eat the Cow. The Wolf refused, as he could feed better on fat sheep. The Fowl threatened the Wolf with the Huntsman, as he would not eat the lean Cow. The Huntsman refused to shoot the Wolf, as it was not fit to eat. Then the Fowl threatened the Huntsman with the Mouse. The Huntsman replied: "Most welcome!" But the Mouse said that it was feeding on almonds and other nice things, and had no need to gnaw the leather skin [*sic*; query=water skin?] of the Huntsman. The Fowl then said: "I will tell the Cat to eat thee." And the Mouse replied: "The Cat is my enemy in any case, and will try to catch and eat me, wherever it comes across me, so what is the use of your telling the Cat?" The Fowl then begged the Cat to eat the Mouse, and the Cat agreed to do so whenever she was hungry; "but now," said she, "I do not care to do so." Then the Fowl became very angry, and threatened to bring little boys to worry the Cat, and the Cat said: "Yes." The Fowl then begged the little Boys to snatch the Cat one from another, so that it might know what it was to be vexed. But the Boys just then wanted to play and fight among themselves, and did not care to interrupt their own game. Then the Fowl threatened to get an Old Man to beat the Boys, who said: "By all means." But the Old Man refused to beat the Boys without any cause, and called the Fowl an idiot. The Fowl then said to the Old Man: "I will tell the Wind to carry away thy wool," and he said: "Very well!" And the Wind, when ordered by the Fowl, with its usual perverseness, obeyed, and carried off the Old Man's wool.

Then the Old Man beat the Boys, and the Boys worried the Cat, and the Cat ran after the Mouse, and the Mouse bit the Huntsman in the waist [qu., the leather bottle at his waist?], and the Huntsman went after the Wolf, and the Wolf bit the Cow, and the Cow drank the Water, and the Water came down on the Fire, and the Fire burnt the Thistle, and the Thistle gave the Coral to the Fowl, and the Fowl took back his Coral.

This, it must be confessed, can hardly be considered as a very good specimen of cumulative stories. It is, for one thing, far too wordy, and consequently must "drag" somewhat in the recital, according to the translation, however it may "go" in the original. But it is once more interesting to find here reproduced several of the features which mark the greater number of such stories and rhymes as are cited in my 'Popular Tales and Fictions,' vol. i. p. 289 ff, and in the pages of 'N. & Q.' noted at the head of this paper, namely, the Fire, the Water, the Cow, and the Cat. I cannot understand such things to be merely fortuitous; they point clearly to borrowing by one people from another.

It may be worth while adding that in the several versions of the 'Book of Sindibád'—Persian, Syriac, Greek, Arabic, Hebrew, and Old Castilian—there is a tale which may also be regarded as belonging to the class of cumulative stories. It is to this purpose. A hunter finds some honey in the fissure of a rock, fills a jar with it, and takes it to a grocer. While it is being weighed, a drop falls to the ground and is swallowed up by the grocer's weasel. Thereupon the huntsman's dog rushes upon the weasel and kills it. The grocer throws a stone at the dog and kills him. The huntsman draws his sword and cuts off the grocer's arm, after which he is cut down by the infuriated mob of the bazaar. The governor of the town, informed of the fact, sent messengers to arrest the murderer.

When the crowd resisted troops were despatched to the scene of the conflict, whereupon the townspeople mixed themselves up in the riot, which lasted three days and three nights, with the result that seventy thousand (!) men were slain. All this through a drop of honey.

The foregoing is from a Persian prose text of the 'Kitáb-i Sindibád' which has not yet been done into English, and it agrees in the main with the story as told in the other versions of the famous romance and in the Turkish Tales of the Forty Vazírs. W. A. Clouston.

'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130, 362, 463, 506; vii. 22, 122, 202, 402; viii. 123, 382; ix. 182, 402; x. 102.)

Vol. XXIV.

P. 2. Mr. Edw. Hailstone got up the Exhibition of Yorkshire Portraits at Leeds in 1868, and compiled that part of the official Catalogue. His Catalogue of his own Yorkshire books, 1858, was of little use, owing to the great subsequent increase of his collection. Some of his books are described in Davies's 'York Press.'

P. 4 b. There is a reference to Haines in Oldham, 'Imit. of Juvenal,' iii.

P. 8 a. Hakewill's 'Apology' is often quoted by John Ray, 'Three Discourses.'

P. 20 b. There is a saying of Charles II. about Sir M. Hale in Dryden's 'Juvenal,' pref., xlix; for his daughter Mary see Nelson's 'Bull,' 477. Bp. Stillingfleet was one of his friends, 'Life,' 21.

Pp. 29, 30. Much about John Hales in Ascham's 'Letters.'

Pp. 31 a, 32 b. Hales's 'Letter to Laud, on Schism,' was printed with the tenth ed. of Bp. Hare's tract on 'Private Judgment,' 1735.

P. 32 a. Marvel; b, Marvell.

P. 36 a. Stephen Hales. Stukeley's 'Diary,' Surt. Soc.

P. 38 b. Dr. Hales printed the name of his rectory Killesandra.

P. 39 a. The first part of 'Methodism Inspected' provoked a reply from the Rev. Jos. Benson (*q.v.*), which led to the appearance of Dr. Hales's second part.

P. 39 b, last line. For "Bishopsthorpe" read *Bishopthorpe*.

P. 40 a. "The Gillygate." Omit "the."

Pp. 39, 40. Halfpenny. Boyne's 'Yks. Lib.'

P. 42 a. C. F. Triebner published 'Thoughts on R. Brothers' Prophecies, supported by N. B. Halhed, M.P.,' 1795.

P. 61 b. For "Aredale" read *Airedale*.

P. 76 a. See R. Baxter's curious account of the effect upon him of Bp. Hall's 'Meditations' in 'Conversion,' pref.; and his high opinion of him and his books, 'Reform'd Pastor,' 161–2, 186. He ordained S. Patrick, afterwards bishop, in his parlour at Heigham, 1654, 'Autob.,' 23.

P. 77 a. For "Carlton" read *Carleton* (see 'D. N. B.,' ix. 90).

P. 79 a. For "Higham" (*bis*) read *Heigham*. Bp. Hall's 'Contemplations,' ed. with life by Rev. T. S. Hughes, 1841, and by Dr. James Hamilton, 1868; many of his separate things have been often reprinted, especially by Wm. Pickering in "Christian Classics," 1847–52.

P. 84 b. On Hall's 'Life of Fisher' see 'N. & Q.,' 6th S. xii. 321.

Pp. 85–7. Robert Hall. Prof. Pryme's 'Autob.,' 169.

P. 99 a. For "Kilnskill" read *Kilnwick*; for "Duffield" read *Driffield*; for "Hist. of Yorksh." read *Hist. of York and East Riding*.

P. 109 a. John Ray, who often quotes Halley ('Three Discourses'), calls him "a man of great sagacity and deep insight" ('Creation,' seventh ed., p. 216). See Stukeley's 'Diary,' Surt. Soc.

P. 113 b. On Hallifax's ed. of Ogden see Mathias, 'P. of L.,' 255.

P. 144 b. David Hamilton signed the documont, 1696, prefixed to Garth's 'Dispensary.'

P. 147 b. Mrs. Eliz. Hamilton. See 'Memoir of Amos Green,' 1823, pp. 222, 235.

P. 154 b, l. 14 from foot. Ordination by presbyters was *not* recognized by the English Church, as was pointed out at the time by Bp. Andrewes, Perry, 'Hist. Ch. Engl.,' i. 184.

P. 160. Dean Hamilton. See more in '*Top. and Gen.*,' iii. 435.

P. 183 b, l. 2. For "Thyrsis Galatea" read *Thyrsis, Galatea*.

P. 204. R. W. Hamilton. See R. V. Taylor, 'Biog. Leod.' Miall, 'Congreg. in Yks.,' 308.

P. 234 b, l. 6 from foot. For "antiquarian" read *antiquary*.

Pp. 242 *sqq.* H. Hammond. Nelson's high opinion of him, and his controversy with Truman, in 'Life of Bull'; Ray criticizes his 'Practical Catechism' in 'Three Discourses'; Baxter quotes him in his own support, 'Reform'd Pastor.'

P. 245. H. Hammond's works. 11. 'Vindication of Liturgy,' London, 1660; 39. 'Parænesis,' Oxford, 1841.

P. 245 b. "Christian Festival." Query, *Christmas Festival*.

P. 247 a. Grainge ('Tibullus') admits the success of the metre employed by Hammond in his 'Elegies'; Shenstone praises Hammond's 'Elegies' in his own (i. ii.). Thomas Park's ed. of Hammond and Hervey, 1808, 'Life' signed G. D.

P. 253 a. Hamont. Locke's 'Letters,' 1708, pp. 436, 446.

P. 262 b, l. 6 from foot. For "Tangiers" read *Tangier*.

P. 264 b. Hampden's confession was given to Dr. Allix and Bp. Patrick, April, 1688, Patrick's 'Autob.,' 130.

P. 268 a. John Hampson. Was he the author of 'The Poetical Works of Tho. Little, Jun.,' Sunderland, 1816, pref. signed J. H. H. H.?

P. 275 b, l. 1. For "Ackford" read *Ackworth.*

P. 301 b, last line. "Didsbury in Yorkshire." Read *Lancashire.*

Pp. 305–6. Hannes. Col. Codrington calls him 'learned Hans," verses pref. to Garth's 'Dispensary'; so also does Pomfret, in 'Reason.'

P. 306 b. For "Gevendale" read *Givendale.*

P. 307 a, l. 11 from foot. For "following September" read *September, 1873.*

P. 309. "Hansbie." Usually *Hansby.*

P. 312 a. Sir R. D. Hanson. See *Nonconformist*, June 28, 1876; Prof. Sanday, 'Fourth Gospel,' 1872, pp. 87 *sqq.*

P. 328 b. "Act of Nonconformity." Read *Uniformity.*

Pp. 365–6. Francis Hare was Fellow of King's, and as such preached in St. Mary's, Cambridge, January 6, on the Epiphany, printed by Henry Hills, Black-fryars. His tract on 'Private Judgment' reached a tenth ed., 1735, see 'N. & Q.,' 3rd S. x. 450, 513. His 'Sermon on Church Authority' was originally preached at a visitation at Putney, May 5, 1719, when he was chaplain-in-ordinary to the king. Blackwall terms him "a sound critic and consummate scholar" ('Sacred Classics,' ii. 76).

P. 367 a, l. 11 from foot. For "Gentleman's" read *Gentlemen's* ('D. N. B.,' xxv. 369 b).

P. 370 b. One of the earliest to adopt some new spellings was the late Rev. J. H. Bromby in his translation of Plutarch 'On Music,' 1822, which he sought to vindicate in his dedication.

P. 372 b, l. 7 from foot. Sir Ralph Hare. See Spelman, 'On Tithes,' 1647.

P. 376 b. See 'Life of W. Wilberforce,' by his sons, and Roberts's 'Life of H. More.'

P. 379 a. Francis Hargrave. See a criticism in Mathias, 'P. of L.,' 401–2.

P. 383 a. In 1843 Alfred E. Hargrove published 'Brief Description of Places within Twenty-six Miles of York.'

P. 389. John Harington. John Owen has two epigrams in his praise, the first mentioning "Toveus cultor," second coll. 48, third coll. i. 61.

P. 405 a. John Philips's 'Bleinheim' is addressed to Harley. Bp. Stillingfleet's MSS. passed to him, 'Life,' 136.

P. 405 b. For "Whitley" read *Witley.*

P. 406 b. Thomas Harley. See 'Letters of Junius,' July 9, 1771. W. C. B.

P. 17 b, l. 47. After "of" add *Abington in.*

Pp. 85 *sqq.* A letter of Robert Hall's and other information in Crabb Robinson's 'Diary.'

P. 265 a, l. 3 from bottom. For "exclusoin' read *exclusion.*

P. 298 a, l. 39. For "1810" read *1710.*

P. 353 a, l. 41. For "Delapre" read *Delapré.*

J. S.

In 'N. & Q.,' 7th S. x. 387, there is a query regarding the Dormer family. In the article on Sir J. F. Aland (who, by the way, it seems, died in the same year as the counter-claimant of the estate, viz., 1746) in the 'Dictionary of National Biography' it is said that he married a daughter of Sir "William" Dormer (nephew of Sir Robert), instead of a daughter of Sir *Robert* Dormer. I do not know if this error has been noted before.

In the same publication 'The History of a Flirt, related by Herself,' by the author of 'The Manœuvring Mother' (1840), is missing from the otherwise "complete" list of Lady Charlotte Bury's works. Thalassa Chrusou.

Benjamin Bloomfield (v. 235) was M.P. for Plymouth in two Parliaments (1807–12 and 1812–18).

Sir William Congreve (xii. 9) was elected M.P. for Plymouth June 19, 1818, two years earlier than the date given in the 'Dictionary.'

George Darby (xiv. 43) was M.P. for Plymouth in the Parliament of 1780–84. W. Roberts.

63, Chancery Lane, W.C.

CLERICS IN PARLIAMENT.

(See 7th S. x. 245, 337, 450.)

May I add to my own earlier note and the very interesting notes by other correspondents of 'N. & Q.' a few further facts as to clergymen sitting in the House of Commons in former days? Alexander Nowell's is a case in point. Cf. "Catechismus.....Authore Alexandro Nowell. Oxon. E Typographeo Academico, MDCCCXXXV." in the preface. It is there stated that Nowell was born in the township of Whalley, in Lancashire, in one of the years 1508–10, the exact year being uncertain. He was sent to Brasenose College, Oxford, at the very youthful age of thirteen, as we would now think it. He became a Fellow, and in June, 1540, became a Master of Arts. He took holy orders, but the names of his ordainers are seemingly not on record. He was Head Master of Westminster School and prebendary of the collegiate church of St. Peter's, Westminster; and, of course, it was only at a later date that the prebendaries of Westminster Abbey were called canons. He sat in the House of Commons as member for West Looe, in Cornwall, in Queen Mary's first Parliament. In the subsequent Marian persecution, in which Bishop Bonner of London was his chief adversary, he fled to the Continent, and resided successively at Strasbourg and Frankfort, then both free cities of the Empire; and re-

turned soon after Elizabeth's accession, which, of course, took place on Nov. 17, 1558. He became the almoner of Countess Mildred, wife of the Earl of Burghley (cf. Churton, p. 301), and is said to have been her executor, or, in any case, the guardian of that lady's legal interests.

But to return to Nowell's attempt to sit and vote in the House of Commons: it was disputed, and the decision was against him. Cf. the Commons' Journal :—

"Veneris decimo tertio Octobr., 1553 :—It is declared by the Commissioners that Alex. Nowell, being Prebendary in Westminster, and *thereby having voice in the Convocation House*, cannot be a member of this House; and so agreed by the House; and the Queen's writ to be directed for another Burgess in that place."

This point is constitutionally (and quite apart from theological as opposed to legal opinion) the key to the situation and the question. When the Ecclesiastical Estates sat in their own Houses—two for the Southern and two for the Northern Province—it was a fit answer to their claim to sit in the Commons' House that they were already represented in their own Convocations; but when, as a result of the "Hoadleian Controversy," otherwise called the "Bangorian Controversy," the king's ministers silenced Convocation altogether, the Church grievance revived. Note also that the borough above alluded to was one in the Duchy of Cornwall, and I may say in passing that the opinion is doubtless correct that the number (before 1832) of close, or in less complimentary language "rotten," boroughs in that duchy was due to the fact that the Tudor (and possibly earlier) sovereigns directed writs for burgesses' elections to be sent to various more or less unimportant places in the duchy, so as to increase the power of the Crown. When that power decayed the privilege—in part, at least—passed into the hands of the "owners" or "patrons" of those boroughs, the nobility and gentry who were there fixed as landowners. Strype says that some held that Nowell's exclusion, and that of two other members (duly elected on the face of the returns), were declared void by the above-mentioned Parliament (cf. Strype's 'Life of Cranmer,' p. 457); and see also the Commons' Journal, "Jovis die 8vo Febr. 1620," for the election to the House of Commons of Dr. John Owen. This Puritan divine sat for a short time for the University of Oxford in 1654, and was also made a D.D. and Vice-Chancellor. Cf. Anthony à Wood's 'Athenæ Oxonienses,' iv., col. 99, ed. by Bliss. But then I take it that Dr. Owen was not really a clerk in holy orders, but that he had only received Presbyterian ordination and not from any bishop. But I speak under correction.

Dean Nowell's picture—though I must plead guilty to having forgotten this fact when visiting at that college—is in Brasenose College, Oxford, and quaintly commemorates the good dean's love of fishing by representing him as surrounded by lines, hooks, and other fishing tackle. In the first year of Queen Mary he used to fish in the Thames, and Fuller humorously says: "But whilst Nowell was catching of fishes, Bonner was catching of Nowell."

Of Nowell's place as a Churchman, I need only refer to the well-known fact that the excellent 'Catechisms' in Latin and English of our Church of England are from his pen chiefly, though Overall, Bishop of Lincoln, is said to have written the part on the Sacraments. H. de B. H.

Prayer Book, with notes by Stebbing, illustrated.—The following notes of some of the illustrations in this curious work may not be uninteresting in connexion with the subject of early Victorian art. The title (abridged) is "The Pictorial Edition of the Book of Common Prayer.....By the Rev. Henry Stebbing, M.A., Minister of St. James's Episcopal Chapel, Hampstead Road. London, C. Knight & Co., 22, Ludgate Street," no date, but published between the accession of Queen Victoria and the birth of the Prince of Wales.

Morning Prayer.—Absolution. A priest in surplice holding both hands over the heads of two persons kneeling and bowed down in front of him.

Morning Prayer.—Prayer for the Queen's Majesty. Initial letter. Bishop in rochet and mitre kneeling on cushion, with hands clasped as if in adoration, before the royal arms with supporters, &c.

Evening Prayer.—Prayer for the Queen's Majesty. Child in night-gown, with long hair, saying its prayers, kneeling at the Westminster Coronation Chair, on the seat of which is placed the crown.

Prayer for Rain.—Two figures contemplating with apparent satisfaction a heavy shower descending upon a partially reaped field of wheat; sickle on ground.

Easter Day.—The Epistle. A young man running away from another, who appears to be enticing him to share the contents of a bag of gold.

Whit Sunday.—The fiery tongues. Our Lady in the midst, with brighter nimbus, and prominently placed.

Seventeenth Sunday after Trinity.—A very odd illustration of an ox being hauled out of a pit by ropes placed over the top of the initial I.

Annunciation.—The angel kneeling, the Blessed Virgin seated.

Commandments.—The Sabbath-breaker stoned.

Prayer for the Queen.—Her youthful Majesty throned and crowned.

Nicene Creed.—A genteel family standing in a pew. After Westall.

Exhortation.—Administration to communicants in theatrical attitudes. After Westall.

Baptism.—After Westall.

Catechism.—Clergyman in surplice and scarf catechizing from desk. Adapted from Westall.

Confirmation and other occasional offices. After Westall. All these are in the same style. The minister in "Visitation of the Sick" is in surplice and scarf.

Psalm i.—A Doom in style of Martin.

Psalm lxxxv.—Two young ladies (early Victorian) in attitudes suggested by verse 10.

Psalm cxix.—Each portion has the Hebrew letter within the English, ornamented.

Articles of Religion.—Tailpiece, the Lantern at Ely (interior).

In the directions given by Bishop Cosin to the printer of the Prayer Book of 1662 we find that he was "not to print any capitall letters with profane pictures in them," doubtless referring to some in the Prayer Book of 1619, one of which represents Diana and her nymphs surprised by Actæon, the letter having been used thoughtlessly by the printer. Many of the above subjects are intended for the embellishment of capital letters, and all are piously meant, no doubt, though certainly a mitred bishop in a devotional attitude before the royal arms does look a little odd. J. T. F.

Bishop Hatfield's Hall, Durham.

Lord Beaconsfield and Goethe.—The most welcome news to students of this century's history would be the announcement of an annotated edition of Lord Beaconsfield's novels. What a field they cover!—from 'Vivian Grey,' written in 1826, the "puerile work" which "baffled even all the efforts of its creator to suppress" it, to 'Endymion' in 1880. Mean time, as a note by the way for future editors (who will certainly find their material in the long series of 'N. & Q.'), let me record the impression one sentence of Goethe seems to have made on Disraeli—a sentence eminently characteristic of his mental position. "Your acquaintance with Byron must have been one of the gratifying incidents of your life, Cleveland," says Vivian Grey (book iv. chap. i.), and Cleveland answers, "Certainly; I may say with Friar Martin, in 'Goetz of Berlichingen,' 'The sound of him touched my heart. It is a pleasure to have seen a great man.'"

Fifty-four years later:—

"'Do you know who that is?' said the Princess to Lothair. 'That is Baron Gozelius, one of our great reputations. He must have just arrived. I will present you to him. It is always agreeable to know a great man,' she added; 'at least, Goethe says so.'"—Chap. xxxi.

The original passage occurs in the first act of 'Götz von Berlichingen.' When Götz has gone away Martin cries:—

"Wie mir's so eng um's Herz war, da ich ihn sah. Er redete nichts, und mein Geist konnte doch den seinigen unterscheiden. Es ist eine Wollust, einen grossen Mann zu sehn."

It will be seen that half a century took something out of the pith of the sentiment the novelist still admired, for "always agreeable" is a weak translation indeed of "Wollust." But in the mean time Vivian Grey had become a "great man" himself. William George Black.

Glasgow.

Separatist.—Here is a curiously familiar-looking phrase used in 1644 ('State Papers, Dom.,' Chas. I., D iii., 102): "Betwixt the Papists of Ireland and the Separatists of England, the poor Protestants are hardly put to it."

H. Halliday Sparling.

The "Great Unknown."—Long before the "Author of 'Waverley'" discovered himself to his curious and admiring readers, the identity of the "Great Unknown" must have become pretty generally (to his literary friends at least) an open secret. So far back as 1818 the writer of that humorous poem 'The Mad Banker of Amsterdam' (see *Blackwood's Magazine*, vol. iii. p. 532), in the following verse, very confidently assigns to Scott the authorship of 'Waverley':—

O had I Allan's pencil, or Scott's pen!—
I mean the "Great Unknown," whoe'er he be;
O Walter, though folks doubt it now and then,
The dark suspicion still returns to thee;—
Say what you will, there are not many men
Would be so shy of owning 'Waverley';
But silence pleases your strange whim, no doubt;
Well, do write on, that 's all I care about.

N. E. R.

Latin Elegiacs, by the Author of the Elegiacs in 7th S. viii. 6.—The following version of "To bed, to bed, says Sleepy-head," &c., has not, I think, yet appeared in print. The expression "ferveat olla" in line 3 is borrowed from the letter of "Obscurus" in the *Standard* of Dec. 27, 1890:—

"Sidera jam somnum suadent orientia," Drusus:*
at pede vix celeri Lentulus ire cupit:
"sit bona cena tamen, sic ferveat olla," Gulosus,
"ante torum, socii, quam repetamus," ait.

P. J. F. Gantillon.

Holt.—It has been asserted that to Lord Tennyson is due the honour of having reintroduced this word into literary English. Sir Walter Scott was, however, before him. The following passage occurs in 'The Wild Huntsman':—

The Wildgrave spurr'd his courser light
O'er moss and moor, o'er *holt* and hill. (1)

Anon.

Whom for Who.—In 1875 (5th S. iii. 465, 512) I found in the titles of two books then recently published—'Mind Whom You Marry' and 'Take Care Whom You Trust'—an oppor-

* Cf. Juv., iii. 238, "Eripient somnum *Druso* vitulisque marinis."

(1) also in 'The Lord of the Isles', IV. See Fairfax's Tasso, viii. 12.

tunity of drawing attention to the growing tendency among would-be grammatical purists to use "whom" for *who*. I do not wish to reopen the question as to whether the *whom* in 'Mind Whom You Marry' is right or wrong; but I should be glad to cite in 'N. & Q.' the title of a play, published in 1845, which I have just met with in a catalogue. The play is by J. Whisted, M.D., and it is entitled 'The World's Slippery Turns; or, Mind Who You Wed.'

HENRY ATTWELL.

Barnes.

OLD OXFORD CUSTOMS.—Should not the paragraph quoted below, or rather the conduct which it records, be nailed up in 'N. & Q.,' like a weasel on a barn door? I have only just lighted upon it:—

"This year [1887] at Brasenose College an ancient custom has vanished. The Shrovetide cakes and ale, and the rhyme in their honour, failed to appear on Shrove Tuesday last for the first time. The college brew-house was pulled down last summer to make room for new buildings, and with it has gone the whole of the Shrovetide ceremony. Another ancient custom died away last year at St. John's College, when the Mid-Lent refreshment of frumenty was discontinued by the fellows."

The paragraph is from the *Academy* of March 12, 1887. A. J. M.

PROVINCIAL CUSTOM: BERRI—CUMBERLAND: A COINCIDENCE.—In reading George Sand's Berrichon romance 'François le Champi' I noticed the following interesting *rapport* between what Carlyle ('Sartor Resartus,' book ii. chap. viii.) calls "the British village of Dumdrudge" and the French village of the same name. When the poor *champi* is summarily ejected from the mill by his master, Cadet Blanchet, and has to seek service elsewhere, "il s'en alla bien vite, après avoir cueilli un feuillage de peuplier qu'il mit à son chapeau, comme c'est la coutume quand on va à la loue, pour montrer qu'on cherche une place" (chap. x.). Compare with this the custom at the Cumberland "hirings," alluded to in Anderson's ballad 'Watty,' the said Watty being a piece of native raw material from Croglin, a few miles to the north of "Long Meg and her Daughters," celebrated by Wordsworth in one of his sonnets:—

Suin at Carel [Carlisle] I stuid wid a strae [straw] i' my mooth,
An' they tuik me, nae doot, fer a promisin' youth.

JONATHAN BOUCHIER.

WHALES' JAWS.—Some time ago there was a correspondence in 'N. & Q.' as to the use of these objects for gate-posts. The late Mrs. Gaskell, in her pretty story called 'Sylvia's Lovers,' makes mention of this. As I do not think the passage was referred to at the time by any of your correspondents, I forward it to you for publication. The place described was a port on the north-east coast of England, the trade of which was pretty nearly confined to the whale fishery:—

"For twenty miles inland there was no forgetting the sea, nor the sea-trade; refuse shell-fish, sea-weed, the offal of the melting-houses, were the staple manure of the district; great ghastly whale-jaws, bleached bare and white, were the arches over the gate-posts to many a field or moorland stretch" (ed. 1886, p. 4).

ANON.

EFFECTS OF TOO HEAVY PENALTIES.—A striking instance of how laws are evaded when public sentiment has outgrown them is to be found in the "Old Bayly" trials of July 16–18, 1679. Among other cases, it is recorded that "Susannah Car, for stealing a Petticoat of 6*d.* value and 5*l.* from Susanna Silby, was brought in Guilty of Felony to the value of 4*d.*," thus escaping the death penalty.

H. HALLIDAY SPARLING.

THE LAST OBSERVANCE OF AN OLD CUSTOM.—The following account of the last observance of an old custom ought surely to find mention in 'N. & Q.'; and to that end I venture to send the cutting:—

"Probably for the last time the quaint custom of reading for Bibles has been observed at the Church of St. Sepulchre, Newgate Street. A prosperous citizen of London, Sir John Fenner by name, who lived in the reign of Charles I., at his death bequeathed a sum of money in trust, the interest to be expended yearly upon Bibles for distribution among the poor of the parish. It was made a condition, however, that each recipient should be able to read clearly and intelligibly, and the duty of discharging the terms of the bequest was imposed upon the vicar and churchwardens for the time being. With the regularity of clockwork the wishes of the worthy knight have been carried out for two centuries and a half, but owing to the scheme of the Charity Commissioners in relation to the City parochial charities, the money will henceforth be devoted to other objects. This year's ceremony naturally excited considerable interest, and it was conducted under the presidency of the Rev. James Jackson, who has been vicar of the parish for over forty years. Twenty-five candidates presented themselves to compete for the score of Bibles, their ages ranging from twelve to nineteen years. One by one the applicants, the majority of whom had resided in the parish all their lives, read some passages from the Gospel of St. Matthew, and eventually it was decided that only sixteen books should be awarded. There assisted in the distribution a gentleman who himself secured one of the prizes forty years ago."

J. W. ALLISON.

Stratford, E.

THE GOLDEN ROSE.—In a late number of the *Pall Mall Budget* it is stated that the Order of the Golden Rose was recently conferred by the Pope on Miss Caldwell, of Philadelphia, in recognition of her having founded a Catholic University at Washington. This statement is incorrect, inasmuch as this order is restricted exclusively to persons of royal birth and to members of the higher nobility, and cannot be conferred upon a commoner. The practice of presenting it seems to

have arisen in the thirteenth century, but it is not known what Pope instituted it. Henry VIII. received the rose from three Popes. It was also sent to his daughter Queen Mary by Julius III. The last English sovereign to receive it was Mary of Modena, wife of James II., to whom it was presented when she was in exile in France. Napoleon III. and Queen Isabella II. of Spain also received this recognition of Papal favour. The last person to receive it was the present Queen Regent of Spain. The golden rose is well worth having, if only as a work of art. It has several flowers, a thorny branch, and leaves, the principal flower being of pure gold. It is made by a firm of jewellers in Rome, who have had the privilege of manufacturing it for many generations.

SYDNEY SCROPE.

Tompkinsville, New York.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ROBINSON OF ROKEBY.—In the preface to Mrs. Montagu's 'Letters,' published by her nephew and heir, Matthew Robinson-Montagu, afterwards fourth Baron Rokeby, it is stated that Mrs. Montagu's great-great-grandfather, Thomas Robinson, of Rokeby, was descended from the family of Robertson, barons of Strowan, in Scotland, he being the fourth in descent since their removal into England. According to Burke's 'Peerage' and others, Thomas Robinson above mentioned was the son of William, the purchaser of Rokeby (1610), whose father Ralph resided at Brignal, near Rokeby, having removed from Kendal, co. Westmorland, where his father William had settled *temp.* Henry VIII. I should be very grateful to any of the readers of 'N. & Q.' possessing pedigrees of the Robertson or Robinson families if they would endeavour to find out the accuracy of the above statement that William Robinson, of Kendal, co. Westmorland, was a scion of the house of Robertson. E. S. H.

Castle Semple.

RICHARD WISEMAN, Serjeant-Surgeon to Charles II., died in 1676, and was buried at St. Paul's, Covent Garden. He had been apprenticed to a surgeon in 1636–7. Can any one tell me when and where he was born? J. DIXON.

TOWNSHEND FAMILY.—I should be grateful for any information about the Townshend family in Warwickshire before 1650. As the registers of St. Michael's, Coventry, are destroyed, and Dugdale gives few but the great landed gentry in his Visitation, I do not know how to identify a Richard Townesende who matriculated at Oxford in 1601. D. TOWNSHEND.

CONGER.—Halliwell (without citing an authority) enters *conger* as used in Warwickshire for cucumber; the 'Century Dictionary,' also without any authority, says it is used in Lincolnshire. Can either statement be corroborated? The word is not in any glossary of the English Dialect Society.

J. A. H. MURRAY.

Oxford.

CHARADE.—Can any one supply the concluding lines of a charade which commences

> My first is in my second laid
> When evening deepens into shade,

and the answer to which is "Boycott"?

GERALD PONSONBY.

OLD WORDS RELATING TO LOCKS, &c.—I shall be much obliged if any of your readers can help me to the meaning of all or any of the following words, used early in the seventeenth century, which I cannot find in the ordinary dictionaries of archaic and other words: "crabb lock," "heng lock" (? a padlock), "plate lock." Also the words "ratchmont" applied to iron work, and "stainters" applied to cloth, or the machines for stretching cloth. J. P. EARWAKER.

Pensarn, Abergele, N. Wales.

PUTTENHAM, the author of 'Art of English Poesie,' is called Webster Puttenham by Thomas B. Shaw, in his 'History of English Literature,' and George Puttenham by George Saintsbury, in his 'History of Elizabethan Literature.' Will one of your readers kindly tell me which is the correct Christian name of this author?

DNARGEL.

['The Art of English Poesie' seems to have been anonymous. A Wood ascribes it simply to Puttenham. Watt, 'Bibliotheca Britannica' and most subsequent authorities call the author George. Ritson, however, in the 'Bibliographia Poetica,' calls him Webster Puttenham. It is desirable to have the matter settled.]

MRS. SIDDONS.—In what work is an anecdote told of Mrs. Siddons, that being complimented —fulsomely, as it seemed to her—on one of her performances, she replied that she was sister to John and Charles Kemble, but she had other sisters who would have done it as well as she did meaning, not sisters in blood relationship, but her sister actresses? W.

[More than one sister in blood of Mrs. Siddons was opposed to her by certain critics. George Steevens tried very hard to elevate Frances Kemble, subsequently Mrs. Twiss, to an equality with Mrs. Siddons.]

RANDAL HAWORTH.—This gentleman, who is also called Ranulph Hayworth, and is described as "armiger, of London," was the second husband of Anne, daughter of Charles Brandon, Duke of

Suffolk, and widow of Edward Grey, Lord Powys. Dugdale gives the name as Hauworth, and Sir Harris Nicolas as Hornworth; but on the Close Rolls, where I have found three notices of him, this gentleman's name is always spelt Haworth or Hayworth, and once "Ranulph Hayworth alias Randal Haworth." So far as I can ascertain, he was certainly not a Haworth of Haworth Hall, co. Lanc., nor a Haworth of Darwen, in the same county. I wish, if possible, to discover of what family he was, and if he were a relative—he could scarcely be the same—of a certain Roland Hayward, "clothworker, of Milk Street," who must have been a man of some wealth, judging from the connexion in which his name usually occurs upon the Close Rolls: in 1556 he sold for 940*l.*, to John Reade, the manor of Hanham Abbotts, co. Gloucester; and in 1558 he bought the manor of Barton Regis, near Bristol, from Sir Maurice Dennys for 740*l.*, and that of Skelmersdale for 300*l.* from Sir Thomas Gerard, of Lancashire. I should be grateful to any of your correspondents who could assist me in obtaining light on these points.

HERMENTRUDE.

BISMARCK.—Not long ago I somewhere read a description of an encounter between Bismarck and a wooden-legged French sea-captain, in a narrow path by the sea near Biarritz, nearly thirty years ago. Bismarck, according to this story, was only saved from being thrown into the sea by the timely arrival on the scene of a French military officer. Can any one give chapter and verse for this history; or is it legend? GEO. L. APPERSON.

NEDHAM FAMILY.—Can any one tell me where I can get a pedigree of the Nedhams of Thornsett, co. Derby? A pedigree of the younger branch of the family is given in Burke's 'Peerage,' under "Earl of Kilmorey."

MOUNTAGUE CUNLIFFE OWEN.
9, Swimbourne Grove, Withington, Manchester.

CHURCH ORGANS.—A contemporary states that "in pre-Reformation times the organ was the only instrument used in Divine worship, but not frequently, nor in many parish churches." My reading of churchwardens' accounts leads me to believe that organs were not uncommon before the Reformation. Can any of your readers confirm me in my opinion, or make it probable that I am mistaken? Is there any proof that other kinds of musical instruments were in use in churches? I think there is, but cannot find evidence on the subject. ANON.

CHARLES II.'S QUESTION TO THE ROYAL SOCIETY.—Can any reader of 'N. & Q.' help me to the original authority for the well-known story of the trick played by Charles II. on the members of the Royal Society by inquiring of them the reason why a vessel of water received no addition to its weight when a live fish was put into it, while if a dead fish was put in it was heavier by the weight of the fish? The story is told by Whately ('Logic,' p. 255, seventh ed.) and, more fully, by Hamilton ('Lectures on Metaphysics,' i. p. 169); but neither author gives any reference. Lotze ('Logik,' ii. 4, § 203; Eng. tr., i. p. 307) tells the story somewhat differently. The king who proposes the problem is Louis XIII., and the problem is to find the reason why a living fish thrown into a bowl full of water makes it overflow while a dead one does not. C. C. J. W.

AUTHOR OF HYMN WANTED.—Perhaps some of your readers could say by whom the hymn beginning

> The homeland, the homeland,
> The home of the free-born,

was written, and on what authority he makes the ascription. JAMES BONAR.

CALPURNIUS.—I believe I should write this name Calepinus. He was a lexicographer, who enlarged Facciolati and Forcellini. Wase, who compiled the 'Compendium Calepini' in 1662, states that he took his material from "that abridgment of Calepine which Schrevelius made in Holland." Calepine is in Latin. I only know Schrevelius in Greek. Can any edition of the Latin dictionary be traced to Schrevelius?

A. HALL.

CAPT. THOMAS LOCK, of Newington, mentioned in Blome's 'Britannia,' 1673 edition.—I shall be glad of any particulars relating to this family. Was it from this family that Lock's Fields, Walworth, took its name? GEO. BLACKLEDGE.
36, Southampton Row, W.C.

HASSOCK-KNIVES, SHOD-RUDDERS, AND HODDING-SPADES.—What were these implements? Their names occur in an account of the Lincolnshire fen-rioters (*Post Boy*, No. 592, January 24–26, 1699), where it is said:—

> "They were all Arm'd, some with Guns, some with Halberts, some with great Hodding-Spades, Forks, Shod-rudders, and Hassock-knives, which are very like those Weapons of the late Duke of *Monmouth's*, made of old Sythes," &c.

H. H. S.

GOLDSMITH IN PECKHAM.—Goldsmith was for a short time usher at a school in Peckham. Is the site of this school certainly known? A very likely-looking building, called Goldsmith House, and situated in the Goldsmith Road, is now being pulled down. J. F. McRAE.
Peckham.

THOMAS TODD.—Can any one give information concerning "Thomas Todd, Philomath," the author of a 'Perpetual Astronomical Kalendar,' published

in Edinburgh in 1738? In the preface—which is dated, "From my Apartment in Aldstone-moor, Cumberland, Feb. 14, 1737/8"—he promises that, in 1756, "If my weak endeavours meet with good reception (if God spare my life) by that time I will reprint a second edition, with the aforesaid eclipses, &c., for nineteen years more." The first edition is a quarto, contains 77 pp., and sold at two shillings. Did the second edition ever appear? D. H. F.

St. Andrews.

CALHAEM.—This odd surname is that of a chemist who keeps a shop in South Wales. What are its source and signification? It is not mentioned in Mr. Bardsley's book. THORNFIELD.

[A well-known actor bears this name, as do his wife and daughter.]

HEREFORD: WINCHESTER.—While examining some "allegations" among the archives of Canterbury recently, I found four pages of manuscript extracts from some "poem," possibly 'Antidotum Culmerianum' (Oxford, 1644). One of the extracts runs thus:—

> The church of Hereford doth well,
> Yet Winchester doth that excell;
> But Canterbury beares the bell.

I can understand why Canterbury bore the bell, for then it reckoned among its foremost men the infamous Richard Culmer, *alias* "Blue Dick." But what do the references to Hereford and Winchester mean? J. M. COWPER.

Canterbury.

ADAMS FAMILY OF BEAULIEU, HANTS.—I am in quest of information respecting this family, who were well-known shipbuilders in the last and the commencement of the present century, and who owned yards at Buckler's Hard on Beaulieu River and on the Thames. The latter, I think, was called Dudman's Yard. They traded about 1774 as Adams & Co. The senior partner, Mr. Henry Adams, was born in or about 1713, and died in 1805. Two of his sons, Balthazar and Edward Adams, were also shipbuilders. I should like to hear of any vessels built by them at either yard, as well as of such books, &c., as are worth consulting.

BEAULIEU.

HONE'S 'EVERY-DAY BOOK.'—Can any one inform me if the information contained in Hone's 'Every-day Book' is, generally speaking, accurate? Were the three volumes all published, or did it cease at the second volume? I do not remember ever seeing the third volume, though on the title-page it is described as being in three volumes.

CHARLES T. HIATT.

[We know of two volumes only, though the 'Table-Book' and the 'Year-Book' are usually associated with them.]

BASQUE WORDS.—Will any Basque scholar kindly explain to me the following phrases? 1. *Dioitenac*, those who say. 2. *Cer dioçu?* what sayest thou? One would expect to find the verbal *errairen*, or *esaten*, prefixed to the above apparent auxiliaries. How do the latter alone mean "say"? The first phrase is quoted at p. 520 of the 'Grammaire Comparée' of Van Eys; the second in the Souletin translation of St. John, 1888.

EZTAKIT.

Replies.

NURSERY RHYMES.

(7th S. x. 282, 489.)

The song about a tailor and a carrion crow referred to by MR. STILWELL was familiar to me in my nursery days, and I thank him for recalling it to my memory. If I remember right, the song ran something as follows:—

A carrion crow sat on an oak
A-watching a tailor a-mending his cloak.
The carrion crow said, "Caw, caw!"
Hey ho, the carrion crow.

Said the tailor to his wife, "Bring me my cross-bow,
For I will shoot this carrion crow."
The carrion crow, &c.

The tailor shot and missed his mark,
And shot the old sow right through the heart.
The carrion crow, &c.

Said the tailor to his wife, "Bring treacle in a spoon,
For our old sow has fallen in a swoon."
The carrion crow, &c.

Said his wife to the tailor, "Plague take your thick head!
Why do you not see the old sow is dead?"
The carrion crow, &c.

Said the tailor to his wife, "I don't care a louse,
For we shall have plenty of pork-chitterlings and souse."
The carrion crow, &c.

When the old sow died the bells did toll,
And the little pigs prayed for the old sow's soul.
The carrion crow flew away crying, "Caw, caw!"
Hey ho, the carrion crow.

I fear that after more than sixty years my memory is rather leaky, and that my version is defective. Others may be able to supply corrections and additions which will help to restore the old ballad to its integrity.

There was another tailor song, belonging rather to schoolboy than nursery days, which was current at Charterhouse *circa* 1828, whence it was brought home by my elder brother. It is a queer production, not very decorous in parts, and I cannot help thinking that it had some satirical reference. 'Benjamin Bolibus' has a personal look. If so, can any of your readers supply this reference? The first verse was as follows, the refrain being repeated in each successive stanza:—

> When the wars first began, Benjamin Bolibus,
> When the wars first began, cast lots away (!),
> When the wars first began, nine tailors made a man,
> And so the proud tailors went prancing away.

And so it goes on, narrating the doings of the

nine-in-one—how "Of his goose [the tailor's smoothing iron] he made a horse, To ride up and down Charing Cross"; "Of his cabbage [cloth filched from the piece given him to make up] he made a cloth, To keep the flies from his horse"; "Of his needle he made a spear, To prick the louse through the ear"; "Of his bodkin he made a gun, To shoot the louse in the b—m"; and, finally, "Of his thimble he made a bell, To ring the poor louse to hell, and so the proud tailors went prancing away."

The memory being set at work, one early reminiscence recalls another. When I was a little one my grandmother, a Norwich lady, used to sing me a version of the well-known "Frog he would a-wooing go," of which the refrain rings in my ears as one of the most musical bits of rhythmical nonsense I ever heard, far beyond the "Gammon and spinach" and the "Heigh ho, says Rowley," with which that song is commonly connected. Here you have it:—

There was a frog lived in a well,
With a coymyairo coyno;
And a merry mouse lived in a mill,
With a coymyairo kilto caro,
Coymyairo coyno.
Strimstram pammadiddle,
Larabona ringtang,
Strimstram pammadiddle coyno.

Talking of phonetic refrains—sound without sense—can any of your readers help me to a purer version of one which my second brother brought to our nursery from a Cambridgeshire school in connexion with the ballad of the four apparently impossible gifts—the chicken without a bone, the cherry without a stone, and the rest—which exists in so many different forms. As one of these variants, I may mention 'Captain Wedderburn's Courtship' of "Girzie Sinclair," which is to be found in Jamieson's 'Popular Ballads,' vol. ii. pp. 154-165. The certainly degraded and vulgar form in which I received it runs thus:—

I had a little sister lived under the sea,
Four pretty presents she sent me.
Sifolderiddledol, Paradise dumpledum,
Perry merry dictionary,
Dominee.

I should be glad to see my old friend in a worthier dress. EDMUND VENABLES.

[CANON VENABLES will find 'Captain Wedderburn's Courtship' in Child's 'English and Scotch Ballads,' 1861, vol. viii. p. 12. It is taken from Jamieson. A poem much more nearly approaching that from which he quotes is 'The Four Sisters.' The first verse of this is thus given by Halliwell:—

I have four sisters beyond the sea,
Para-mara, dictum, domine!
And they did send four presents to me,
Partum, quartum, paradise, tempum,
Para-mara, dictum, domine.

The opinion has been held that it is a parody on the old monkish songs. It is given *in extenso* in the 'Nursery Rhymes,' p. 243, F. Warne's undated edition.]

May I complete the rhyme of the carrion crow as I heard it from the lips of the late Rev. J. L. Petit when I was a child? I have never heard it from any one else or since that time. Is it uncommon?—

A carrion crow he sat upon an oak
A-watching of a tailor a-mending of his cloak.
With a heigh ho, carrion crow, derry, derry down,
derry dingo.

"Oh, wife! Oh, wife! bring hither my bow,
That I may shoot that carrion crow."
With a heigh ho, &c.

The tailor he shot, and he missed his mark,
And he shot his old sow straight through the heart.
With a heigh ho, &c.

"Oh, wife! Oh, wife! bring some brandy in a spoon,
For the old sow 's fallen down slap in a swoon."
With a heigh ho, &c.

So the old sow died, and the bells did toll,
And the little pigs squeaked for the old sow's soul.
With a heigh ho, &c.

What has become of 'The Ram of Derby' that one used to hear years ago? Some of the incidents in his career and end are very dramatic. Will some correspondent enshrine this old song in 'N. & Q.'? ALBERT HARTSHORNE.

Who is the author of the following capital riddle on Jack and Jill?—

'Twas not on Alpine snow and ice,
But homely English ground;
"Excelsior!" was their device,
But sad the fate they found:
They did not climb the path of fame,
But followed duty's call;
They were together in their aim,
But parted in their fall.

I have one in a somewhat similar strain on the 'Five Little Pigs,' also good, but not equal to the above. JONATHAN BOUCHIER.

May I quote the following variant of No. 7, line 5, from a Lancashire nursery?—

This little pig said, "Me a bit, me a bit, me a bit, before it *all* be gone."

P. J. F. GANTILLON.

SHELLEY'S 'CLOUD' (7th S. ix. 207; x. 511).—The first four lines of the second verse of the 'Cloud' convey no distinct idea to the mind; *that* should be admitted by all discreet readers:—

I sift the snow on the mountains below,
And their great pines groan aghast;
And all the night 'tis my pillow white,
While I sleep in the arms of the blast.

"'Tis my pillow white." If '*tis* refers to anything it refers to the snow. Now if the cloud's head lay on the snow, its sleep in the arms of the blast must have much resembled the process of tossing in a blanket, with its head downward and its heels anywhere. It is vain to read this seriously, and call it by the respected name of imagination. Again, "the towers of bowers" is most incon-

gruous and farfetched. A pilot who should steer to a bower, or sit on a bower to steer, must be a man little skilled indeed in the seaman's art, in fact Nelson would have called him a "landlubber." Again, are we to believe that this pilot is the "lightning"?

"In a cavern under." Under what? At the bottom of the cloud, or under the snowy mountains? "Is fettered the thunder." How can you fetter a sound? If it be heard at all it rolls, and if it roll it is not fettered. Thunder not heard anywhere is non-existent. In either case it is not what Shelley says it is.

It struggles and howls *at* fits

My copy reads *at*, but we will suppose that it ought to be *by*.

Over earth and ocean with gentle motion,
This pilot is guiding me,
Lured by the love of the genii that move
In the depths of the purple sea.

The rhyme of *move* and *love* is here scarcely commendable. Further, although it is in the "arms of the blast," this pilot moves it "with gentle motion" "over earth and ocean,"—quite a gifted notion, could it possibly be brought into harmony by any procedure known to the understanding. We are told that "of course" the lightning loves the genii, because they are "so closely akin." But things that are akin do not so universally love one another. When they do, as in the case of first cousins, the Church steps in to bar their union. Altogether the fluency of the composition and the imperfection of the rhymes remind one of the album-writing of some young lady at the close of the eighteenth century.

Over the rills, the crags, and the hills,
Over the lakes, and the plains,
Wherever he dream, under mountain or stream,
The spirit he loves remains.

To whom the pronoun *he* in the third line refers it would puzzle any magician to find out. Surely sleep is no attribute of lightning; if not, it cannot be lightning that is referred to. It is not the genii, for then it would have to be in the plural. I for a moment thought that *he* referred to the cloud, but that cannot be, and all the agencies are so disembodied that they no more require physical antecedents than the pronoun does a grammatical one.

And I all the while bask in heaven's blue smile,
Whilst *he* is dissolving in rains.

I here should mean the cloud. Above the cloud says, "I sift the snow"; this implies dissolving first and freezing after. Only as there is nothing that can dissolve but the cloud under electrical action, the *he* must refer to the cloud. This knocks the *I* out of the couplet.

If Mr. Bouchier's critical friend, a man exceedingly well read in Shelley, is forced to wind up an elaborate attempt to render this passage intelligible with a confession "I may be altogether in the wrong as to its signification," it will not be very astonishing if the world should pronounce the whole passage to be unintelligible. As I pretend to no admiration whatever of any part of Shelley's 'Cloud,' I may go a little further, and say that I do not think a single line in it is worth analysis. It is a fluent thing thrown off at a heat as if by an Italian *improvisatore*. It is, in my opinion, to do Shelley an injury to treat it seriously as a poem or to reckon it as being at all on a par with his 'Skylark' as a poem for special recitation or a type of rhythmical English verse. The 'Skylark' is full of faults, but it is a poem parts of which are a triumphant success. C. A. Ward.

Walthamstow.

The Study of Dante in England (7th S. v. 85, 252, 431, 497; vi. 57; x. 118, 334, 415; xi. 35).—In answer to your courteous correspondent Mr. Bouchier, I beg to state that in my short note on the above subject I wished to convey the idea that after the Renaissance which rose with Petrarca and set with Tasso, the Catholic revival and the Inquisition so affected men's minds that during at least one hundred and sixty years Dante was forgotten in his native land, and a similar apathy possessed France and England. The circumstance which roused the old animosity of the Church was the discovery made by Monsignor Dionisi, canon of the cathedral of Verona, that under the figure of the three beasts, *tre fieri*, the poet did not mean that Lust, Pride, and Avarice prevented *his* approach to the delectable mountain, but typified the three political powers Florence, France, and Rome, which embodied those vices, and were prevented by them from coming to Christ. Rossetti pushed the hidden political meanings of the 'Commedia' to an extreme limit, which no one else, not even Foscolo, ventured to follow; but other writers, Protestant and liberal Catholic, saw that Dante wrote in the spirit of a religious reformer. Indeed, it had long been recognized that in the mysterious Veltro, Dante meant an emperor, who would take up his abode in Rome, expel the unworthy pastors from Holy Church, instal good and saintly men in their places, and with them make a reform in Italy. It is clear that the poet marked out for his countrymen the policy which has been partially realized in our own time, namely, the unification of Italy under one head, the deprivation of the Temporal Power of the Pope, and the limitation of the Papal power to spiritualities.

C. Tomlinson.

Highgate.

The passage in Jewell is: "Dantes, an Italian poet, by express words calleth Rome 'the whore of Babylon'" ('Defence of the Apology,' chap. xvi. vol. iv. p. 744 P.S.). The note has: "Dant. Venet. 1568, Purgat. Cant. xxii. (cor. xxxii.) vv. 142-160,

p. 472. Conf. in. Catalog. Testium, cols. 1763," &c.

The work to which the note refers has this notice in Eden's 'Jeremy Taylor,' vol. vi. p. 655:

"Flacius Illyricus (whose proper name was Matthias Francowitz), a Lutheran divine, who began and had the chief direction of the ecclesiastical history called 'The Centuries of Magdeburg,' wrote (among many other works) 'Catalogus testium veritatis, qui pontifici Romano atque papismi erroribus ante nostram ætatem reclamarunt.' 8vo. Basil. 1556."

Compare 'Inferno,' i. 100, xix. 107. If the reply were to a query by any one else rather than Mr. Bouchier I might refer to Milman's 'Latin Christianity,' vols. vii. pp. 315, 316; ix. 198–206, 1864, for Dante's position in respect of the Papacy. Flacius Illyricus is such an early Protestant as he asks for. Ed. Marshall.

It is rather late in the day to raise a controversy on the Catholicity of Dante. I fear the pages of 'N. & Q.' could not afford space for a tithe of what might be epitomized from what has been already written on the subject. I do not see that it is "droll" that a writer of the date of Bishop Jewell (by the way, is not this the present accepted spelling, and not Jewel?) should speak of him by the Latin form of his name. R. H. Busk.

16, Montagu Street, Portman Square.

Municipal Records (7th S. xi. 26).—"Selections from the Records of the City of Oxford, with Extracts from other Documents illustrating the Municipal History, Henry VIII. to Elizabeth [1509–1583]. By authority of the Corporation." By W. H. Turner. Oxford, 1880.

Ed. Marshall.

Hugh, Bishop of Lincoln (7th S. xi. 47).—'The Life of S. Hugh of Avalon, Bishop of Lincoln,' by Canon George G. Perry, M.A., published by Murray, Albemarle Street, London (1879), is an excellent record of this fine old twelfth-century bishop. Harry Hems.

Fair Park, Exeter.

The 'Life of S. Hugh of Lincoln' was edited by the late Rev. J. F. Dimock for the "Rolls Series."

W. C. B.

A special monograph on the life of St. Hugh of Avalon, Bishop of Lincoln, has been written by the Rev. G. Perry, M.A., Canon of Lincoln. It was published by Murray in 1879. H. T. F.

Wigan Public Library.

'Temple Bar Magazine' (7th S. xi. 144).—The writer of 'Crotchets' does not confound the beautiful 'Hymn to the Nativity' with 'Il Penseroso.' He begs to assure Nemo that he is too fond of and too well acquainted with those works to make such a stupid blunder. The words "or to" should have been placed between the two poems, and then all would be clear. Many readers no doubt supplied this, feeling its absence a writer's omission or a printer's error.

G. B. (Writer of the Article).

John Claypole (7th S. x. 444).—Mr. Hipwell's discovery of the dates of the birth and marriage of John Claypole, Cromwell's son-in-law, enables me to correct my article on him in the 'Dictionary of National Biography.' May I take the opportunity to make some other additions and corrections? Noble mentions Claypole's arrest in 1678. Its cause is elucidated by a speech delivered by Sir Henry Capel in the Parliament which met in October, 1680. Speaking of the plots of the Catholics, he says:—

"We have great reason to believe they have made all necessary preparation, as well by employing men and money to find out wicked instruments to take away the King's life, as by providing one Claypool to be a sacrifice, to make an atonement for the act, and to cast the wickedness thereof on the Phanaticks. To which purpose the said Claypool was really imprisoned some time before in the Tower, upon the evidence of two witnesses, that he should say, that he and two hundred more had engaged to kill the King the next time he went to New-market. For which in all probability he had as really been hanged, if the breaking out of the plot had not prevented their designs. Then was Claypool the next term after publickly cleared at the King's Bench bar, the witnesses appearing no more against him."—'An Exact Collection of the Debates of the House of Commons held at Westminster Oct. 21, 1680,' 8vo., 1689, p. 8.

Roger Coke ('Detection of the Court and State of England,' ed. 1694, ii. 270) identifies this Claypole as "Oliver's son-in-law"; Oldmixon does the same ('History of England under the Stuarts,' p. 611).

It is worth noting that similar charges were brought against other members of the Cromwell family. Robert West, in his examination concerning the Rye House plot, said that

"Ferguson lately told this examinant that Mr. Cromwel, son of Richard Cromwel, who usually goes by the name of Mr. Cranbourn, was so vain as to endeavour to make a party for himself or his father in the City: and Goodenough formerly told this examinant that he believed the said Mr. Cromwel and Mr. Ireton, the son of Lieutenant-General Ireton, would assist in the intended assassination of the King and Duke in person."—'A True Account of the Horrid Conspiracy to Assassinate the late K. Charles II. at the Rye-House,' 8vo., 1696, copies of the informations, p. 90.

In the article on his wife, Elizabeth Claypole, she is wrongly stated (on the authority of Kennet) to have been exhumed at the Restoration. Her name is not included in the warrant printed in Chester's 'Westminster Abbey Registers,' p. 521. According to Noble her coffin was discovered in 1725 whilst making some alterations in Henry VII.'s Chapel ('House of Cromwell,' ed. 1787, ii. 140). C. H. Firth.

33, Norham Road, Oxford.

His will, as John Claypoole, of London, Esq., dated June 26, 1688, was proved by Anne Ottey,

the executrix therein named, November 14 of same year (P.C.C. 148, Exton). The testator says:—

"Imprimis. I give to my loveing wife Mrs Blanch Claypoole tenn shillings to buy her a ring Item. I give to my daughter Mrs Bridgett Claypoole the like sum'e of tenn shillings to buy her a ring Item. I give and devise all my lands and Tenements and all equity of Redemption thereof unto my loveing ffriend Mrs Anne Ottey wife or Widdowe of Edmund Ottey and to her heyres for ever. And I doe hereby make ordaine and constitute the said Anne Ottey the sole Executrix of this my last Will and Testament unto whome I give the rest and residue of my Estate."

The margin of the registered copy contains this entry:—"Sententia data' pro valore et validitate hujus Testam^{t} 2do Martii 1688."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TO WHET (7th S. x. 507; xi. 55).—It seems worthy of note in 'N. & Q.' that the system of "stone-dressing" by hand—the recutting with a steel pick of the small grooves in millstones—is fast going out in this country, so far as flour-mills are concerned. This is owing to the introduction—at great cost, by the way—of rollers for stones, to make flour in the improved or Hungarian fashion. Nearly all the large mills have been compelled to introduce this system in the last few years, and the millstones which have been used from time immemorial will gradually vanish. A stone-dresser or "stoneman" is generally a workman engaged for this particular purpose, and often has a certain number of pairs of stones told off to him. Steel picks or hammers have been generally used, though diamonds have been employed for the purpose. To this new system of rollers is due the great improvement in flour, in lightness and quality, noticeable in the last few years.

W. H.

To whet or sharpen a grindstone used to be a common affair at stone quarries where masons dressed stones for buildings. After a grindstone—or "grindleston," as Derbyshire men say—has been used for a time in sharpening chisels, the surface gets a dark metallic glaze, and the stone will not then bite the steel. To remove this glaze the stone was whetted or sharpened (both terms were used) by rubbing it with sand and water, the rubbing medium being a piece of stone harder than the grindstone and of coarser grain. This was not a difficult process, for the stone was turned while most of the dressing was done. Whetstones or scythestones used to be made solely by hand in large quantities at stone quarries in Derbyshire. They were first rough-shaped, and then rubbed smooth and round, tapering from the middle to each end. The rubbing was done on slabs of stone harder than the whetstones, sand and water being used. After the slabs had been worked for some hours a glaze appeared, and this had to be removed in the same way the grindstones were cleaned, and this also was called whetting.

THOS. RATCLIFFE.

Worksop.

ARMIGER (7th S. x. 383, 445; xi. 97).—In the church of Charwelton, Northamptonshire, are fine brasses to the memory of Thomas Andrew, described as "Mercator"; Thomas Andrew, his son, "Generosus"; and Thomas Andrew, his son, "Armiger." The nephew and eventual successor of the last named, a fourth Thomas Andrew, is represented by an alabaster effigy, between those of his two wives, upon an altar tomb; he wears a great collar of SS, and died in 1564. In the inscription on the verge of the tomb he is described as "Miles." This is probably a unique record of the gradual rise of a family, from "Mercator" to "Miles," in four successive generations, and it is interesting as bearing upon the question concerning "Armiger."

It may, perhaps, be convenient to add that the eldest son of Thomas Andrew, "Miles"—again named Thomas—was sheriff of the county in 1587 and present at the execution of Mary, Queen of Scots. There is a wall monument of uncommon beauty in Charwelton Church representing this last Sir Thomas Andrew, his two wives, and his twelve children.

The custom in mediæval times and later of carrying on the same Christian name from father to son is often irritating, even to the calmest student. But the five Thomas Andrews are easily appropriated, as their memorials remain intact. At Greene's Norton, ten miles off, the tombs, effigies, and brasses of the six successive Sir Thomas Greenes (1369–1506) have been so shockingly mutilated and plundered that it is not easy now to apportion the remnants.

ALBERT HARTSHORNE.

SCULDUDDERY (7th S. x. 224, 293).—I do not suppose you desire the discussion of this word to be continued at length, but DR. TAYLOR, who started the inquiry, may be glad to have the following quotation from Burns:—

An' there, frae the Niddisdale's borders,
Will mingle the Maxwells in droves;
Teugh Johnie, staunch Geordie, an' Walie,
That griens for the fishes an' loaves;
An' there will be Logan Mac Dowall,
Sculdudd'ry an' he will be there,
An' also the wild Scot o' Galloway,
Sodgerin', gunpowder Blair.

'The Election,' 'Works,' Smith's ed., 1887, vol. ii. p. 322.

WILLIAM GEORGE BLACK.

Glasgow.

"PUTTING SIDE ON" (7th S. xi. 107).—Messrs. Barrère and Leland, in their almost exhaustive

'Dictionary of Slang, Jargon, and Cant,' printed for subscribers in 1890, say of this expression that "it seems at first sight to be a metaphor either taken from the habit of dogs when they are given things to carry, when they invariably put their side out in a curve, like a horse when buck-jumping, or from a billiard term .....or, again, from a ship that shows its side when sailing fast with a side wind; but in reality *side* is old provincial English. Bailey gives it as a North-Country term, meaning long, steep, proud."

W. H. Helm.

The expression was common in my undergraduate days (1870–73). It is stupid enough; but surely the prevailing use of "front" is even worse! Edward H. Marshall, M.A.

Hastings.

I have always supposed, I do not know why, that this phrase was derived from yachting, and referred to the showing a great expanse of "side" in the form of sails. Thus "a peacock in his splendour proper," as the heralds have it, may be said —in a figure, at any rate—to "put side on."

J. T. F.

Bp. Hatfield's Hall, Durham.

Restoring Engravings (7th S. xi. 47).—M. A. J. will find some information on this subject in Mr. A. Tuer's 'Bartolozzi and his Works,' chap. xxii. F. W. D.

Benezet (7th S. ix. 187, 253, 298, 319, 373).—Anthony (Antoine), son of Jean Etienne (John Stephen) Benezet and Judith de la Mejanelle, was born at St. Quentin, Picardie, France, January 31, 1713 (the year commencing January 1), and baptized February 1, 1713, in St. Catherine's Church, St. Quentin (parish register, Bureau de l'Etat-Civil, St. Quentin, Aisne). In this register his father's name is written "De Benezet."

In the "Registre des Baptêmes, Mariages, et Enterrements de ceux de la Ville de Saint Quentin et autres lieux qui ont l'Exercice de leur Religion au village de Haucourt, lequel en exécution de l'Edict de Nantes leur a esté donné pour lieu de Baillage," to be seen at the Tribunale Civil de Première Instance, St. Quentin, is an entry showing that Jean Benezet the elder, thirty-five years of age, merchant, living at Abbeville, son of Etienne Benezet and Marie Arnault, living at Cavaillon, Languedoc, was married, August 16, 1682, to Marie Madeleine Testart, twenty-three years of age, daughter of Pierre Testart, merchant, of St. Quentin, and the late Rachel Crommelin.

In the 'Bulletin de la Société de l'Histoire du Protestantisme Français,' vol. vii., 1858, pp. 478–95, is a genealogy of the Crommelin family, by Jacob Crommelin in his seventy-first year, compiled in 1712, commencing with Armand Crommelin, of Dutch descent, whose son Jean settled at St. Quentin previous to 1595. The above Jean Benezet is here mentioned (p. 488) as "Receveur des traittes" at Abbeville, as marrying Marie Madeleine Testart, and as having seven children, viz., Jean Etienne, Jacques, Jean, Cyprien, Madeleine, Melchior, and Pierre, the eldest of whom, Jean Etienne, father of Anthony, is mentioned as marrying "—— Delamejanelle."

From the above G. F. R. B. must see his error in giving January 31, 1713/14, as the year of Anthony's birth, and also in saying that John came from Calvisson, not Clavison, and died in 1690. He registered his arms before D'Hozier in 1698 (D'Hozier, 'Picardie'), and died as "Receveur de traittes et tabac" at Abbeville in August, 1710 ('Crommelin Genealogy').

Mr. will notice that the Jean Benezet whose arms I gave 7th S. ix. 253 and the John Benezet, father of John Stephen, &c., are one and the same.

The following, extracted from the 'Collection de Fiches' of the "Commission pour l'Histoire des Eglises Wallonnes," Leyden, will interest H. W. He will pardon the poor translation from the French :—

1718, March 30. Pierre Benezet received into the Church at Amsterdam after a confession of faith.

1721, October 26. Pierre Benezet, of St. Quentin, and Susanne Janssen married at Amsterdam.

1723, March 29. André, son of Pierre Benezet and Susanne Janssen, baptized at Amsterdam; born March 25, 1723.

1725, February 11. Paul, son of Pierre Benezet and Sussanne Jansse, baptized at Amsterdam; born February 4, 1725.

1726, June 12. Jean Etienne, son of Pierre Benezet and Susanne Jansse, baptized at Amsterdam; born June 8, 1726.

1732, November 9. Elisabeth, daughter of Pierre Benezet and Susanne Jansse, baptized at Amsterdam; born November 5, 1732.

1757, November 16. Pierre Benezet buried at Amsterdam.

1767, February 11. Susanne Janssen, widow of Pierre Benezet, buried at Amsterdam.

1745, October 28. Andries Benezet, merchant, became a citizen (*bourgeois*) of Amsterdam.

1767, September 13. André Benezet and Uranie Marie Brutel de la Rivière married at Leyden.

1769, October 1. Pierre, son of André Benezet and Uranie Marie Brutel de la Rivière, baptized at Amsterdam; born September 24, 1769.

1771, February 17. Isaac Pierre Jean, son of André Benezet and Uranie Marie Brutel de la Rivière, baptized at Amsterdam; born February 7, 1771.

1773, August 8. Marie Uranie, daughter of André Benezet and Uranie Marie Brutel de la Rivière, baptized at Amsterdam.

1774, February 3. André Benezet buried at Amsterdam.

1788, April. Pierre Benezet received into the Church at Leyden after a confession of faith.

1789, April. Isaac Pierre Jean Benezet received into the Church at Leyden after a confession of faith.

1790, June. Marie Uranie Benezet received into the Church at Leyden after a confession of faith.

1805, December 17. The death notice in *La Gazette de Harlem*, No. 151, of Isaac Pierre Jean Benezet, pastor of Wallon Church at Brielle, aged thirty-four years ten

months, son of Uranie Marie Brutel de la Rivière, widow of André Benezet.

1775, March 19. Elisabeth Benezet and Etienne Herault, merchant, of Arvet (?), married at Amsterdam. [I do not know whether she was the daughter of Pierre Benezet and Susanne Janssen, or of a Jean Casimir Benezet and Magdeleine Ranset or Ranset.]

J. Rutgers Le Roy.

14, Rue Clement Marot, Paris.

The annexed entries are found in 'The Registers of St. Dionis Backchurch, London' (Harl. Soc. Registers, 1878, vol. iii. pp. 166–7, 303–4):—

Christenings.—1735, Nov. 14. Tho^{s} James Bennezett, son of James and Frances Bennezet (Merch^{t}): born 15 Oct.

1737, May 10. Claude, son of James and Frances Benezet (Merch^{t}): born Apr. 23.

Burials.—1734, Oct. 15. Claud James Benezet, son of M^{r} James Benezet, Merchant.

1735/6, March 9. Thomas James Benezet, son of M^{r} James Benezet (Merchant).

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

Pitched Streets (7th S. xi. 89).—The cubical granite blocks with which our streets are paved are called in the trade *pitchers* or *sets*, according to their shape and size. The former word is also used in combination with *random* to signify blocks of granite not properly squared. These *random pitchers* make an excellent pavement in places where the traffic is not too heavy. *Pitching* means a street pavement. "Mind the pitching" is an expression I have heard to warn foot-passengers when the roadway was slippery. Ash's definition of *pitching* is "laying with stones endwise." The verb *to pitch*, meaning to pave, appears in Fenning's 'Dictionary' and in Havergal's 'Herefordshire Words and Phrases.' Pitched streets, of course, mean paved streets. The meaning of the sentence "The roomes are all well pitch'd" is, perhaps, not so clear. Might it not refer to the orderly arrangement of the rooms?

Hellier Gosselin.

Blakesware, Ware, Herts.

Pitched streets have no more relation to bituminous substances than have high-pitched roofs. *To pitch* is the ordinary West-Country term for paving with uniform rows of cubes of stone, or pebbles, or bricks, in such a way that water will run off; and I have paid a bill within the last few weeks in which one of the items is, "Repitching part of stable," &c. I suppose a "pitched" battle is a battle in which the opposing armies have been set in array with more or less deliberation. It is surely a mistake in the 'Encyclopædic Dictionary' to suppose that "pitch" is synonymous with "toss." A. T. M.

Pitching, or *pitched paving*, is a term used to signify stone paving such as that in general use for streets before the introduction of wood paving and asphalt, viz., granite blocks roughly dressed, measuring in length and depth from about 6 in. by 6 in. to 9 in. by 9 in., and from 2½ in. to 4 in. or 5 in. in breadth, set (=pitched) on edge close together and breaking joint. The *pitch* of a room is its height from floor to ceiling.

Alex. Beazeley.

[Many similar replies are acknowledged.]

English Race and Poetry (7th S. x. 403; xi. 29).—A. J. M., writing in reply to Mr. Jonathan Bouchier's extremely interesting and suggestive question on the above subject, says:—

"He wishes to know whether this remarkable and encouraging combination has been discussed and explained in print. I should think that the discussion and explanation, if it exists, must be brief indeed; for it is [!] all comprised in the single word *Negatur*. There is no such combination."

A. J. M. possesses at least one quality (is it the most formidable one?) of a controversialist—courage. It is proverbially difficult to prove a negative, and that may, perhaps, be the reason why this is one of the most commonly used phrases in the language. It is so convenient, and so short. Why should A. J. M., having stated there is no such combination, have made his reply any longer? "Roma locuta est. Quæstio soluta est." And the unnecessary supplement to A. J. M.'s *Negatur* makes one the more regret the trouble it has cost him to write it, in that it is, it seems to me, wholly *nihil ad rem*. The occurrences related to have taken place in Staffordshire and Kent, as two "illustrations, taken at random, of the idealism and romanticism of the English race"—A. J. M. means of the absence of these qualities—go to prove only that not every individual of the race is gifted with them. And, even so, I do not say *Negatur*, but *Dubitatur*. It appears to me that the Kentish sexton may very probably have possessed the qualities in question *in posse*, if not *in esse*.

A. J. M. goes on to remark that "if a race be idealist or romantic it is so in all the classes that compose it." Perhaps so; but not in every individual of those classes. "It is not made so," continues A. J. M., "by the casual existence within it of a few isolated phenomena like Shakespeare and Byron and Wordsworth." Certainly it is not *made so* by the existence of any number of such individuals. But perhaps A. J. M. means that it is not shown to be so by the existence of such.

"Throughout England," continues A. J. M., "in the labourer's cottage, in the artisan's dwelling, in the tradesman's back parlour, and in gentler abodes than these, not only are the very words *ideal* and *romantic* unknown [Does A. J. M. really imagine that that fact, if fact it be, goes any way at all towards proving that the restricted vocabularies of the persons referred to may reasonably be held to indicate the absence of those qualities from their constitutional, though perhaps latent,

capabilities in the direction in question ?], but all that is represented by them is also unknown and uncared for."

A bold assertion indeed! But there is nothing like a sweeping general assertion in matters where even any first step towards a proof of it is impossible.

"Like Audrey, the English race thanks the gods that it is not poetical," A. J. M. goes on to say. Does he think it evident that the English race, supposing it does so thank the gods, is any the less capable of poetry, of romanticism, or idealism for *that*? Why, Audrey herself had the soul of an idealist in her!

The final remarks of A. J. M., on the apparent tendencies and future fortunes of the English race, open the consideration of a widely different and very large matter, altogether too large to be touched at the fag end of this paper. But A. J. M.'s last word is objectionable. Mr. Bouchier was not *dreaming*, but was as widely awake as a thoughtful man with a large outlook on men and things could wish to be.

I think there is much in what C. C. B. says, at the same place, of "energy" as a leading factor of our race; but I suspect that instances might be pointed out of races in which energy is not deficient, but among which the union of the characteristics we are discussing does not exist.

Mr. C. A. Ward's contribution to the discussion invited by Mr. Bouchier is interesting. I think, however, that Mr. Saintsbury rightly uses the term "vague" in the passage referred to. The immensities of eternity and space, and all the ideas connected with them, seem to me to be "vague" precisely because they are "measureless." Surely they, with everything else which is not defined, are indefinite, and therefore vague, exactly because, as Mr. Ward says, they are not limited. How many persons were present? About ten thousand. The answer is vague and indefinite, because the number, though ascertainable and limitable, has not been limited.

Specially interesting is the passage in which Mr. Ward says that "our Biblical literalism in the civil ferment of the seventeenth century brooded on the Hebraic cosmogony, and kindled again the spirits of men at the furnace of Isaiah." This, again, opens up a large subject worthy of thought. It leads one to question whether another race besides our own may not be credited with a combination of practical talent with a high degree of capability for idealism and poetry. I invite consideration of the claims of the Jews in this direction.

T. Adolphus Trollope.

Budleigh Salterton.

Books Written in Prison (7th S. ix. 147, 256, 412; x. 96, 454).—

The Newgate Monthly Magazine: a Calendar of Men, Things, and Opinions, from September, 1824, to August, 1826. 2 vols. 8vo. (R. Carlile, London).

These two volumes (all issued) were written and edited by William Cochrane and five helpers whilst confined in Chapel Yard, Newgate.

That prolific writer "Anon.," in the *North American Review* for December, 1890, describes the founding of the *Summary* in the New York State Reformatory of Elmira on Thanksgiving Eve, 1883. This was the first newspaper published in an American prison; but we learn there are now several. To quote the description of the working and plan of the paper would occupy too much space here; but it may be of use to place on record the reference. Suffice it here to say the first edition of the first issue comprised 500 copies, most of which were distributed among the prisoners.

J. Cuthbert Welch, F.C.S.

The Brewery, Reading.

Mr. Welch may like to be referred to Dr. Johnson's remarks upon the "Thoughts" and "Last Prayer" in Boswell's 'Life' (vii. 107, Bell's ed.). The "Address" was Johnson's own composition.

Edward H. Marshall, M.A.

Hastings.

J. Chamberlayne (7th S. x. 387, 474; xi. 55).—At the last reference Miss E. E. Thoyts writes regarding John Chamberlayne, and says she has more knowledge of the family of Chamberlayne. I am a descendant of Sir Thomas Chamberlayne, *temp.* Henry VIII., Ambassador to Spain, &c. I should be glad of any information.

E. C. C.

Shire Horses (7th S. x. 208, 412, 458; xi. 32).—The meanings given are not correct. A "shire horse" is a horse bred in the "shires," *i. e.*, one of the counties which have "shire" at the end of the county, such as Hertfordshire, for instance. These horses are generally dark bay, heavy, with very coarse legs, whereas Suffolk horses are generally sorrel or chestnut. It is a common expression about here. Poor people often say such a one is gone into the "Shires," *i.e.*, the Midland Counties, the Eastern Counties not having that designation.

Suffolk.

Ipswich.

Epaulets (7th S. xi. 49).—Epaulets have not been worn by officers of the British army for nearly forty years, but are still worn by H.M. Bodyguard (Gentlemen-at-Arms) and by officers of the Royal Navy. Perhaps the officers in the *Graphic* belong to the army of some foreign nation. F. C. K.

Mathematics (7th S. xi. 102).—As accuracy is the *raison d'être* of 'N. & Q.,' I take the liberty of calling attention to the statement in Mr. W. J. Birch's paper, "In Oxford the first examination was called the 'little go,' in Cambridge the same was termed the 'smalls.'" Some sixty years ago I was *in statu pupillari* at Cambridge. Then the

first or preliminary examination was called the matriculation, the "previous examination" was called the "little go," and the "final examination" was the "great go." I have heard the word "smalls" used, but only as a playful term or sort of pun. Certainly it was not the ordinary expression for the "previous." My son-in-law, now in the thirties, tells me he never heard the word "smalls" when he was at C.C.C.C.

In regard to mathematics, my friend Woodham, Fellow of Jesus, the best classical scholar I ever knew, never could cross the *pons*, and was smuggled through his mathematical examination, then a *sine qua non*. E. Cobham Brewer.

Had Dr. Abbott read the preface to Whately's 'Logic,' he might have seen cause to modify his statement, for the author says :—

"But I cannot avoid particularizing the Rev. J. Newman, Fellow of Oriel College, who actually composed a considerable portion of the work as it now stands from manuscripts not designed for publication, and who is the original author of several pages."—P. ix, sixth edition.

Edward H. Marshall, M.A.
Hastings Corporation Reference Library.

"Collick Bowls" (7th S. xi. 47).—The following dictionaries, viz., Holy-Oke's 'Rider' (1659), Littleton's (1703), and Bailey's, have "*Collock*=a Pail with one Handle," the Latin equivalent being *haustellum*. J. F. Mansergh.

Collock is given in Ray's 'Collection of North-Country Words,' 1691, and defined as "a great piggin." Bailey defines the word as meaning a pail with one handle. Holyoke's 'Latin Dictionary,' 1640, has, "A *collocke* or pale with one handle, *haustellum*."

F. C. Birkbeck Terry.

Bird (7th S. xi. 63, 115).—I can assure Dr. Murray that I would be the last man to slight the 'New English Dictionary,' but I think that he, and even your other correspondents who are impatient with me for not having consulted it, will admit that portability is not included in its many virtues. Had I been writing in London I would certainly have consulted it, but being in Scotland I had to be content with Prof. Skeat's 'Dictionary' (1882), in which no reference is made to the passage I quoted, and the connexion with A.-S. *brédan* is not only stated in the body of the work, but stoutly maintained in the addenda. Mr. Mayhew must be indulgent to a humble student, who not only ventures to regard Prof. Skeat as a "competent Teutonic scholar," but values 'N. & Q.' all the more highly because it is the means of correcting errors such as this.

Herbert Maxwell.

Lord Byron (7th S. xi. 27, 77, 118).—If I may venture the remark, it seems to me matter for regret that in a case of this kind correspondents of 'N. & Q.' should put forward, in a form which suggests a result of at least some little thought and examination, what are really no more than random guesses. Mr. R. R. Dees (*ante*, p. 27) asked who was the author of the notes signed "E." in the seventeen-volume edition (1832–3) of Byron's 'Works.' Forthwith two doughty champions declare as follows: No. 1, "From the title-page I should suppose that Moore was the editor," and he appeals to Lowndes to bear him out. Now, leaving Lowndes to take care of himself, if F. W. D. will read again that title-page, observing the punctuation, which is emphatic, he will see that "Thomas Moore" refers only to the "Letters and Journals and His Life," and the notes signed "E." are found only in the remaining eleven volumes. "Solventur tabulæ risu; tu missus abibis." Champion No. 2 declares point blank that "the editor of Byron's Life *and Works* alluded to by Mr. R. R. Dees was none other than Thomas Moore." Now, a very moderate acquaintance indeed with the notes to the works makes it clear that, whatever "E." may stand for, it does *not* stand for Thomas Moore. In notes so signed Moore is referred to in the third person, and not always in terms of agreement or approval. Take, *e.g.*, the note (vol. ix. 15–16) on Thyrza, that mysterious and lovely portraiture so entirely misapprehended by Moore :—

"Mr. Moore considers Thyrza as if she were a mere creature of the poet's brain.....It is a pity to disturb a sentiment thus beautifully expressed; but Lord Byron, in a letter to Mr. Dallas, bearing the exact date of these lines ["Away! Away! ye notes of woe"], writes as follows";

and "E." quotes a well-known letter. Take again the second note (signed "E.") to the 'Siege of Corinth' (x. 105) :—

"'They are written,' says Moore, 'in the loosest form of that rambling style of metre which his [Byron's] admiration of Mr. Coleridge's "Christabel" led him at this time to adopt.' It will be seen hereafter that the poet had never read 'Christabel' at the time when he wrote these lines."

These instances are sufficient to show that Moore was not the editor of the 'Works.' Indeed, those who know his editing of the Letters and Journals, which shows as much anxiety to edit Thomas Moore as to edit Byron, will have a strong suspicion that Mr. Murray felt he had had enough of such editing, and would not have entrusted Byron's text to it.

Some years ago the identity of "E." was the subject of a fruitless search on my own part. The interesting reference in Mr. Dees's second note may perhaps supply the true solution; but I suspect that Col. Malet's suggestion—"No doubt Mr. Murray could supply the name"—points out the only direction in which a decisive answer will be had. Thomas J. Ewing.

Leamington.

GIN PALACES: GENEVA PRINT (7th S. ix. 448; x. 78, 198, 352).—At the second reference MR. HOOPER has quoted from Pope two passages alluding to gin. There is another allusion in 'The Dunciad,' book iii. 147–8:—

Thee shall each ale-house, thee each gill-house mourn,
And answ'ring *gin-shops* sourer sighs return.

The last page of Part II., 'Vade Mecum for Malt-Worms,' *circa* 1720, has:—

Gin-House, Lincoln's Inn, Back Side.
[Here follows a rude sign of a toper.]
As in our First Part we a Tavern chose,
With which we did our livesome Journey close;
So now, fatigu'd with drinking common Bub,
Pass we to the red hot Geneva Club,
Assembled, as on Purpose, not by Chance,
Where Youths are taught to Read, and Write, and Dance;
Since, when Two-peny's worth of it is guzzled down,
Learning of all kinds gets within the Crown.

Bailey, under "Geneva," says the spirit was called by several names—"Tityre," "Royal Poverty," "White Tape," &c. Haydn's 'Dictionary of Dates' states that in London alone there were 7,044 houses that sold gin by retail, and a man could get intoxicated for a penny. This I assume was before the passing of the Gin Act in 1736. I agree with DR. NICHOLSON that the passages already quoted are not sufficient to show that at one time "Geneva print" was a synonym for gin. F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

BUT AND BEN (7th S. viii. 425, 515; ix. 57, 95, 155, 198; xi. 57).—MR. NEILSON'S opinion that "but and ben" is a phrase parallel to "without and within" appears to be confirmed by the fact that in Lancashire the word "without" is both pronounced and spelt "beawt." A. J. M.

RABELAIS (7th S. xi. 48).—We cannot lightly reject a story which is not discredited by so high an authority as L. Jacob, Bibliophile. In his "Notice Historique sur la Vie et les Ouvrages de Rabelais," prefixed to the edition of Rabelais recently published by Charpentier, Paris (undated), he says:—

"On a révoqué en doute la facétie que Rabelais avait imaginée pour pénétrer jusqu'à Duprat; mais elle n'a rien d'invraisemblable, et elle se trouve rapportée dans les manuscrits de Dupuy, qui la tenait des contemporains même de Rabelais. Astruc et d'autres autorités prétendent que cette histoire est fausse, les priviléges de la Faculté de Montpellier n'ayant jamais été abolis ni attaqués par le chancelier Duprat ou par le parlement de Paris; mais l'abbé Pérau, qui avait fait de grandes recherches à ce sujet, dit positivement, dans son édition de Rabelais, que la mission de Rabelais concernait surtout le collége de Gironne. Le chancelier Duprat s'opposait à la réouverture du collége, qui avait été fermé par suite des guerres de Louis XI. et de Charles VIII. contre les rois d'Aragon, et il voulait enlever à l'Université les bâtimens et les revenus de ce collége abandonné."

Concerning the "robe" worn by Rabelais he bases his observations on the 'Mem. de la Fac. de Méd. de Montpellier: Notice Hist., Bibliogr. et Crit. sur F. Rabelais,' par M. H. Kuhnholtz.

B. D. MOSELEY.

Burslem.

Compare the story at above reference with the first meeting of Pantagruel and Panurge, 'Works of Rabelais,' book ii. chap. ix. p. 146 (London, Chatto & Windus, n.d.). C. A. PYNE.

Hampstead, N.W.

CELIBITIC OR CELIBATIC (7th S. x. 505).—Once upon a time I had to get up evidence in a dispute as to a bit of ground in Glasgow. A remarkable fact was disclosed in the family history of the clients for whom I was acting. They were the last two survivors of a family of nine; they were both beyond middle age and unmarried; their seven dead brothers and sisters had all reached mature years—had all, I was told, been over fifty when they died; but the odd thing was that not one of the whole nine had married. I well remember one of my witnesses, an old fellow with a red nightcap, a stilt, and a snuff-box. He told me, with a knowing twinkle in his eye, "Yes, sir, they were an awfu' *celibatious* family." As indeed they were.

GEO. NEILSON.

WAKEFIELD GRAMMAR SCHOOL (7th S. xi. 26).—It is to be hoped that MR. PEACOCK will include in his forthcoming history of this school a list of the scholars, so far as they may be known, from the earliest period, such lists being of the utmost use to biographers and genealogists.

C. MASON.

29, Emperor's Gate, S.W.

LORD WILLIAM BENTINCK'S MINUTES (7th S. xi. 128).—I would point out that it is distinctly stated in the 'Dictionary of National Biography,' *s.n.* "Bentinck, Lord William Cavendish," that the India Office Records contain the famous minute after which MR. BOULGER is inquiring; so that possibly it may have been mislaid.

G. F. R. B.

ANDREW MARVELL (7th S. xi. 103).—MR. HIPWELL will find his supposition confirmed by reference to the pedigree of Marvell in 'N. & Q.,' 6th S. i. 271. Confer also p. 319; ii. 174; and 5th S. xi. 283, 317, 396. FRANCIS W. JACKSON.

SNARRYNGE OR SUARRINGE (7th S. xi. 108).—Among the estates which belonged to Waltham Abbey was the "rectory of Skarninge," valued (34 Henry VIII.) at 2*l.* (Ogborne's 'History of Essex'). Morant says, "A farm at Shering" (vol. i. p. 41). In records the name is Sceringa, Seringe, Snaringe, Cherring. The parish is now called Sheering or Shering (Wright's 'Essex,' vol. ii. p. 307). The last two writers mention a field called "Chapel Field," on the north side of

the road towards Netherton, where anciently stood a free chapel dedicated to St. Nicholas. "At the dissolution of chantries it was valued at 42s. per annum" (Morant, vol. ii. p. 501). Apparently this chapel is the same as Ogborne's "rectory."

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

Miscellaneous.

NOTES ON BOOKS, &c.

London: Past and Present; its History, Associations, and Traditions. By Henry B. Wheatley, F.S.A. 3 vols. (Murray.)

FORTY-ONE years have elapsed since the publication of the second and enlarged edition of Peter Cunningham's 'Handbook to London.' During that period the dimensions of the capital have been widely extended, and its history has rapidly grown. These things are in themselves sufficient to render inevitable the appearance of a new edition, which, indeed, seemed promised when an enlarged version of Thorne's 'Handbook to the Environs of London' saw the light. More than commensurate with the growth of London has been the increase of information. The handbook which Mr. Wheatley supplies is practically a new work. Spreading as it does over three large volumes, it contains an immense amount of interesting and valuable matter, and will serve the purposes of the present generation. A work of this class can never be final. History cannot be arrested even while it goes to press, and its information, like that in an encyclopædia, is no sooner collected than it begins to go out of date. It is a fancy of ours that a few copies interleaved, for the purpose of additions and corrections, should, in the case of a work of this kind, be substituted for the large-paper copies which publishers who are proud of their books love to supply. Such interleaving can, of course, be accomplished by the purchaser. It is done, however, in a more shapely as well as a less costly manner by the publisher.

In some important respects this book is the best history of London in existence. It does not seek to supply the kind of information that it is the aim of the histories of various parishes to impart. Single edifices, such as Westminster Abbey and St. Paul's, might easily take up all the space in the three volumes. The knowledge imparted is, however, full and yet terse, and it is given in the most convenient of forms, the alphabetical. In most respects it is a wonderful improvement upon the previous edition. In both the index is practically confined to the names of persons mentioned in the text. This is the less important, as nothing is easier than finding any edifice, place, or institution concerning which information is sought. Some care must be exercised in the case of matters connected with the early stage, the documents upon which some of the statements are founded being open to challenge. In his early labours Cunningham was assisted by Payne Collier, and the very untrustworthy 'History of the Stage' is responsible for more than one assertion of disputable authority.

Mr. Wheatley is probably the best man that could have been chosen to correct, as well as to supplement, his predecessor. Among his additions one, at least, in connexion with Took's Court will have interest for our readers, namely, the association of that spot with 'N. & Q.' Some omissions from the earlier book may be noticed. These, indeed, are sufficiently numerous to induce the possessor of the new volumes not wholly to discard the old.

For those who may accept our hint as to an interleaved copy, we will quote from the 'Diary' of Pepys a few lines conveying curious information as to the theatre in the Cockpit at Whitehall. Under the date of Oct. 2, 1662, Pepys says: "At night, hearing that there was a play at the Cockpit (and my Lord Sandwich, who came to town last night, at it), I do go thither, and by very good fortune did follow four or five gentlemen, who were carried to a little private door in a wall, and so crept through a narrow place, and come into one of the boxes next the King's." In addition to its other claims upon attention, what a book would not this be for the Grangerite. Scarcely a plate or portrait is there that could not be properly inserted, nor would there be much matter for marvel were a copy extra illustrated to rival in value the most extravagant copies of the 'Biographical History.' We hail the book with much pleasure, and warmly commend it to our readers.

In the Footprints of Charles Lamb. By Benjamin Ellis Martin. (Bentley & Son.)

THIS delightful volume, with its attractive illustrations by Mr. Herbert Railton and Mr. John Fulleylove, is one of those graceful tributes which from time to time reach us from America. It is permitted—perhaps requisite—to be enthusiastic over Lamb. Mr. Martin fulfils all possible requisition. He is, perhaps—but this is ungenerous—a little too ebullient, not concerning Lamb, but concerning his surroundings. He has pleasant—almost endearing—epithets for all who constituted Lamb's world. If a fault at all, this is a fault on the right side, and is, at least, gladly condoned. With a horror equally strong with his own of the wanton destruction of objects of interest, we know, perhaps, better than he that these things are inevitable when many millions of folk determine to live within a given area. Of Lamb's life, of his migrations, and of his literary career Mr. Martin supplies a comprehensive and a stimulating account, and we rise from the perusal of his volume with a better knowledge and a higher estimation, if that were possible, of Lamb's wonderful personality. A vein of not unpleasant melancholy attends the close of the life. Such is, it is to be feared, inevitable in the case of every life prolonged beyond the period of full activity. Meanwhile, to trace Lamb's wanderings through Mr. Martin's letterpress and Mr. Railton's illustrations is a most attractive occupation; and there are few readers who, having taken up the volume, will quit it until it is finished. We should have been thankful for a few illustrations of Enfield Chase, a divine portion of London's suburbs, just beginning to be built over. To demand this is, however, greedy. Have we not 20, Russell Street, the cottage in Colebrooke Row, the house at Edmonton, the two houses at Enfield, and other spots to which we have made pious pilgrimage? A good portrait of Lamb is also given.

Miscellanea Genealogica et Heraldica. Edited by J. J. Howard, LL.D. Second Series. Vol. III. (Mitchell & Hughes.)

THE present volume, as the result of Dr. Howard's editorial labours for 1888-9, is certainly full of matter, as he expresses his hope, not inferior in interest to that contained in its predecessors. The illustrations, whether facsimiles of grants of arms, such as that to Joseph Hall, Bishop of Exeter, by St. George, Clarencieux, 1620, or representations of elaborate monuments like that to Daniel Caldwell in Horndon Church, Essex, 1634, are of value as works of art, independently even of their historical and genealogical interest. It is much to be hoped that the editor may be enabled to increase the frequency of these *additamenta congrua et idonea*. The families illustrated by notes or pedigrees in this volume include names illustrious in science, such as Darwin, Galton,

Harvey, as well as names famous for ancient nobility of blood, such as Stourton, Audley, Chandos, Touchet, Vaux, &c. Several Visitations are illustrated by annotated pedigrees, completing details left meagre or doubtful at the time of the progresses of the several kings-of-arms. Lincolnshire, 1634, London, 1633 and 1687, Derbyshire, 1662, and Staffordshire, 1663, are thus treated in the volume before us, and the result cannot but be useful to the student of genealogy. Our American cousins continue to testify to their sense of the value of *Misc. Gen. et Her.*, as they do to the value of 'N. & Q.' "Il faut s'entre-aider" is a motto which should be common to all students of genealogy.

Myths and Folk-Tales of the Russians, Western Slavs, and Magyars. By Jeremiah Curtin. (Sampson Low & Co.)

Russian folk-tales have many curious features which are wholly or principally their own; needless to say, they have others which link them with the popular literature of the East. The outspoken cunning and humour of the peasant are amusingly conspicuous in most Russian folk-stories. With these, however, Mr. Curtin is less concerned than he is with the stories of directly mythological significance. The adventures of the Tsarevitches who pursue magic quests at the earth's utmost bounds, who carry off from enchanted forests the fairest maidens, and who triumph over every wile of witchcraft have a distinctly Oriental extravagance. They constitute very pleasant reading, and the book, when once taken up, will not readily be laid down. Many features call for explanation. Why in Russia are there always three brothers? Why are the elder always, like the sisters of Cinderella, cross-grained, if not malignant or murderous; and why is it always the youngest, Ivan or Jack, by whom the quest is carried out and the miracle is accomplished? The wise woman plays a remarkable part in Russian folk-stories. Of these, even, there are not seldom three, and the last to be reached is always the most potent or the best informed. Huts, moreover, are constantly supported upon the legs and feet of chickens. The Bala-Yaga is a sufficiently grim outcome of Russian superstition, and Koshchéi Without Death proves usually to be misnamed. Very primitive are some of the stories. We know of no other tales in which a hero is prevented by the pleasures of having his head examined from accomplishing his magic mission. 'Marya Marevna,' otherwise 'The Daughter of the Sea,' is perhaps the finest story Mr. Curtin has given us. The entire collection has, however, high interest. A connexion with the Armenian system of mythology is found in the fact that some of the tales have elemental heroes. To establish the science of mythology is, Mr. Curtin holds, the thing at which to aim. In an admirable preface he points out the use of mythology, and advances views of extreme interest as to the influence of mythology on the greatest intellectual works,—the 'Iliad,' the 'Odyssey,' the 'Æneid,' the 'Divine Comedy,' 'Paradise Lost,' 'King Lear,' and 'Idylls of the King.' A few more notes are to be desired, many expressions begetting much speculation. A work of this class combining more interest and suggestion is not often published.

Political Americanisms. By Charles Ledyard Norton. (Longmans & Co.)

Slight and unpretending as the work is, it is thorough. Some of the repulsive names it enshrines will, it is to be hoped, be allowed to die. Much of the information has, however, enduring value. A few blank pages for additions are given at the end. To the student of American manners and the readers of the American press it is a work of much utility.

Eminent Scripture Characters. By William Thynne Lynn, B.A., &c. (Stoneman.)

Biographical studies of eight characters in the Old Testament and five in the New, written with much brightness of style, have been collected from *Youth and Age* and published in a compact form, with illustrations. Their merits must not be estimated by their pretensions. They are an outcome of exact scholarship, and will be of great use and interest to Bible students.

In the latest number of the *Newbery House Maagzine*, now rapidly rising in public estimation, 'Church Notes and Queries' are established as a new feature. Mr. Charles Welsh concludes his interesting 'Notes on the History of Books for Children.'

It may be news to some of our readers that Brighton possesses a magazine entitled the *Brighton and County Magazine*, of which several numbers have appeared. A number before us gives an excellent portrait of Mr. W. Kuhe, and has a striking story of the gallows in 182–, by our contributor Mr. S. Poynter.

Under the title *Who hath Believed our Report?* Mr. A. Hall has reprinted in pamphlet form a letter to the editor of the *Athenæum* on some affinities of the Hebrew language, of which an abstract appeared in that paper. The publishers are Sutton, Drowley & Co.

Mr. and Mrs. Tregaskis announce at the Caxton Head in Holborn an exhibition of bindings by the chief craftsmen of England, France, Belgium, Russia, Holland, &c., to begin on Monday next.

Messrs. Gilbert & Rivington will shortly publish 'Synopsis: a Synoptical Collection of the Daily Prayers, the Liturgy, and Principal Offices of the Greek Orthodox Church of the East,' translated from the original, and edited by Katharine, Lady Lechmere. The work will be prefixed with an introduction by His Excellency J. Gennadius, Minister Plenipotentiary of H.M. the King of the Hellenes.

Mr. C. Wise is engaged on a 'History of Rockingham Castle and the Watsons.' It will be issued by subscription shortly through Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. St. J. Cavell ("Kate Greenaway").—This is the real name of this eminent lady, whom we believe we may claim as a countrywoman.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 7, 1891.

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Notes.

'ARCANA FAIRFAXIANA MANUSCRIPTA.'

(See 7th S. xi. 100.)

In the notice of this work at the above reference the question is asked how many of certain medicinal waters, viz., endive, succory, scabious, langdebef (*i.e.*, bugloss), and balm, are still used. The answer is, that none of these is now official, but several of them, or possibly all, are still used by amateur herbalists in some parts of the country. I speak of the herbs named, not of any particular "water" made from them. The extent to which some classes of country people still dose themselves with infusions and decoctions of herbs of various kinds is, I suspect, little dreamed of by medical practitioners generally. I know at least four or five people within a two-mile radius who have copies of Culpeper's 'Herbal,' and practise medicine by its light, either upon their own families or among their neighbours; and I could name several more who dabble in herbs with even less light than they might get from Culpeper.

Returning, however, to Mr. Weddell's book, I find in it a considerable number of very strange "remedies" which are still in demand in country places. One of the strangest of these is "oil of swallows," two or three recipes for which are given in the earlier portion of the book. One of them prescribes twenty swallows and twenty-one different herbs to three pints of neatsfoot oil! I do not mean to say that this recipe or any like it is actually followed now, but an article purporting to be oil of swallows is still largely sold by druggists all over the country. So again with oil of earthworms. I do not find this particular preparation in Mr. Weddell's book under this name, but there are numberless recipes given, both for internal and external use, into which worms enter; and the oil of worms sold, or at least demanded, in our shops, is doubtless a relic of one of these. Oil of Exeter, the composition of which is somewhat like that of oil of swallows (but without the birds), is another preparation still occasionally asked for. Mr. Weddell has a recipe for this. Balsam Lucatelli is another famous old remedy given in this book which still survives in popular estimation. Even Mithridate is not quite dead and forgotten; and Ægyptiacum, under various aliases (the commonest being, perhaps, "gipsy's acre"), is somewhat frequently inquired for. Of course a great many of the medicaments contained in what we may call the professional portions of Mr. Weddell's book are found in authoritative medical works of a comparatively recent date; and I believe I may say that the greater part of them are given under one form or other so lately as in Alleyne's 'Dispensatory' (1733). It does not follow that they were in general use then, but evidently they had not been entirely discarded by the profession.

It would be interesting to know how many of the pure superstitions recorded in the 'Arcana' are still current. A few of them I have myself met with. For instance, it is still believed, in South Notts at least, that the milk of a red cow has more virtue for a consumptive patient than that of a cow of any other colour; and the notion that the virtue of the herb ros-solis (sun-dew) is impaired if in gathering you touch it with the hand has its parallel in somewhat similar beliefs in other places. The belief that certain herbs have greater virtue if gathered at particular hours of the day or in certain states of the moon is, again, by no means extinct.

To the student of words this book is one of great interest. It contains a good many plant-names and other words that are not in Halliwell or any other glossary known to me, and several more for which Halliwell gives but one quotation from unique MSS. A great deal of very various and curious information is, in short, to be found in it, and it will probably be quoted frequently in 'N. & Q.'

C. C. B.

The charm to stay bleeding is given with a slight difference by Pepys under date Dec. 31, 1664:—

For stenching of blood.

Sanguis mane in te,
Sicut Christus fuit in se;
Sanguis mane in tuâ venâ
Sicut Christus in suâ ꝑcunâ;

Sanguis mane fixus,
Sicut Christus quando fuit crucifixus.

This version seems better expressed than the other. KILLIGREW.

SHAKSPEARIANA.

'ANTHONY AND CLEOPATRA,' II. ii. (7th S. x. 402, 483; xi. 82).—While agreeing with MR. SPENCE that MR. SMITH'S emendation should be rejected, I venture to think that a portion of the meaning of "tended her i' th' eyes" has been missed. The place assigned to the Cupids is *at the side*, and to the personal attendants *in front*, of their mistress, and it appears to me the expression is capable of bearing that additional signification. In fact, it is half the point of the passage, "the gentlewomen stood in front of their mistress, ready to obey 'the slightest indication of her will.'"

As MR. TROLLOPE has taken up the cudgels on behalf of MR. SMITH'S emendation, let me point out this further objection. The beauty of the oars and the music that accompanied them having been already described, it is inconceivable that Shakspeare would not then and there have completed the picture had he intended them to have been worked by these fair nymphs. But it is still more absurd, as MR. SPENCE points out, to believe that he could have depicted them as labouring at the long, unwieldy oars of a barge, particularly when made of silver. Their "bends," I fear, would have been anything but "adornings."

HOLCOMBE INGLEBY.

The objections to MR. SMITH'S reading are both external and internal. There is no *ductus literarum*, nor any other known cause which could turn "bended to the oars" into "tended her i' th' eyes." While, however, we may admit that there are unexplainable corruptions, and while I do not press the question how mermaids could possibly row, I would call attention both to the whole passage and to that in North's 'Plutarch' ('Antony,' p. 981), which Shakspeare all but literally followed. In both we have the purple sails, and the silver oars that kept time to the music of the flutes, spoken of in both several lines before, and now in the present passage both have come to speak of Cleopatra in her pavilion of cloth of gold of tissue, and of her attendants, the Cupid fanners, and her own personal attendants standing like Nereides around her, of whom Dryden also says:

Her nymphs, like Nereids, round her couch were plac'd.

Hence, by the way, MR. TROLLOPE'S allusion to the "coxswains" loses its point.

The phrase "tended her i' th' eyes" never seemed to me from my first reading it to require any explanation; but if MR. TROLLOPE mislikes the analogous sentences quoted by MR. SPENCE he can turn to the 'Variorum' of 1821, though I confess that I prefer common sense. Much ink has been wasted, from the times of Steevens and Warburton on "make their bends adornings," but such attendants as tended such a queen "i' th' eyes" must have made their lowly and graceful obeisances to her when thus tending her. Lastly, if the whole passage, and especially the "tending her i' th' eyes" be perfectly intelligible, with or without parallels, and if it be in orderly sequence, why should it be altered to one that MR. SMITH and MR. ADOLPHUS TROLLOPE, rightly or wrongly, prefer? BR. NICHOLSON.

Notwithstanding the *ipse dixit* of MR. TROLLOPE that "'tended her i' th' eyes' is sheer nonsense," I maintain that the expression is both Shakspearian and scientifically correct. Titania does not bid the attendant fairies gambol before Bottom, she bids them "gambol in his eyes" ('Midsummer Night's Dream,' III. i.). Benedick says to Beatrice, "I will live in thy heart, die in thy lap, and be buried in thy eyes." If to be tended in the eyes is "sheer nonsense," to be buried and tended there for ever must be greater nonsense still. While the expression is thus quite Shakspearian it is also scientifically correct. When I look at an object I do not see the object itself, but only its reflection on the retina of the eye. What I see is *in* the eye. The one object which filled the eyes of those of Cleopatra's attendant maidens whose office was to wait on her behests was Cleopatra herself. They kept or "tended her i' th' eyes," that the slightest indication of her will might be at once observed and obeyed.

For a parallel Scriptural passage with its comment I refer your readers to my former note (7th S. x. 483). What has now been added will enable them to value at its proper worth MR. TROLLOPE'S assertative contradiction, supported only with what some people substitute for argument—a point of admiration! R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'MEASURE FOR MEASURE' (7th S. xi. 81).—MR. JOICEY'S notes on this delightful play illustrate the extreme difficulty that a late nineteenth century emendator must experience in endeavouring to correct the work of several generations of critics—many of them of great power and acknowledged learning. To glean with the gleaners may be a profitable employment, but the success of after-gleaners is less assured; and to enrich the collection of accepted emendations by a single gem would be a feat of considerable skill. MR. JOICEY attempts at one swoop to re-establish five passages in a single play, with the result, as appears to me, that might be anticipated.

I. iii. 26.—"As fond fathers," &c. In endeavouring to correct the grammar MR. JOICEY has seriously damaged the sense. It is quite clear that

"our decrees" is contrasted with "the rod." The correction throws it back to the "fond fathers." Now, one does not always get strict grammar in these plays, any more than a great musician will always follow the strict rules of harmony; and therefore to improve the grammar at the expense of the sense is to court failure.

II. i. 39.—Mr. Joicey ignores the fact that (1) *vice* is already an emendation of *ice*, (2) his emendation of *through* for *from* is as old as Rowe. The pros and cons of the various readings are too well known to need discussion. As regards the proposed emendation, "ransom"="manage to avoid the penalty due from." What authority is there for such an interpretation? I do not see how such a meaning can possibly be extracted from the word.

III. i. 96.—The word *prenzie* twice occurs within the compass of four lines, and whatever substitute is proposed must do duty equally in both places. The usual emendation, "priestly," appears to answer every requirement, while "Pharisee," particularly in the first passage, jars discordantly on the ear. Apart from this, though it might be natural for Isabella to explain that this Angelo was a Pharisee in disguise, the epithet is quite out of place in Claudio's mouth, and the emendation stands self-condemned.

IV. iii. 93.—It is true that Shakespeare does not anywhere else use this particular phrase; but something so like it occurs in 'Richard II.,' III. ii. 38,

> That when the searching eye of heaven is hid
> Behind the globe, that lights the lower world,

that there must be held to be some evidence in favour of the accepted reading. The proposed emendation, apart from other considerations, has this flaw in it, that the Duke assumes the reprieve before it is granted; for the Provost has just said, "Barnardine must die this afternoon"; and even though he might take the reprieve for granted, one would expect, if he referred to either of the condemned men at all, that he would refer to both, for both stood in exactly the same unfortunate position.

V. i. 495–8.—I cannot myself discover anything amiss in the reading of the Folio, and do not, therefore, see any necessity for transposing these lines. The Duke, in so many words, says, "Here is your brother, and because he is your brother he is pardoned; and, indeed, because I love you, if you will consent to marry me, he is my brother too—but this is not a fit moment for speaking of that." Nothing can be simpler or more natural, and if only the reader will imagine for himself the little bits of by-play and gestures that would fitly accompany the scene, there cannot be any possible difficulty in interpreting the original text.

Holcombe Ingleby.

'King Lear,' I. iv. 130 (7th S. xi. 24, 83).—I feel, with Mr. Watkiss Lloyd, that in the Fool's verses the words *more* and *less* ought to alternate. But this can be brought about better, methinks, by altering the consecutiveness of the lines than by altering the place of those words, thus:—

> Have more than thou showest;
> Speak less than thou knowest;
> Ride more than thou goest;
> Lend less than thou owest.

That is, always by choice ride rather than walk, and do not lend all you possess.

J. Carrick Moore.

'Measure for Measure,' I. ii.: Thanksgiving before meat (7th S. x. 401; xi. 24).—The Latin words quoted by Mr. T. A. Trollope are part of the well-known versicles always sung at High Mass and on other occasions, and were probably sung after "Gaudy" dinners in most of our colleges. They run thus:—

> Domine salvam fac reginam nostram Victoriam.

To which the choir responds:—

> Et exaudi nos in die in quâ invocaverimus Te.

E. Walford, M.A.

Hyde Park Mansions, N.W.

'Pericles,' 1639.—In Halliwell-Phillipps's 'Catalogue of Early Editions of Shakespeare's Plays,' and in Cowden Clarke's 'Shakespeare,' mention is made of an edition of 'Pericles' dated 1639. No copy of such an edition is in any public library, neither is it enumerated by Lowndes, Hazlitt, or the Cambridge editors. I am rather curious to learn how it is that an imaginary edition of 'Pericles' should be quoted by Halliwell-Phillipps.

Maurice Jonas.

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(*Continued from p.* 123.)

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ROBERT A. PEDDIE.

(To be continued.)

HODENING.—The following is a cutting from the *Church Times* of January 23. Perhaps some of your readers may be able to supply an account of the origin of this curious custom:—

"'Hodening was observed on Christmas Eve at Walmer in 1886, which was the last time I spent the festival there,' writes one antiquary. Another writes: 'When I was a lad, about forty-five years since, it was always the custom on Christmas Eve with the male farm servants from every farm in our parish of Hoath (Borough of Reculver) and neighbouring parishes of Herne and Chislet, to go round in the evening from house to house with the hoodining horse, which consisted of the imitation of a horse's head made of wood, life-size, fixed on a stick about the length of a broom-handle; the lower jaw of the head was made to open with hinges, a hole was made through the roof of the mouth, then another through the forehead coming out by the throat; through this was passed a cord attached to the lower jaw, which when pulled by the cord at the throat caused it to close and open; on the lower jaw, large-headed hob-nails were driven in to form the teeth. The strongest of the lads was selected for the horse; he stooped and made as long a back as he could, supporting himself with the stick carrying the head; then he was covered with a horse-cloth, and one of his companions mounted his back. The horse had a bridle and reins. Then commenced the kicking, rearing, jumping, &c., and the banging together of the teeth. As soon as the doors were opened the "horse" would pull his string incessantly, and the noise made can be better imagined than described. I confess that in my very young days I was horrified at the approach of the hoodining horse, but as I grew older I used to go round with them. I was at Hoath on Thursday last, and asked if the custom was still kept up. It appears it is now three or four years since it has taken place. I never heard of it in the Isle of Thanet. There was no singing going on with the hoodining horse, and the party was strictly confined to the young men who went with the horses on the farms. I have seen some of the wooden heads carved out quite hollow in the throat part, and two holes bored through the forehead to form the eyes. The lad who played the horse would hold a lighted candle in the hollow, and you can imagine how horrible it was to one who opened the door to see such a thing close to his eyes. Carollers in those days were called hoodiners in the parishes I have named.'

"And the following communication is interesting and valuable:—'Some such custom prevailed in the seventh century. In the "Penitential" of Archbishop Theodore (d. 690) penances are ordained for "any who on the kalends of January clothe themselves with the skins of cattle and carry heads of animals." The practice is condemned as being "dæmoniacum" (see Kemble's 'Saxons,' vol. i. p. 525). The custom would, therefore, seem to be of pagan origin, and the date is practically synchronous with Christmas, when, according to the rites of Scandinavian mythology, one of the three great annual festivals commenced. At the sacrifices which formed part of these festivals the horse was a frequent victim in the offerings to Odin for martial success, just as in the offerings to Frey for a fruitful year the hog was the chosen animal. I venture, therefore, to suggest that "hodening" (or probably 'Odening) is a relic of the Scandinavian mythology of our forefathers.'

"A similar custom, however, prevails not at Christmas, but on All Souls' Day, at Northwich, in Cheshire. Here is what a correspondent writes about it:—'On All Souls' Day, Nov. 2, a gang of boys and girls come round at night, reciting verses and singing snatches of songs.

They are accompanied by a man dressed up as a horse. The long neck and huge head, with its white sheet trappings tend to produce a creepy sensation on the nerves of an unsuspecting individual, as was my own case on opening the street door on the dark night. *Comæ steterunt!* In my terror I offered a modest coin, whereat the monster pranced and clattered with its hoofs.'"

E. Leaton-Blenkinsopp.

Meissonier's '1814.'—Is there not some justification for the popular mistake that Meissonier's well-known picture '1814' represents the retreat from Moscow, which, of course, from the date it cannot do? The leading characteristic of the campaign of 1814 was the brilliant manœuvring of a great general; but apart from minute details in the picture, which may distinguish it from any one march which could possibly have taken place in Russia, the general impression the picture leaves is that of the Emperor retreating through the snow at the head of a disorganized army. Possibly it can be shown that the picture ought to be easily distinguished from the events of 1812.

J. D. P.

Susannah Harrison, Religious Poetess.—In the account of her appearing in 'Dict. Nat. Biog.,' vol. xxv. p. 40, it is said that she died Aug. 3, 1784, and was buried in Tacket Street burial-ground, Ipswich, with an inscription recording that she wrote 'Songs in the Night'; but the register of Tacket Street Independent Chapel, now at Somerset House, contains this entry: "Burials. Feb^{y} 12 1783 Susanna Harrison, author of Songs in the Night" (Burn's 'History of Parish Registers,' 1862, p. 228). This note may result in the production of authentic evidence confirming the accuracy of either authority.

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

Darwin Anticipated.—Writing about "the savage inhabitants" of the Cape of Good Hope in 1634, Thomas Herbert states that,

"comparing their imitations, speech, and visages, I doubt many of them have no better Predecessors then Monkeys: which I have seene there of great stature."—'A Relation of Some Yeares Travaile Begvnne Anno 1626,' London, 1634.

L. L. K.

History repeating Fiction.—In the *St. James's Gazette* of February 5 it is stated that a boatfull of Chinese pirates lately attacked two war-junks, mistaking them for merchant vessels, and "got the wrong end of the stick," if I may use this colloquialism. It is both curious and interesting to remember that an exactly similar incident is described in Scott's 'Pirate,' chap. xl., where Goffe mistook the Halcyon man-of-war for "a West Indiaman loaded with rum and sugar," and "got his flip hot enough," as Cleveland expresses it. In case the authorities of Westminster Abbey should see this note, and should wonder who Scott was, may I be allowed to inform them that he was a Scottish baronet, who died nearly sixty years ago, and that he wrote a long series of classical romances called the "Waverley Novels," besides many beautiful poems? Westminster Abbey has heard of Sir Walter Scott's countryman Robert Burns; possibly in another half-century it will have heard of the author of 'Waverley.' (*)

Jonathan Bouchier.

Ropley, Hamphire.

Mistranslations.—In the list of novels by Lady Charlotte Bury, *ante*, p. 46, I observe that the first is entitled 'Alla Giornata; or, To the Day.' This is such a funny misapplication of words by literal rendering that I endeavoured to obtain a sight of the work itself, but was unable to do so, as I could not find it in the British Museum Catalogue. There is there, however, a somewhat similar misapplication of words in the title of another work of Lady Charlotte Bury's, viz., 'Suspirium Sanctorum; or, Holy Breathings,' so the person who perpetrated the one might very well perpetrate the other.

At p. 72 *ante*, col. 1, occurs the word "capellani" where *cappellani* is intended. *Capello* is a hair, *cappello* a hat, and *capella* a chapel. English people are very apt to make mistakes, which sound like "bulls" to Italians, by confusing these three words.

R. H. Busk.

"'Tis a very good world that we live in." (See 1st S. ii. 71.)—An epigram commencing with this line slightly varied is attributed by Bartlett to the Earl of Rochester (*vide* 'Familiar Quotations,' p. 235, eighth edition, Routledge). The full text is as follows:—

It is a very good world to live in,
To lend, or to spend, or to give in;
But to beg or to borrow, or to get a man's own,
It is the very worst world that ever was known.

G. M. Gerahty.

Hampton Wick.

Winged Mercury.—Occupying the front page of the Canadian edition of *Once a Week* (published at New York) for Jan. 6 is an illustration of "A Sioux Crier calling a War Dance." The man is dressed in the ordinary Indian leggings, moccasins, and breech-clout; on his head is the skin of an animal, its head over his forehead, which may be that of a 'possum, 'coon, or beaver—'coon for choice. His hair hangs over his breast, in two pigtails, from the temples. His head is further decorated at the back by a fan of small particoloured feathers, perhaps from a woodpecker, pointing backwards, and just in front of them, standing erect and slightly forwards, one or two large feathers, such as Indian headdresses are usually represented as consisting of, black or dark at the extremity and white at the basal half, perhaps eagle's. In his right hand he carries erect a wing, black or dark,

(*) A bust of Sir W. S. was unveiled in Poets Corner in May 1897

which reminds me of that of a scart, shag, or cormorant, or of the goose-wing used as a dusting-brush, and known in France, or at least in Burgundy, as a *plumeau*. In his left hand he carries, as a walking staff or standard, a stick tapering from the base upwards and forked at the top, the branches of the fork each about six inches long, their points reaching to about the level of his chin. To each of these points is attached, by the extremity of the quill, a single feather, of the same description as the larger ones of the head-dress, hanging blade downwards. Now, may not such a symbol-bearing herald as this have been the original of the symbolic winged Mercury and his caduceus? The fork also reminds one of that of "Pluto's gloomy reign." It perhaps symbolizes the swift and forked lightning as well as the *furculum* of the bird. The black and white feathers perhaps stand for day and night. THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

CHURCH COLLECTIONS IN THE SEVENTEENTH CENTURY. (See 7th S. xi. 85.)—In addition to MR. ROBBINS's list of briefs collected in the Church of St. Mary Magdalene, Launceston, I append those gathered in the parish of Mere, Wiltshire, as copied from the churchwardens' accounts of that place :—

"August y^e^ 10th 1673. A Breife published for the Inhabitants of St. Katherine's neere London who by fire w^ch^ happened May y^e^ 25. 1672. Suffered losse to the valeiu of twenty-five thousand three hundred ffifty and ffive pounds ffive shillings. Collected for them 00*li.* 16*s.* 04*d.*"

"August y^e^ 17th 1673. A Breife published for the Releife of Randoll Shenton of Wildcatts Hearth in the p'ish of Wisterton in the County of Chester who by a fire w^ch^ happened July the 15th 1672 suffered losse to the valeiu of Eight Thousand pound and upward. Collected for him 00. 06. 10. *ob.*"

"August y^e^ 31st 1673. A Briefe published for sev'all Inhabitants of Lawrence Waltham in y^e^ County of Berkes who by a fire w^ch^ happened May y^e^ 29th 1672 suffered losse to the valeu of ffive thousand and fforty pounds Eleven shillings and ffour pence. Collected for them 00. 06. 10. *ob.*"

"September y^e^ 7th 1673. A Breife published for the Releife of Nether Wallop in the County of Southton who by a fire w^ch^ happened June the 19th 1672 suffered losse to the valeu of Seaven Thousand seaven hundred fifty and sixe poundes. Collected for them 00. 10. 07."

"November y^e^ 23rd 1673. A Breife published for the Releife of Edmund Singer of the p'ish of Littleton in the County of Middlesex who by a fire w^ch^ happened March the 8th 1672 suffered losse to y^e^ valeu of One Thousand five hundred ffifty nine pounds five shillings and upwards. Collected for him 00. 05. 06."

"August the 2nd 1674. A Breiffe published for the rebuilding of the p'ish Church of Benendon in the County of Kent. Sett on fire and burnt by Thunder and lightninge. Collected for them 00. 08. 04."

"December y^e^ 13. 1674. A Breiffe published for the releife of sev'all persons dwelling in the Towne of Redborne in the County of Hertford that sustained greate losse by meanes of Twoe Lamentable ffires that happened there. Collected for them 00. 05. 06."

"November y^e^ 13th 1676. Rec'd then a breife of Willi'm Twogood and Thomas Lucas Churchwardens of the p'ish of Mere in the County of Wilts w^th^ the sume of Seven shillings and eleven pence for and Towards the lost by ffire at Toppsham in Devon. 00. 07. 11. Jo. Clarke."

"March y^e^ 6th '76. A Breife published for the releife of the poore sufferers by ffire in North Hampton. Collected for them the sume of Twoe poundes Eleven shillings and ffour pence pd. to Joseph Berjewe Constable 02. 11. 04."

"Aprill y^e^ first '77. A Breife published for y^e^ releife of Southwarke for y^e^ poore Inhabitants there who suffered by a dreadfull fire w^ch^ happened there and Collected for them the sume of Three poundes sixe shillings and Three pence pd. to Joseph Berjewe Constable 03. 06. 03."

"September y^e^ Second 1677. A Breife published for the releife of Sev'all p'sons in the Towne of Cottenham in the County of Cambridge, who by meanes of a fire that happened there Aprill the 29th last past susteyned losse to the valeiu of Thirteene Thousand three hundred fforty and Twoe pounds and ffive shillings at y^e^ least. Collected Eleaven shillings sixepence halfepenney."

"March y^e^ 31. 1678. A Breife published for y^e^ Releife of 33 families in the p'ish of Blandford-forum in the County of Dorsett, by meanes of a Lamentable fire that hap'ned there May y^e^ 24. last past susteyned losse to the valeiu of three Thousand ninty twoe poundes and eight shillings. Collected x*js.* iiij*d.*"

THOS. H. BAKER.

Mere Down, Mere, Wiltshire.

SCOTT'S 'ABBOT.'—

"'We will consult the Father Abbot upon it,' said the youth. 'Do you ride to Kinross to-night?' 'Ay—so I purpose,' answered Douglas; 'the night will be dark, and suits a muffled man.'"—Chap. xxxiii.

A foot-note says, "See note P, 'Muffled man.'" The note is as follows :—

"Muffled man: generally, a disguised man; originally, one who wears the cloak or mantle muffled round the lower part of the face to conceal his countenance. I have on an ancient piece of iron the representation of a robber thus accoutred endeavouring to make his way into a house, and opposed by a mastiff, to whom he in vain offers food. The motto is *spernit dona fides*. It is a part of a fire-grate said to have belonged to Archbishop Sharpe."

A precisely similar plate was exhibited at a meeting of the Glasgow Archæological Society on February 20, 1890. It had long occupied a place over the dog kennel of old Mosesfield House, near Glasgow. It bore the date 1696. Probably such plates were imported from Holland, and used as ornaments wherever purchasers pleased.

WILLIAM GEORGE BLACK.

Glasgow.

HYGIENE.—It is useful to have a note of the first appearance of a word in our language. At the end of the first volume of the third edition of Southey's 'Letters Written during a Journey in Spain' occurs a translation of the "Rules of the Royal College of Surgery at Madrid, founded by Carlos III. 1787." Here we find that the second professorship "shall be of Physiology and *Higiene*" (p. 303). To this word the following note is attached: "I do not understand this word; per-

haps it means the doctrine of health." Southey was a great reader, and had a verbal memory such as the votaries of 'N. & Q.' must envy. It is obvious that he had never met with *hygiene* before.

EDWARD PEACOCK.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

NEWTON AN ASSASSIN.—Arago says, 'Notices Scientifiques,' tome iii. p. 323 :—

"Voici un autre passage emprunté a ce même Whiston, et qui, *en le supposant* veridique, donnerait une *singulière* idée des sentiments intimes de Newton.....S'il eût été vivant, quand jécrivis contre sa chronologie, je n'eusse pas osé publier ma réfutation, car d'après la connaissance que j'avais de ses *habitudes*, jaurais dû craindre qu'il ne me tuât."

This monstrous charge that Newton was in the habit of slaying his opponents is repeated and justified in works of authority in France, including the 'Biographie Universelle,' which brings from Flamsteed a passage said to be confirmatory. Under the signature E. P., a writer in *L'Intermédiaire des Chercheurs et Curieux* for March 25, 1865, gives an explanation of this monstrous arraignment. What Whiston wrote was, "I should not have thought proper to publish it during his lifetime, because I knew his temper so well that I should have expected it would have killed him." For this proof of Newton's sensitiveness some one has substituted "he would have killed me." The earliest work in which this curious error is traced is 'L'Histoire de l'Astronomie au XVIII^e^ Siècle,' a posthumous work of Le Chevalier Delambre, published in 1817. E. P. is disposed to acquit Delambre of originating this error, but suspects it to be copied from B. Prescot (*sic*), who undertook in 1822 to overturn the systems of Copernicus and Newton as antagonistic to Scripture. The writings of this worthy are inaccessible in Paris. It would be well if some English astronomer could ascertain how the mistake arose, and in so doing enlighten both French and English readers.

URBAN.

T. P. COOKE AT TRAFALGAR.—This celebrated actor, when a boy, was with the fleet at the glorious battle of Trafalgar. Does any correspondent know the name of the ship he served in? There is an engraved portrait of him from a photograph by Pound, which shows him in private dress wearing the Trafalgar medal.

GEORGE ELLIS.

St. John's Wood.

JOHN CAMDEN HOTTEN'S 'EMIGRANTS TO AMERICA.'—What is to be understood by "Transported to Barbadoes, having taken the oaths of Allegiance and Supremacy," p. 40; and again, at p. 38, "Transported to the Plantation of New England, having taken the oaths," &c., and so on to St. Christopher's and other West India islands and to the continent of America? Were the parties voluntary emigrants; and if so, why is the word "transported" used? Does it merely mean "conveyed across the sea"?

Y. S. M.

DREW FAMILY.—I am engaged on a collection of notes and memoranda of the family of Drew and its alliances. As regards the former I have everything cut and dried to hand; but as to the latter it seems to me probable that some of your genealogical and heraldic contributors might easily help me to additional information. I should be specially glad of such relating to the following houses, as they are families whose arms we quarter and branches of which we therefore represent, viz., *Prideaux*, Orcharton, Treverbyn, *De Clifford*, De Adeston, De Goneton (or Gunton, or Gonton), French (Devonshire), Wynyard (or Wynard), Worsford, Huckmore, De Bokeyt, Dolbean, Purscombe, Folkeray, De Baron (or Baronia), Champernon, De Grave, De la Cruce, Irish, *Pomeroy*, De Valletort, De Beville, Colleton, *Godfrey*, *Lowther*, Downing, Oliver (co. Cork), and Bickerstaffe. I have marked in italics those families concerning which I think I already know pretty nearly all there is to be known. I may add that the great majority of these families were seated in the West Country at the time of their alliance with our own. In this place I am so far from any good library that even printed information from books of very ordinary rarity is quite inaccessible to me. Of course I do not propose to take up the columns of 'N. & Q.' with all this private matter, but would hope to receive replies direct.

F. B. D. BICKERSTAFFE-DREW.

St. Wilfrid's, Ventnor.

SEWELL FAMILY.—Can any correspondent give me any information about the Sewells of Cumberland? I am descended from Thomas Sewell, of Bown Wood, Cumrew, who died August, 1782. Thomas Sewell had two sons, (1) William, fellow of Queen's College, Oxford, and rector of Headley, Hants; he died October 18, 1800; (2) Jacob, of Carlatton, Cumrew, born March, 1723, died May 1765. Jacob Sewell had two sons, Thomas and John, and three daughters, Elizabeth, Mary, and Peggy, but I do not know if any of them left issue. I am descended from Thomas Sewell, of Newport, Isle of Wight, second son of the Rev. William Sewell, rector of Headley.

M. CUNLIFFE OWEN.

9, Swimbourne Grove, Withington, Manchester.

FIREMAN'S MOURNING.—In the *Surrey Comet* (published weekly at Kingston-on-Thames) for

December 27, 1890, p. 5, under the heading "Hampton Court," and sub-heading "Funeral of a Fireman," occurs this sentence :—

"A few paces farther stood the manual engine, with driver on the box, to which were yoked a couple of handsome horses, whose harness bound and crossed with white tape, the fireman's symbol of mourning, was quite a study."

Is white tape the acknowledged symbol of mourning with firemen? If so, why so? When was it adopted? What does it mean? It is more probably the fireman's horse's symbol of mourning. If so, is it used in the same way by other users of horses? The custom of decking cart-horses with knots and bunches of various coloured braids is well known. Is white tape the symbolic antithesis of coloured, used preferentially to black, as contrasting better with horse and harness?

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

CHARLES LENNOX, third Duke of Richmond, field marshal, was gazetted captain of the 20th Regiment of Foot June 18, 1753. Can any reader of 'N. & Q.' give me the dates of his earlier commissions? I should be glad also to know where Copley's portrait of this duke (an engraving of which is given in Doyle's 'Official Baronage') is to be seen. In order to save space I may add that I do not want the dates of his later commissions or any references to other portraits.

G. F. R. B.

"FUSTY BANDIAS" AND "STRIKE PANTNERE."—These words occur in the introduction to Scott's 'Ivanhoe,' in connexion with the Friar's high jinks. To what language (if any) do they belong; or are they used in a similar connexion in any old English play? They are somewhat of a puzzle, as they are evidently intended to be. A. W. B.

TO UNGRAMMATICALLY WRITE.—In common, perhaps, with many others, I have been informed that the use of an adverb between the word *to* and a verb—a dissonant and clumsy collocation of words which is fast becoming common—has arisen within the last ten years or so. But such is not the case. I have met with two examples in a work dated 1858 :—

"The asses of Hole-cum-Corner.....were.....thereby taught *to gently amble*, when otherwise they might have kicked."—Douglas Jerrold, 'Cakes and Ale,' 1858, pp. 109, 110.

"The heart of Tobias was softened, and.....he re-resolved.....*to rigidly question* the accused."—*Id.*, p. 111.

Can any one point out an earlier instance; or must we ascribe to Jerrold this hideous invention?

CELER.

FEBRUARY, FILL-DIKE.—This month of February passed away with an absolutely rainless record. Mr. J. G. Symons has told us that, on the showing of the averages, February is the driest month of the year, and doubtless that accurate observer has made due allowance for its being the shortest. Yet the surname "Fill-dike" (the rainy) is familiar in such parts of England as I know best, and is common, I suppose, throughout. Can any one suggest a reasonable account for this discrepancy between popular opinion and the fact?

C. B. MOUNT.

14, Norham Road, Oxford.

ROORKEE.—That the headquarters of the Royal Engineers in the Bengal Presidency is at Roorkee, near Seharunpore, is well known; but I seek to learn whether there are any or many places of that name in other parts of our Indian Empire.

MILES.

SIR THOMAS MALORY.—The 'Biographia Britannica' (note to article "Caxton") says that "Leland and others after him" say that Sir Thomas Malory was a Welshman. Where does Leland say this; and who are the "others"? Sir E. Strachey and Dr. H. Oskar Sommer have been unable to verify the statement. E. S.

THE REV. GEO. HARBIN.—In the Harleian collection is a MS. (6602) being a transcript of monastic records in the possession of His Grace the Duke of Portland. It appears from a note that the MS. was collated with the originals at Welbeck in 1830 by Sir F. Madden, who adds, "These excerpts are in the handwriting of the Rev. Geo. Harbin, chaplain to Lord Weymouth, who died 1743." Any information about this clergyman will be thankfully received.

G. W. MINNS.

Weston, Southampton.

WANDSWORTH: THE SWORD HOUSE.—On the site of the present police station, on the north side of the High Street, Wandsworth, formerly stood an old house known as "The Sword House," from a collection of relics therein stored, consisting for the most part of a great number of genuine specimens of swords, ranging from the era of the Norman Conquest down to the present reign. When that house was demolished, what became of that collection? Was it dispersed; or did some antiquary secure its retention in its integrity? Some students of hoplology, the science of *l'arme blanche* (the sword), in the neighbourhood of my residence have entreated me to invoke the invaluable aid of 'N. & Q.' in matters of archæology to endeavour to trace the missing weapons. NEMO.

Temple.

SAMUEL LEWIS, SEN. AND JUN.—Biographical particulars are wanted of Samuel Lewis, the projector and publisher of the topographical dictionaries of England (1831), Wales (1833), and Ireland (1837). Under the style of "S. Lewis & Co.," he

carried on business successively in Aldersgate Street, Hatton Garden, and Finsbury Place South, London. He was apparently living at Islington in 1842. Also particulars of Samuel Lewis, jun., the topographer, of Islington, and author of the 'Book of English Rivers' (1855). He was residing at 19, Compton Terrace, Islington, in September, 1855. G. GOODWIN.

"FAIRE CHARLEMAGNE."—What is the origin of the expression "Faire charlemagne"? The meaning, as given in the *complément* of the 'Grand Dictionnaire' of Napoléon Landais (Paris, 1862) is, "Se dit d'un joueur qui se retire brusquement avec son gain." The following is an example of its use:—

"Je cessai de jouer, me contentant d'un gain modeste, et pouvant faire *charlemagne* sans blesser les convenances."—'Mémoires de Casanova,' Paris, Garnier, vol. vii. chap. iv. p. 79.

ROBERT PIERPOINT.

St. Austin's, Warrington.

KEMP THE ACTOR.—When in Norwich I met with guide-books which stated that the buskins in which Kemp performed his "nine days' Morrice" were there preserved in the local Town Hall Museum. On inquiry the custodians repudiated all knowledge of such curiosities. What is the explanation? A. H.

"MOTHER-SICK."—I said to a country girl living here lately that her little sister, a child about a year and nine months old, seemed to cry a great deal at present. "Yes," she replied, "she's mother-sick." This phrase is new to me. It is, no doubt, analogous to "home-sick," with the difference, however, that home-sickness implies absence from home, whereas the child was and is actually then and there with her mother. Is this expression generally known in other parts of England? It is a touching phrase, and reminds one of Mrs. Browning's 'Cowper's Grave' (see stanza ix.).

JONATHAN BOUCHIER.

Ropley, Hampshire.

MARQUIS.—In the second volume of 'The Great Historic Families of Scotland' (Taylor), p. 411, is the following paragraph:—

"A very striking and affecting description is given by Sterne of a scene which he witnessed at Rennes, when a marquis, the representative of an ancient and illustrious family, accompanied by his wife and daughter and two sons, claimed from the Court the formal restoration of his sword, which, twenty years before, he had deposited with the same authorities when about to embark for Martinico to engage in commercial pursuits with the view of repairing the dilapidated fortunes of his house."

I have not the opportunity of searching Sterne's works, and shall be greatly obliged if some one will kindly tell me in which of his books the description of the above application by a marquis to the Court at Rennes can be found. VERAX.

HORSES' CRY IN AGONY.—Scott, describing the Battle of Bannockburn, writes:—

> Loud from the mass confused the cry
> Of dying warriors swells on high,
> And steeds that shriek in agony!
> 'The Lord of the Isles,' canto vi. stanza xxiv.

And there is the foot-note—

"I have been told that this line requires an explanatory note; and, indeed, those who witness the silent patience with which horses submit to the most cruel usage may be permitted to doubt that in moments of sudden or intolerable anguish, they utter a most melancholy cry. Lord Erskine, in a speech made in the House of Lords upon the Bill for enforcing humanity towards animals, noticed this remarkable fact in language I will not mutilate by attempting to repeat it. It was my fortune upon one occasion to hear a horse in a moment of agony utter a thrilling scream, which I still consider the most melancholy sound I have ever heard."

Can your readers give confirmatory evidence?

KEN.

[In one of Cooper's Indian novels (? 'The Last of the Mohicans') dramatic use is made, if a distant memory may be trusted, of the scream of a wounded horse.]

RICHARD BAXTER and Beatrice Adeney, of Rowton, lived at Eaton Constantine, a mile from Wrekin Hill and five miles from Shrewsbury, Shropshire, where the famous Rev. Richard, their only child, was born November 12, 1615. His mother died in 1634, and in 1635 his father married Mary, daughter of Sir Thomas Hunkes. William Baxter, the author, born at Lanhigan, Shropshire, May 31, 1650, is said to have been a nephew of Rev. Richard Baxter. Did Richard Baxter and Mary, his second wife, have children; and, if so, what were their names? Do parish records in Shropshire disclose this? A reply will confer a great favour.

RUPERT H. BAXTER.

Brunswick, Maine, U.S.

Replies.

DAME REBECCA BERRY.

(7th S. x. 289, 451; xi. 21.)

NEMO's note has been read and re-read by me with ever deepening interest. I think the connexion between the "Salmon and Ball" and the "Fish and Ring" must be more than a striking coincidence; and for my own part, I am grateful to NEMO for letting his old MS. see the light in the pages of 'N. & Q.'

Respecting the words of Dame Berry's epitaph, it may be as well for me to say that I was very careful to copy them correctly, as they now appear on the stone. I am, however, not sure but that when the stone was furbished up, and placed inside the church, the inscription may have been recut and some undecipherable words altered.*

* As a case in point I may instance the tomb of Matthew Mead in the graveyard on the south side of

I had previously compared my transcription with the rendering given in the *Mirror*, and as I found they disagreed, I went a second time to the original to make sure. With the exception of the ninth line, where "Brauls and Jars" occurs instead of "Brawls and Jarrs," the epitaph in 'N. & Q.,' 7th S. x. 451, agrees with the copy in vol. vi. p. 314 of Hughson's 'London.'

As to the Carthage Wall stone, I must own that I have woven a good deal of sentiment around it, and should be glad to hear if anything is known of its history, how it came to Stepney, and so forth. I venture to produce an exact copy of the inscription which NEMO's memory does not quite retain. The stone is imbedded in the wall, about six feet from the ground, on the north side of the porch, between two sets of spring doors, which effectually exclude the light, and thus render the inscription almost undecipherable. After propping these doors open I read as follows:—

Of Carthage wall I was a Stone
O 'h Mortals read with Pity
Time consumes all it spareth none
Man Mortal Town nor City
Therefore O 'h Mortals now bethink
You where unto you must
Since now such Stately Buildings
Lie Buried in the dust.
THOMAS HUGHES, 1667.

I think hagioscopes, or "squints," are more common than NEMO imagines. Is the church in Northamptonshire, "the dedication and locality of which" NEMO forgets, that of Stoke Bruerne? A hagioscope may still be seen there, and I feel sure that if I were to ransack my notes I should be able to cite many more. I have, at any rate, mentioned two out of the three which I presume are referred to. (See *ante*, p. 146.)

The graveyard which surrounds Stepney Church is rightly termed "antiquarian" and "historical." I could easily fill several pages of 'N. & Q.' with interesting and curious inscriptions culled from this "happy hunting-ground." I refrain from doing so because the originals are so easy of access. The gates of the graveyard and the doors of the church are open daily to all comers, and I am sure a visit would amply repay many of those who regularly digest 'N. & Q.'

In conclusion I should like to draw attention to a very valuable publication which bears an important relationship to this subject. The Rev. W. H. Frere, Assistant Curate of Stepney Church, and Mr. G. W. Hill, one of the churchwardens, are jointly responsible for the transcription of the Early Vestry Minutes of Stepney Parish. Three parts of this valuable publication have now appeared, and the concluding part of the first volume, bringing the minutes up to the year 1662, is promised not later than this month. I think NEMO, at any rate, will be glad to hear of this praiseworthy attempt to bring before the eye of the public the records of a parish which embraced "in the sixteenth and seventeenth centuries nearly the whole of what is now popularly known as 'the East End.'"

JOHN T. PAGE.

Holmby House, Forest Gate.

There is a fish story in the Book of Tobit, but no ring connected with it. In the "Fisherman's Story" in the 'Arabian Nights' it is a copper vase that is found in the net, not a ring. The vase contains a genie, and is closed with lead bearing the impression of Solomon's seal. Are these the stories NEMO is thinking of?

C. C. B.

The following is an extract from 'Marriage Allegations in the Registry of the Archbishop of Canterbury' (Harleian Society's publications, vol. xxxi. p. 156):—

"Oct. 1 (1690). Thomas Elton of Stepney, Midd., Apothecary, Widr, and Dame Rebecca Berry of the Same, Wid; at St. Mary Magdn, Old Fish St, Lond."

The foregoing verifies the statement of NEMO that Admiral Berry lived at Stepney, and shows that Thomas Elton lived at the same place at the date of his marriage. He evidently retired from practice, and settled down at Stratford, Bow, shortly after. NEMO quotes Luttrell as to the date of the death of Admiral Berry. If even this took place in February, 1689/90, Dame Rebecca had a very brief widowhood.

I wish to inquire if an "apothecary" of this period would not be an ordinary medical practitioner.

The volume of transcripts of marriage allegations above mentioned contains the entry of the marriage of another Elton from the same district, who may possibly have been a son of Thomas by his first wife. The prefix "Mrs." indicates social rank and status of his bride:—

"Dec. 28 (1687). John Elton of St. Olave's Southwark, Surrey, Mariner, Bachr, abt 25 & Mrs Agnes Smith of St. Mary Magdalen Bermondsey Surrey, Spr, abt 19, with consent of Mrs Agnes Cowes, Wid., her aunt & Guardian, her parents dead; at St Dyonis Backchurch, Lond."

May I inquire where the latter church is or was?

ALPHA.

[St. Dionis Backchurch, in Fenchurch Street, stood at the south-west corner of Lime Street. It was rebuilt by Wren on the site of an older church destroyed in the Fire of London. The later edifice was removed in 1878, the benefice being united with that of Allhallows, Lombard Street, with which was already united St. Benet Gracechurch and St. Leonard Eastcheap. See Wheatley's 'London, Past and Present.']

Stepney Church. Mr. Mead was father of the celebrated Dr. Richard Mead, and was, after being ejected from the Establishment in 1662, the founder of Stepney Meeting. A large altar tomb marks his resting-place, and bears on the north side a Latin inscription. This has been recut in recent times, and in some places the original shows through, proving that the copy given in vol. ii. p. 188 of 'The Nonconformist's Memorial' (1775) was a correct copy.

Portraits of Spencer Perceval (7th S. xi. 127).—In addition to those already mentioned by Lælius, I may refer him to three other portraits of Perceval also attributed to Joseph, viz.:—

1. The portrait lent by Mrs. Spencer Perceval to the Loan Collection of National Portraits at South Kensington in 1868 (Catalogue, No. 67).

2. The portrait now in the National Portrait Gallery, which was exhibited at the Royal Academy in 1815 (Catalogue, No. 100).

3. The portrait, less highly finished, but in other respects similar to the last, in the gallery at Hampton Court (Catalogue, No. 373).

An engraving by Joseph Brown, after the portrait by Sir W. Beechey, forms the frontispiece to the first volume of Mr. Spencer Walpole's 'Life of Spencer Perceval.' Another engraving of the same picture by Picart will be found in the first volume of Jerdan's 'National Portrait Gallery.' There are also engravings by Skelton after Beechey and by Charles Turner after Joseph; and I may, perhaps, add that there is a small portrait of Perceval in the sixty-third volume of the *European Magazine* (1813). G. F. R. B.

I possess an engraving of Spencer Perceval by Wm. Skelton, after Sir Wm. Beechey, published March 1, 1813. The statesman holds in his hand a document endorsed "Regency Bill, 1811."

E. G. Younger, M.D.

Hanwell, W.

There is another of the posthumous pictures, painted by Joseph for my grandfather, the second Lord Kenyon. It is now the property of my brother, the Hon. E. F. Kenyon.

George Kenyon.

I have an engraving of above with following inscription: "Engraved by Anthy Carden from a Miniature by Miles, 1792, in the possession of Mrs. Perceval. London, Published June 15, 1812, by Colnaghi & Co., Cockspur Str."

R. J. Fynmore.

Sandgate.

Reference is made to a portrait of Spencer Perceval by G. F. Joseph. I shall feel obliged for any information about that artist.

C. A. Stephenson.

Superstition in Essex (7th S. xi. 86).—The intellectual status of Sible Hedingham has not fallen so low as your correspondent would imply. The owner of the horse referred to wrote to the *County Chronicle* of Dec. 26, 1890, and after giving a flat contradiction to the statement, he adds:—

"The horse, an old servant, used only for light work, was on the day in question drawing a load of straw, when the 'Wizard' (?), who happened to be standing at his cottage gate, remarked to a companion that 'e didn't think that 'ere hoss ud du werry much more wuk.' On nearing home the horse was suddenly taken queer and fell down. It was immediately taken home and well stabled. Three days afterwards (your correspondent affirms that the horse was killed on the spot), finding the animal worse, I sent for a veterinary surgeon, who advised me to have it shot. This I did myself, and had the carcase removed to the knacker's. Not very much witchcraft about this, I think."

Not many years since Sible Hedingham had to plead guilty to the charge of drowning a "wizard" (an innocent old Frenchman, if I remember rightly), but this last charge is a libel on the reputation of the village in 1890! I. C. Gould.

Alleged Change of Climate in Iceland (7th S. x. 6, 138, 192, 333, 429, 475; xi. 13, 52, 131).—I am always unwilling to enter upon controverted scientific points in 'N. & Q.,' because its columns are obviously unsuited for them. Unfortunately the discussion under the above head has wandered far from its innocent initiating cause, which was only my brief note pointing out that an alleged change of climate in Iceland *within historic times* could not have arisen from astronomical causes. As General Drayson does not dispute this under the above limitation, his first letter had no reference to the main point of mine; but I could not avoid showing the nature of the misconception on which his views were based. We are told, however, that what I actually showed was my own ignorance of geometry. Although my eligibility or otherwise for entrance into Plato's Academy is a matter of trifling interest, it may be worth while to refer to the way in which this is shown. General Drayson assumed that the conical motion of the earth's axis, which produces the precession of the equinoxes, was formerly thought to be round one of the earth's poles as the apex of the cone, and that it was a comparatively recent afterthought to transfer this apex to the centre of the earth's axis. Few more extraordinary errors were ever made, and it may suffice to refer to the lucid explanation of precession given under that head in the 'Penny Cyclopædia,' published more than fifty years ago. But my ignorance is shown in supposing that the difference would have any effect on the changes in the polar distances of stars in the two hemispheres; for the effect would be the same *if* the angle were the same (I think *provided* is the word General Drayson used, but he will forgive me for substituting *if*, as it will remind him of the famous εἰ addressed by the Lacedæmonians to the King of Macedon). But would the angle be the same? Is General Drayson acquainted with an obscure writer who long ago proved that the angle at the centre of a circle is double the angle at the circumference? But probably Euclid was a fossil geometer, as all who disagree with General Drayson are fossil astronomers. The angle formed at the centre of the earth, by which its axis is inclined to the perpendicular to the ecliptic, is 23° 27′ 12″. But if it were formed at the south

pole of the earth, the arctic circle being where it is, the value of it would be exactly the half of this, *i. e.*, 11° 43′ 36″. I must now cease once for all. So many astronomers (more than forty in Europe and America, as eminent as those I named), have accepted, GENERAL DRAYSON tells us, his views that the failure of so ignorant a person (or rather fossil) as myself to do so can be a matter of but very small importance. Let me just in conclusion give a specimen of the looseness of GENERAL DRAYSON'S style of writing. At p. 303 of his last work, 'Untrodden Ground in Astronomy and Geology,' we read: "In the 'Nautical Almanac' for 1887 the mean right ascension and the south declination for Jan. 1, 1887 of the star β Corvi are recorded, as found by observation at that date, as follows [numbers given]." The 'Nautical Almanac' for 1887 was published in 1883, and none of the numbers given in it were or could be found by observation at its own date. They were calculated from observations made at Greenwich during a series of years preceding the year of the date of publication. The formulæ to which GENERAL DRAYSON objects as founded on error enable astronomers, when in possession of a series of good observations of a star, to announce its place with great accuracy several years beforehand. But like other scientists, they never neglect opportunities of from time to time improving their data. W. T. LYNN.

Blackheath.

[The Editor regrets to be under the necessity of stating that no more replies on this subject will be inserted.]

COUNTESS NOEL (7th S. xi. 147).—The following extract explains the circumstance of the landing of the Princess Noel at Brighton :—

"1792, Aug. 29. The Marchioness de Beaull is arrived at this place, in an open boat, for which she paid two hundred guineas at Dieppe. What adds to the distressing condition of this lady, she was under the necessity of appearing in the uniform of a sailor, and as such assisted the men on board during the whole passage, not only to disguise herself, but in order to bring with her undiscovered a favourite female, whom, it is confidently said, she conveyed on board in a trunk, in which holes were bored to give her air. The marchioness was received, on coming on shore, by his Highness the Prince of Wales, with Mrs. Fitzherbert and Miss Isabella Pigott. The Prince, with his usual affability, conducted the fair fugitive to Earl Clermont's, where tea was provided for the Prince with twenty of his friends."—From "Cuttings from Newspapers" in Parry's 'Coast of Sussex,' p. 64, 183

It will be seen that there is a variation in the name. ED. MARSHALL.

Noel is a French name, and we have no such title as Count Noel in England. Henry Noel, sixth Earl of Gainsborough, died unmarried in 1798; his mother, widow of Baptist, fourth earl, remarried Thomas Noel, a cousin of her first husband, who died in 1750/1. She may have survived till 1792, and she was the only Countess (dowager) of Gainsborough. The revival of the title in recent times is in favour of this lady's daughter Jane, whose son succeeded to the family estates.

A. H.

A BLIND MAGISTRATE (7th S. xi. 66).—Sir John Fielding, who was a celebrated police magistrate, was blind from his birth. He was knighted in 1761. Murphy, writing of him, says :—

"John, who is at present in the Commission of Peace for the counties of Middlesex, Surrey, Essex, and the Liberties of Westminster, has lately been raised to the honour of knighthood by his Majesty in reward of that zeal and spirited assiduity with which he serves his country as a public magistrate."

Sir John was half-brother of the distinguished novelist, and their father, General Fielding, was a great-grandson of the first Earl of Denbigh, though his family spelt their names with the *i* before the *e*, unlike the head of the family. *Apropos* of this, it is recorded that Lord Denbigh said to the novelist, "If we are of the same family, how comes it that we spell our name differently?" to which Fielding replied, "I suppose, my lord, that my branch of the family first learnt how to spell."

CONSTANCE RUSSELL.

Swallowfield, Reading.

In the little town of Redwood, about twenty-eight miles south of San Francisco, the county seat of San Mateo county, Judge Edward F. Head was elected to the office of superior judge in 1880. In 1883 he became totally blind, and continued to sit on the bench until the expiration of his term, in 1884, when he was re-elected by the largest majority ever received for a candidate for this office. He continued to sit on the bench until the day of his death, in 1889, and decided some very important cases. His knowledge of law was excellent, and his keen sense of justice and equity unsurpassed. His memory was remarkable, and he seemed to be able to determine the sincerity and honesty of oral evidence from the voice of the witness. An exceedingly important case affecting the location of a dam for a reservoir to supply this city with water was decided by him. A typographical map in relief, with model of the dam, was submitted to his touch, and the decision in this, as well as other important cases, have been considered as sound and conclusion by eminent lawyers. By a singular coincidence, the court house in Redwood has always been surmounted by a large figure of the "blind goddess."

A. S. HALLIDIE.

San Francisco.

B. A. L. should see the fine portrait of Fielding, the blind magistrate, prefixed to Percy Fitzgerald's interesting book on Bow Street. W. J. F.

COPTS (7th S. xi. 66).—DR. NICHOLSON will find a description of what I think he is looking for in

a French work bearing the following title: "De Femme sous ses Rapports, Physiologique, Moral, et Littéraire. Par J. J. Virey, Docteur en Médecine de la Faculté de Paris, Membre Titulaire de l'Académie de Médecine. 18mo. A Paris, 1823.' This author anent the peculiar anatomical formation of Coptic women quotes from Sonnini's 'Voyage en Haute et Basse Egypte,' Paris, 1799. 'De Femme' is at the service of your correspondent, if he will accept the loan of it. He may find it useful for his purpose, as there are marginal references to many authorities. WILLIAM NIXON.

23, Stanley Street, Warrington.

CANE BARONETCY (7th S. xi. 107).—There never was such a baronetcy. Sir Henry Etherington's wife was the daughter of Sir Thomas Cave, Bart., and Elizabeth, daughter and heiress of Dr. Griffith Davies. She was neither the daughter of Sir Thomas Cane, Bart., as Burke asserts in the 'Extinct Baronetage,' nor the daughter of Sir Thomas Carr, Bart., as is stated in the obituary notice of Sir Henry Etherington in the *Gent. Mag.* for 1819, pt. ii., p. 282. G. F. R. B.

This seems to be an error in name. In 'Playfair's Baronetage,' Sir Henry Etherington is stated to have married the "daughter of Sir Thomas Carr, Bart., and sister of the present Sir Charles." W. D. PINK.

It is just possible that this inquiry may be simplified if the necessary correction be made from "Cane" to *Cave*. W. C. B.

CONDUCT (7th S. xi. 26).—It is quite true that Dr. Johnson does not, *s.v.* "conduct," give either the substantive in the sense of *behaviour*, or to "conduct oneself"=to behave (oneself). But under "behaviour," his fifth meaning is "conduct; general practice; course of life"; and under to "behave, *v.a.*," he has "to carry, to conduct; used almost always with the reciprocal pronoun"; whilst under to "behave, *v.n.*," he has "to act, to conduct one's self." And so again, under "comport" used as a substantive, he has "behaviour; conduct; manner of acting and looking"; whilst under to "act, *v.n.*," his third meaning is "to practise arts and duties; to conduct one's self." And I would refer DR. MURRAY also to to "carry," thirteenth meaning, and to "carriage," sixth meaning. It is evident, therefore, that though Dr. Johnson was either unable to find examples in any well-known writer of *conduct* or *to conduct oneself*, used in the meanings I have given above, or had overlooked the examples he had collected, he did not scruple so to use the words himself.

I must state, however, that I do not possess a copy of any edition of Johnson's 'Dictionary' that had passed under the author's own eye; but the edition from which I have taken the above professes to be "stereotyped verbatim from the last folio edition corrected by the Doctor," and was published in London by J. O. Robinson, 42, Poultry, in 1828. F. CHANCE.

Sydenham Hill.

MARTAGON (7th S. x. 388; xi. 70, 137).—Why should Martagon be written with a capital? I am obliged for derivation of the word, and would further suggest that as the "tiger lily" is probably so called on account of a powerful feline odour it gives off at night, so the Martagon or Turk's-cap lily, being a closely allied species (*bulbiferum* being the evolutionary link probably), may be associated with the weasel for a similar reason. Botanists may find it worth while to observe if it smells offensively at any time during the twenty-four hours. M. W. GALE.

CHRISTIANITY IN ICELAND (7th S. xi. 106).—The story of the supposed existence of Christianity in Iceland before its regular occupation by the Norsemen, A.D. 874, is contained in the 'Landnámabók.' This work was, I believe, commenced by Ari Froði, who was born in the latter part of the eleventh century. Burton, in his 'Ultima Thule,' vol. i. p. 27, quotes as follows from this source:—

"Before Iceland was settled by the Northmen there were men there called by the Northmen Papæ. These men were Christians, and are thought to have come from the west, for there were found Irish books, bells (*biöllur*, staves (*baglar*), and various other things, whence it is thought that they were Westmen" (*i.e.* Irishmen).

In a note on the same page Burton says:—

"Another authority was Ari Froði (Ara Multiscius), one of the writers of the 'Landnámabók, who also tells us (c. 2, p. 10, in 'Schedis de Islandiâ,' Oxoniæ, 1716, 8vo.) that these 'hermits' chose not to live with the heathen, and for that reason went away, leaving behind their books, bells, and staves."

Uno von Troil, in 'Letters on Iceland,' London, 1780, p. 59, referring to the primitive inhabitants of the island, writes as follows:—

"We are informed by some, that they were Christians, who, according to the most probable conjectures, arrived there from England and Ireland, and were called *Papæ* by the Norwegians. They pretend to affirm, with the greatest certainty, that this English colony settled there in the beginning of the fifth century."

Sir George S. Mackenzie thinks that the following tradition probably approaches most nearly to the truth, that these Christians were fishermen from Britain or Ireland, who had been accidentally driven on the coast of Iceland and had either perished there or succeeded in refitting their vessels, so as to return to their own country.

"That they did not remain long in the island, is rendered probable by there being no vestige of habitations when the Norwegians arrived."

Mackenzie, however, states that the 'Landnámabók' mentions "the residence of some of these foreigners at Kirkiubai, on the southern coast of

the island" ('Travels in the Island of Iceland,' by Sir George S. Mackenzie, Edinburgh, 1811, p. 7). Hooker and Henderson consider that these Christians were only casual visitors ('Journal of a Tour in Iceland,' by W. J. Hooker, London, 1813, vol. i. p. xv; and 'Iceland; or, the Journal of a Residence in that Island,' by E. Henderson, Edinburgh, 1818, vol. i. p. xii, note).

The 'Jóns-bók,' which was received into Iceland about 1270–80, also notices the Papar, "þá vóru hér menn Kristnir þeir es Norðmenn kalla Papa." See Cleasby and Vigfusson, *sub* "Papi."

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

Is not the 'Landnámabók,' or land roll of the first settlers in Iceland, considered authentic? This ancient record states that before the Northmen settled in Iceland, men, called by them "Papæ," who were Christians lived there, and that Irish books and various musical instruments were found in Papey, an island on the east coast of Iceland, and at Papyli, a settlement in the interior. Perhaps Sir George Dasent, who is so great an authority on Icelandic matters, will, through the medium of his son, set us right on this point.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

FORGERIES (7th S. x. 227, 296, 472; xi. 113).—'Pontefract Castle,' or rather the forged 'Tales of my Landlord,' is, as MR. WELCH says, disavowed by Scott in the introduction to the 'Monastery,' in the "Answer by the Author of Waverley to Captain Clutterbuck." The 'Monastery' was published in 1820, so that the date of 1830, which MR. WELCH puts with a query to the forgery, must certainly be wrong.

'Walladmor' also (not *-moor*) is disavowed in the introduction to the 'Betrothed,' in the "Minutes of Sederunt of Shareholders of the Waverley Novels."

These introductions of Scott's are undeservedly neglected. What a charming little story is that of the old French marquis and his valet before 'Quentin Durward'!

C. F. S. WARREN, M.A.

Longford, Coventry.

DAB (7th S. x. 46, 133, 195; xi. 55).—This word occurs in the poem or recitation, better known, I fancy, two or three generations ago than at the present day, of which I remember only a few *disjecta membra* beginning:—

> An Eton stripling training for the law,
> A dunce at syntax, but a dab at taw;

and ending:—

> Why then it follows, as a thing of course,
> That a horse-chestnut is a chestnut horse.

Who is the author of this—the younger Colman? If *taw* means marbles, do modern "Eton striplings" condescend to play at marbles? I should imagine that, like Mrs. Cluppins, they would "scorn the haction."

I think *dab*—"a dab at Latin"—also occurs in that literary monstrosity 'A Man about Town,' one of the stories in Warren's 'Diary of a Late Physician.'

JONATHAN BOUCHIER.

CUSTOM OF DUNMOW (7th S. x. 143, 234, 298, 335, 393).—I have pleasure in supplementing my last paragraph on the subject of the "Dunmow flitch" by the following communication from Lady Northwick's secretary:—

> "The presentation of the Dunmow flitch to Lord and Lady Northwick was of a private character, and the customary forms in their case were not carried out. The date of the presentation was January 23, 1886,"

—a little less than two years before the death of Lord Northwick. My original informant tells me she did not know the presentation had been a private one.

C. A. WHITE.

Preston on the Wild Moors, Salop.

'DREAM OF GERONTIUS' (7th S. xi. 28).—The word *abiit* is understood and must be supplied: whose soul has passed into (rest and) refreshment.

E. WALFORD, M.A.

DAIKER (7th S. xi. 47).—This word is not given in Mr. W. Dickinson's 'Dialect of Cumberland' (E.D.S.), nor in any other glossary that I have consulted. Halliwell, however, has "*Dakerin*, walking carelessly, *Cumb.*" Mr. Dickinson gives "*danderan* about" in a somewhat similar sense. *Daker* in the hundred of Lonsdale means a wrangling or noisy dispute.

F. C. BIRKBECK TERRY.

John Trotter Brockett, in his 'Glossary of North-Country Words,' published in 1846, says: "*Daiker*, to wander, to saunter. I was just *daikering* up street."

EVERARD HOME COLEMAN.

71, Brecknock Road.

This word is still in common use in Scotland, and in the sense assigned to it by Wright, viz., to saunter.

A. W. B.

KILTER (7th S. x. 506; xi. 38, 96).—*Kelter* in this part of the country means lumber, rubbish, litter, but more particularly worthless lumber which is in your way, rubbish that you may kick against or fall over. That is how I have heard it used all my life. It is quite a common word. Old boxes, packing-cases, and such like, in the court-yard would be *kelter*. Old gears, broken buckets, and such things about the stables or in a farmyard is *kelter*. "I went tu tha saäle, but thur woz nowt woth buying: thur woz nobbud a lot o' kelter." That is Lincolnshire.

R. R.

Boston, Lincolnshire.

GEORGE PENN (7th S. x. 426).—Granville Penn, in his 'Memoirs of Sir William Penn,' states that George Penn (the second George inquired for by

Mr. Creeser) was married to a gentlewoman of Antwerp, and died about the age of sixty-three, *circa* 1663–5, stating at the same time that he was twenty years older than his brother. Burke, confusing the nephew with the uncle (of whom he makes no mention), states that he was unmarried.

John J. Stocken.

Riddle (7th S. x. 85).—The following Dorsetshire variant of this riddle is, I think, better than either the English or the German version given at the above reference, inasmuch as it comprises four comparisons in colour to the two and three respectively of the others. It will be seen that the answer is different:—

As white as milk, and 'tisn't milk;
As green as grass, and 'tisn't grass;
As red as blood, and 'tisn't blood;
As black as ink, and 'tisn't ink.

Answer: The four stages of a blackberry.

J. S. Udal.

Fiji.

Maypoles (7th S. xi. 87).—The maypole is kept up (on the first Saturday in May) at Gawthorpe, a village on last May Day, but now forming a ward of the newly made borough of Ossett, or, as the old style runs, Ossett-cum-Gawthorpe. It may not be out of touch to remark here the side-by-side growth of the four "heavy woollen boroughs" of Dewsbury, Batley, Morley, and Ossett (Wakefield city approaching within two miles' sight), and the very populous villages contiguously spreading and linking into one mass, some of them even now clamouring for separate charters of incorporation, as Heckmondwike, or Liversedge, or Cleckheaton. Gawthorpe keeps the annual maypole and saturnalia—I say "saturnalia." It may keep it, notwithstanding the new corporate body. There may again be on May 2 coming (Saturday) the procession of the "Queen of May" (advisedly and respectfully?) on horseback, surrounded by her courteous sponsors, electors, and assemblies in general. Alas! when the May is a-coming in, and they hear the soared singing of the blessed "sweet-breath." Gawthorpe is no more the rustic green; the Arcadia of the 1st of May is only as an old story. It has no business with the sylvan pleasure of a maypole dance. Poor fancy! Greens and gardens and sweet pasture lands are being swallowed up wholly by the black sulphur-belching Gorgon "shoddy." If they would only make him eat his own vomitings, the birds should truly awaken the flowers and children. But I have gone beyond a simple reply to the query of your old correspondent, if you should allow me.

Herbert Hardy.

Orwell maypole was blown down in the spring of 1869. I remember making a detour from the main road to look for it in August, 1869, and found it lying at full length on the ground—a long mast with a large wooden ball at the end. Lord Hardwick promised to set it up again; but I believe that has never been done. It stood on the hill to the right of the road from Cambridge to Arrington, some distance from the village of Orwell. A. G. G.

There is a very fine maypole, at least fifty feet high, on the village green at Wellow, near Ollerton, in Nottinghamshire. It was renewed about two years ago. W. D. Gainsford.

There is a maypole still in position at Redmire, in Wensleydale, a mile or two from Bolton Castle, Yorkshire. E. B. M.

Way-wiser (7th S. x. 386, 453; xi. 78, 117).—A similar instrument to that mentioned by Phillips, 1720, was still in use at about the beginning of this century. Such a one lies before me now, in the original oak box in which it was sold, together with divers trade cards descriptive of its construction and use. It is called "The Improved Pedometer or Waywiser, which, when wore in the pocket, ascertains the distance the wearer walks, by Spencer & Perkins, watchmakers, No. 44, Snow Hill." The date is approximately fixed by the Directory costume of the pedestrian, an engraving of whom is introduced in explanation of the instructions for wearing the instrument. The waywiser itself is a very well-finished piece of watch-work, in gold or gold-plated case. It registers only up to twelve miles, after which distance the index must be again adjusted. The lever which gives motion to the mechanism is to be worn in the waistband. The graduation is based on the assumption that a person of middle stature walks about a thousand (double) paces in a mile. The modern pedometer depends for its action on the momentum of a small falling weight, and not on the motion of the thigh, like this old way-wiser.

J. Eliot Hodgkin.

Richmond, Surrey.

Ralegh or Raleigh (7th S. x. 102, 345, 491; xi. 77).—Your correspondent Mr. H. G. Hope will find that the mode of spelling Sir Walter's name, as shown by his various signatures to letters, has already been noticed at length in 'N. & Q.,' 7th S. i. 396.

Exception may be taken to Sir J. Pope Hennessy being cited as an authority on the subject. His 'Sir W. Ralegh in Ireland' is the work of a special pleader, not of an historian, and, to use the words of a reviewer, was apparently issued as "material upon which to base arguments upon Irish grievances." In the present instance there is a still greater objection to him and to his work. Sir Walter's correspondence occupies pp. 149–204 of the latter, transcribed bodily from Edwards's 'Life of Ralegh,' without the faintest hint of acknowledgment. Edwards was at considerable expense, time, and trouble in collecting and anno-

tating the letters of Sir Walter, the results of which were embodied in his second volume. It would have been an act of grace and of honesty had Sir J. P. Hennessy recorded the source of his information. T. W. BRUSHFIELD, M.D.

Salterton, Devon.

MATTINS (7th S. xi. 107).—The spelling of this word in J. A. J.'s copy of the Proper Lessons is due to no mere fad of the Oxford University Press. I have just taken up a Common Prayer Book that lay nigh at hand—one that is offspring of Cambridge and the S.P.C.K.—and in the Table of Lessons proper for Holy-days have found a column set apart for "mattins." The double *t* is not unusual. PROF. SKEAT says "it may be due to Ital. *mattino*, or simply to the doubling of *t* to keep the vowel *a* short, as in *matter*, *mattock*." Howe'er it be, it seems to me somewhat strange that the repetition of the letter should be "particularly trying" to anybody; but this is a life of "double double toil and trouble" wherein something is sure to tease. J. A. J. may find solace in the fact that Viscount Midleton resides at Peper Harow. Here, surely, is great orthographical economy! ST. SWITHIN.

This spelling is nothing new; it has been discussed over and over again (see, *e.g.*, 'N. & Q.,' 3rd S. x.). To call the spelling "trying" is to judge by the eye, whereas spelling should be judged by the ear. *Matins* is the usual spelling, certainly, only the word was once *matines*, with short *a* and long accented *i*. When the accent was thrown back, it would have been just as well to double the *t*, as in *matter*, from M.E. *matére*. But it was stupidly left unmended. This is just why our spelling is all in confusion. There is never anything "right" in spelling, except when it has the luck to be phonetic, as is often the case. CELER.

"THE ITALIAN MOVEMENT" (7th S. xi. 68).—A similar term occurs in a work with this title: 'Secession to Rome,' by the author of 'Quousque' (Longmans, 1873). At p. 1 there is, "The authorities of the Italian schism." I am not aware that the term ever came into common use.

ED. MARSHALL.

PEWTER PLATE (7th S. x. 449, 498; xi. 96).—Whilst notice is being made in 'N. & Q.' about pewter plate it may interest your readers if I mention that during coprolite excavations in my parish in 1883 and in 1886, a find of some thirteen plates and dishes, and two saltcellars in pewter, some in fair preservation and some fragmentary, was made as follows: six small plates, two saltcellars, two dishes (14 in. diameter), one dish (13½ in. diameter), three small dishes (one of them oval), and one dish (10 in. diameter). They had evidently been placed on the edge of what was an old pond, and had slid from the upright position they probably were placed in, as the marks on the large dishes show signs of overlapping. I cannot find any hall-mark on them. Of course it is impossible to say when they were put away; but I have an idea that "a delinquent" in this district about the year 1645 might have told his servants to hide his pewter in those troublous times, and that those who acted under his orders never again saw the lord of the manor to let him know where they had placed his property.

W. G. F. P.

"LIARS SHOULD HAVE GOOD MEMORIES" (7th S. xi. 46).—A passage in South's sermon on 'Concealment of Sin' may be added to the examples of this proverbial expression given by MR. TERRY. The quotation will be found in vol. ii. (Tegg's edition), p. 129, and runs as follows:—

"In like manner the drunken man's heart floats upon his lips, and his inmost thoughts proclaim and write themselves upon his forehead; and therefore, as it is a usual, and indeed a very rational saying, that 'a liar ought to have a good memory,' so upon the like account a person of very great guilt ought to be also a person of great sobriety."

H. W. REYNOLDS.

Christ Church, Bolton.

THWAITS (7th S. x. 507).—The following is an extract from Nicolson and Burn's 'Westmorland and Cumberland' (1777):—

"Thwaites is another manor and township within this parish [Millom], standing upon the same river [Dudden], and north from Ulpha between Dudden and the mountains. Near the head whereof was heretofore the ancient seat of the Thwaiteses of Ewanrigg, who first had their name from this place. For it being a strong and mountainous country is not everywhere so fit for tillage or meadow; but in several parts and parcels, as they are marked by nature, differing in form, and quality of soil, or otherwise inclosed by the inhabitants from the barren waste of the fells, such parts or parcels are now, and were of old called *thwaits*."—Vol. ii. p. 14.

There are two Thwaites in Norfolk.

J. F. MANSERGH.

Liverpool.

TIERS (7th S. xi. 66).—"*Rendre* [not "render"] justice au tiers et au quart" means "to do justice to everybody *indiscriminately*." This is always the meaning of "le tiers et le quart" when the two words are coupled together. The phrase is rather colloquial. In Molière's 'Tartufe,' I. i., Madame Pernelle, an old pragmatical lady, says rather peevishly to Elmire:—

Bien souvent le prochain en a sa bonne part
Et l'on y sait médire et *du tiers et du quart*.

When the word *tiers* is an abbreviation of *tiers état* (neither nobility nor clergy), it stands by itself, without being ever coupled with any other word, as "les députés du tiers," "le tiers demanda," "le tiers refusa," and such like phrases. The word *quart*, as the denomination of an order, is only

applied in a very colloquial phrase to a subdivision of the class of society so vividly and aptly depicted in Alexandre Dumas's 'Le Demi-Monde.' DNARGEL.

"Tiers et quart" is equivalent to "tout le monde," "toutes sortes de personnes indifféremment." Compare "Je me fiche du tiers comme du quart"—I care nothing what Dick, Tom, and Harry may say. T. B. WILMSHURST.
Chichester.

'DOWN THE BURN, DAVIE' (7th S. xi. 104).—'Calliope; or, English Harmony,' in 2 vols., engraved and sold by Henry Roberts in New Turn-Stile, made its appearance in 1739 (six years after the death of Robert Crawford), as I gather from a copy of vol. i. in my possession. In this "collection of the most celebrated English and Scotch Songs" 'Down the Burn, Davie,' is No. 150. The four verses are in their original freedom. The 200 songs are all set to music and headed by capital illustrations of the costume and manners of the period. No. 1 is Crawford's 'The Bush aboon Traquair.' This is arranged for the German flute, which was first introduced into Scotland by Sir Gilbert Elliot about 1725. No. 6 is 'Charming Moggy,' Crawford's 'Tweedside,' also set for the German flute. Together with the table of contents, preface, and title-page, the whole forms a good example of an engraved volume. Perhaps the 'Calliope' of 1788, alluded to by MR. JONAS, was a reissue. ALBERT HARTSHORNE.

MILLS AND THE EARL OF ARRAN (7th S. x. 468; xi. 97).—As it is desirable that any information supplied to 'N. & Q.' should be as correct as possible, I venture to point out one or two inaccuracies into which your correspondent W.'s friend has fallen with regard to the Gore pedigree. She quotes from a paper in her father's handwriting, his mother having been a Gore, and as a general rule a man does know something about his mother's family. I would observe, however,

1. Hon. Paul Gore was a younger son of Arthur, first Earl of Arran, but he was never Earl of Arran himself.

2. Mrs. Mennons (whose marriage was recorded in *Blackwood's Magazine*, September, 1822) was great-granddaughter of Arthur, first (not second) Earl of Arran, and grandniece of Arthur Saunders, second (not third) Earl.

3. The late Duchess of Inverness was niece (not sister) of the Hon. Paul Gore, Mrs. Mennons's grandfather, and consequently first cousin once removed to Mrs. Mennons, with whom she corresponded.

I may remark as a singular fact that Lady Julia Lockwood, the youngest daughter of Arthur Saunders, second Earl of Arran, still survives. Her grandfather, the first earl, was an M.P. in 1741, and therefore must have been born in the reign of Queen Anne, if not in that of William III. In this family, therefore, three generations have extended over nearly two hundred years. C. H.

HOARE (7th S. xi. 88).—For the pedigree of this family your correspondent should refer to the 'Early History and Genealogy of the Families of Hore and Hoare,' by Capt. Edward Hoare, issued after his death in 1883. I believe Messrs. Mitchell & Hughes, 140, Wardour Street, still have copies to dispose of.
REGINALD STEWART BODDINGTON.

STATE OF THE MOON NOVEMBER 17, 1558 (7th S. xi. 106).—I have found the following rule of thumb sufficiently accurate for all practical purposes. Remember the day begins at noon.

Add epact of the year, day of the month, and number of the month (beginning with March) together. If under 30, the sum is the age of the moon; if over 30, the surplus of 30 is the age of the moon.*

Thus November 1 this year is new moon. Epact 20+9 Nov.+1 day=30.

For November 17, 1558: Epact 18+17 day+9 Nov.=44. Cast out 30, moon 14 days old.

Of course the epact is easily found. Add 1 to the date of the year and divide by 19.
E. COBHAM BREWER.

SQUINTS (7th S. xi. 146).—White, in his 'Northumberland and the Border,' speaking of the Hermitage at Warkworth, which was constructed just before the middle of the fourteenth century, says:—

"You see an altar, monumental sculptures, a piscina and lavatory, a hagioscope—in common speech a squint—all within a chamber of twenty feet in length and seven in height and width; all produced, moreover, in the hewing, the vaulting and ribs of the ceiling, the doorway, the quatrefoil window—all are wrought out of the solid stone."

The squint here, being in a hermitage, could scarcely be for the purpose that NEMO surmises.
G. J.

NEMO's ideas of the use of the "squint" are as ludicrously wide of the mark as the tone of his observations might lead us to expect. The "high priest of the temple" was not accustomed "to inspect the propriety of the performances of the subordinate ministrants at the altar"; and so far from there being only three "squints" in Britain, they are very common indeed. Parker's account of them is right. J. T. F.
Bishop Hatfield's Hall, Durham.

Parker's 'Glossary,' in the notice about "squints," mentions the following churches which still have

* For January the number of the month is 0; for February it is 1, as it is in March.

them: Hasely, Oxon; Minster Lovell, Oxon; Chipping Norton, Oxon; Bridgewater Church, Somerset; Mayor's Chapel, Bristol; Crawley, Hampshire; and of course there are numbers which have them bricked up. Another interesting detail he mentions is that certain districts possess particular kinds of squints, Tenby and its neighbourhood, for instance, having numerous examples of a low buttress produced from the chancel arch in order to cover the opening made for the squint.

LÆLIUS.

ILLUSTRATIONS BY C. H. BENNETT (7th S. xi. 27, 142).—MR. LEICESTER may be glad to know that I have in my possession six of the original sketches by Bennett for his 'Shadow Pictures,' viz., 'Old Fashions,' 'A Wind Bag,' 'Foxy,' 'Bull-dog,' 'The Fretful Porcupine,' and 'An Amazon,' all coloured and signed, besides a few scraps. J. H. M.

PRIESSNITZ (7th S. xi. 128).—

"Priessnitz was born on the fourth day of October, 1799, at Graefenberg.....in Austrian Silesia.....The day of his decease.....was Friday, November 28, 1851."—'Life and Character of Vincent Priessnitz,' by Joel Shew, M.D.

This is an article in the *Water-Cure Journal*, New York, February, 1852, vol. xiii. pp. 31–33, and is probably accurate. RICHARD METCALFE.

Priessnitz House Hydropathic Establishment, Paddington Green, W.

His death is given in the *Annual Register* under the date November 26, 1851, "aged fifty-two."

H. G. GRIFFINHOOFE.

THE THEOSOPHICAL SOCIETY, 1783–1788 (7th S. xi. 127).—Your correspondent takes his reader too far back when he requires to know what members of the above society arranged in 1787. But there sprang from the New Jerusalem Church a society which took the name of the Swedenborg Society, and it has for nearly half a century printed all the scientific and religious works Swedenborg wrote. Dr. Tafel, of Stockholm, has materially aided it, and the works being written by Swedenborg in Latin, the society has found able translators in England in Dr. Garth Wilkinson, the late Mr. Butter (of Butter's grammar books), Rev. Augustus Clissold, &c. The 'Arcana Cœlestia' I suppose has been edited a dozen times, the society's minister, the Rev. Dr. Bayley, doing it atterly.

The Swedenborg Society is now a wealthy one, having been first endowed with splendid business premises at Bloomsbury Street, London, by the Rev. Augustus Clissold, where are sold by the agent all Swedenborg's works under cost price, and where the committee meet for their annual gatherings, &c. The society has also greatly benefited by the handsome bequests made to it in the will of the Rev. A. Clissold, and I think it was only last year that Miss Clissold left it 5,000*l*. Indeed, the above reverend gentleman has by his munificence and his pen created the society, both by the assistance he gave it by printing and editing works at his own expense, as well as by the large sums he laid out for it while he was living, such as buying the present premises and giving them freely over, and leaving it thousands at his death, for his sister's bequest came from his desire. In his charming house and grounds at Stoke Newington, now called Clissold Park, he edited the 'Principia' of Swedenborg, a scientific work which holds its own now in many details, although written, perhaps, a hundred and fifty years ago or so, and which classed Mr. Clissold as a learned and scientific translator and editor. He died at Tunbridge Wells about ten years ago, I think.

ESSINGTON.

COW'S-LICK (7th S. xi. 126).—In some parts of Yorkshire the sickle-shaped lock of hair, brought forward from above the ear, is called a "Sheffield lock." I had a schoolfellow (in Yorkshire) who was made conspicuous by a refractory curl (or "toppin"!) in the front and in the very middle of the forehead. From the shape of this curl he was nicknamed "Cocktail." Our second master, who had a wonderful facility in coining such names and epithets, at once gave him the title "Gallinurus." A man who shaves his upper lip and the front of his chin, but lets his whiskers and his beard (below the chin) run in one continuous semi-circle, is said to have a "Newgate frill." Let me add one more phrase. A certain dignitary of the Church who had before been "all shaven," on the advice of his doctor allowed his beard to grow. "Since you saw me last," he said to his friends, "I have planted out my face." W. C. B.

In the days of my youth I used to hear of calf-licked hair in Lincolnshire; and that being a time when folk disdained not brushes and pomatum, nor feared to go sleek-headed, I grew up with the impression that it was a grave personal defect, at any rate, for a woman to have a fault in her parting. How the world changes! It is not long since I heard a young mother intimate that she did not care if her little girl grew up without a parting at all! ST. SWITHIN.

This term is well known in Suffolk, as MR. FLEMING has described it. A lock of hair on the forehead, with a wave in it, never lying flat, even by fifty years of brushing, as a case is well known to me. A. B.

MR. FLEMING'S statement anent the above can be supported and verified. As the writer himself is plagued or afflicted (?) with it, he would endorse the truth of it. It is more like a tuft of weedy, obstinate grass, by comparison, and cannot

be got rid of. You cannot part it, and if you get the hairdresser to cut away at it, it comes again in a very short time. It can hardly be called a curl, and is located at the top of the forehead, in the middle. My parents used to tell me that I had been "calf-liked." M. Shaw.

Longsight, Manchester.

I remember this expression in the days of my youth among the boys at school in Scotland—the "coos leck"—and I think it was understood to mean the bare space on the head just over the temple where the hair is "shed." It looks just as if the tongue of a cow had licked the place.

A. J. B.

Authors of Quotations Wanted (7th S. xi. 160).—

Much like the son of Kish, that lofty Jew,

is by Andrew Marvell, and is the beginning of his description of King Charles II. in 'A Historical Poem':—

Of a tall stature and of swarthy hue,
Much like the son of Kish, that lofty Jew,
Twelve years complete he suffered in exile,
And kept his father's asses all the while.

R. C. Christie.

[Other correspondents oblige with the same information.]

Miscellaneous.

NOTES ON BOOKS, &c.

Gypsy Sorcery and Fortune Telling. By Charles Godfrey Leland. (Fisher Unwin.)

To a very large class of readers Mr. Leland's new volume will come as a boon. To the student of folk-lore and kindred subjects it is a mine of information. Scarcely a page is there from which something of interest may not be extracted. Not the least attractive feature in it is its appearance. A goodly quarto volume in a handsome symbolical cover, designed, it may be supposed, by the author, it is excellent in paper and type, and it brims over with quaint and suggestive illustrations. To find so strange and picturesque initial letters we must go back to the time of the incunables, while head and tail pieces combine the grotesqueness of heraldic symbolism with that of the designers of early ecclesiastical architecture. Mr. Leland is, as most readers know, the president of the Gipsy Folk-lore Society and the author of many books upon Gipsy language and customs. He is, as might be expected from the author of 'Hans Breitmann,' a vivacious and a startling writer. Large in his faith, he all but comes up to the "person" he himself describes, "who is accustomed to feel mystery in everything and who doubts nothing." The chief duty of the modern student of folk-lore is, according to our author, to collect from oral sources materials with which the critics of the future can deal. Fetish or Shamanism is the real religion not only of criminals, but of vast numbers who are not suspected of it. "There is not a town in England or in Europe in which witchcraft (its beginning) is not extensively practised, although this is done with a secrecy the success of which is itself almost a miracle." Next to the Bible and the almanac Mr. Leland holds there is no one book which is so much disseminated among the million as the 'Fortune Teller.' Following his own advice, Mr. Leland has collected a vast amount of extremely curious matter. He has done more, however, as he has traced the manner in which folk superstitions have been dispersed by the Romany, by whom they have been brought from the East or India. Especially true is this of Eastern Europe, in which he finds a Shamanism which seems to have come from the same Tartar-Altaic source which was found of yore among the Accadian-Babylonians, Etruscan races, and Indian hill tribes. Concerning the accuracy of the translations of songs, incantations, &c., from the Gipsy we are in no position to speak. Some of them are, however, eminently poetical. With regard to the belief that one plucking a rose from a grave will soon die, we have the following:—

On her little tomb there grows
By itself a lovely rose,
All alone the rose I break,
And I do it for her sake.

I sat by her I held so dear,
Now her grave and mine are near,
I break the rose because I know
That to her I soon must go,
Grief cannot my spirit stir,
Since I know I go to her.

Modern illustrations of the survival of superstitions are supplied in abundance. A full explanation is thus given, p. 113, of the burial, in November, 1889, by a Scotch constable of the boots of a murdered man. On boot-lore generally there is much interesting information. Very striking is the chapter on "Roumanian and Transylvanian Sorcerers." One is a little amused to find a recent and abominable custom in crowds of squirting water or scent over the face or dress traced to Poland and to India. Not less surprising is it to find a folk-lore origin assigned to the song of 'The Ten Little Nigger Boys.' In the charms of Marcellus Burdigalensis (third century) it appears in the form "Novem glandulæ sorores," and is a cure for pains in the jaw, doubtless from some association between *glandula*, an acorn, and *glandulas*, a disease of the glands of the neck. We can only repeat that the book is an absolute treasure-house of matter of interest. One fault we have to find with Mr. Leland. He has been criminally careless in correcting proofs. It is distressing to meet in so excellent a book with errors such as "*Creadt* Judæus Apella!" "The dame called Volta," for the dance so called; and the first line of Landor's noble image concerning the sea-shell, "Shake one and it awakens," "Shake me and it awakens." He fails also, according to the famous academic advice, to verify his quotations, and even misquotes from the 'Ancient Mariner.'

Mr. Swinburne opens out the *Fortnightly* with inscriptions for the four sides of a pedestal to Marlowe, who, he maintains,

First gave our song a sound that match'd our sea.

A rhapsody by Mr. Edward Delille upon 'The Poet Verlaine' will introduce to the majority of readers a man of some note. Under the title of 'A Preface to "Dorian Gray"' Mr. Oscar Wilde gives some remarkable gnomical utterances. Here are one or two: "There is no such thing as a moral or an immoral book. Books are well written, or badly written. That is all." "No artist has ethical sympathies. An ethical sympathy in an artist is an unpardonable mannerism of style." "All art is quite useless." 'Rossetti and the Moralists,' by the author of 'A Dead Man's Diary,' and 'Conduct and Greek Religion,' by Mrs. Gribble, are full of suggestion. Mr. Auberon Herbert has a strong plea against 'The Destruction of the New Forest.' 'The Papuan and his Master' and 'The Macedonian Question' also repay perusal.—In the *Nineteenth Century* the majority of readers learn for the first time that the restitution to

Greece of the Elgin Marbles, of which Mr. Frederic Harrison lately wrote, is a great, if somewhat recondite joke. The prosperity of such lies, according to Shakspeare, in the ear of him that hears it. Mr. Harrison's jest has so far not been too prosperous. Another 'Visit to the Grande Chartreuse' is described, the visitor being in this case Mrs. Lecky. Miss Emily Lawless concludes her interesting 'Fragments of Irish Chronicles.' Prof. Huxley tilts once more against Mr. Gladstone and the Duke of Argyll, and Sir Benjamin Baker has a very edifying paper on 'Ship Railways.'—Very important is the contribution to the *New Review* of Sir Thomas H. Farrer on London's 'Water Supply.' 'Shakespeare's Ignorance,' by Herr E. O. von Lippmann, of Halle, conveys the very curious information that Bohemia, the sea coast of which Shakspeare depicts, means Apulia, for which this was an ancient name. Mr. Percy Anderson writes on 'Designing of Costumes for the Stage.' —In the *Century* 'The Memoirs of Talleyrand' are continued. The divorce from Josephine is dealt with. A good account of 'The Century Club' is supplied, and illustrated articles of high interest appear in 'General Crook in the Indian Country' and 'Through Eastern Tibet and Central China.'—To *Temple Bar* Mr. William M. Hardinge sends some excellent reflections on 'The Louvre Sonnets of Rossetti,' to which Mr. W. M. Rossetti appends some notes. 'Recollections of an Octogenarian Civil Servant' are continued, and there are good papers on 'Kinglake' and on 'Horace Walpole's Twin Wives.'—Mr. Freeman, it is pleasant to see from his contribution to *Macmillan's*, is in favour of 'Compulsory Greek.' Mr. Saintsbury's 'Contrasts of English and French Literature' is in part an outcome of the question of an English Academy, 'Brotherhoods,' 'The Education of the Deaf,' 'The Red Man and the White,' and 'The Great Discovery' are among the contents.—To the *Gentleman's* Mr. Wolff sends 'Something about Beer,' and Mr. H. J. Allen a paper on 'Francesco Crispi.' Mr. Schütz Wilson and Mr. Justin Huntly McCarthy are among the contributors.—Dr. Guillemard writes in *Murray's* on the 'Seal Islands of Behring's Sea.' Sir A. H. Layard has a paper on 'Renaissance Cookery,' which appeals directly to our contributors. 'The Great Steamship Lines' is continued.—*Newbery House* gives some 'Post-Reformation Epitaphs' and an account of 'Chambers of Rhetoric in the Netherlands.'—Archdeacon Farrar writes at some length in *Longman's* on 'Sir E. Arnold's "Light of the World,"' which he pronounces a "very beautiful poem." Mr. Buckland deals with 'Some Birds in India.'—'Epitaphs,' 'The Pipe,' and 'Bird and Beast Poachers' repay attention in the *Cornhill*.—'A Day in Kyoto' and 'Impressions in Cairo,' which appear in the *English Illustrated*, are excellent. There is a good engraving of Sir John Millais's portrait of Mrs. Jopling-Rowe.—*Groombridge's* has a portrait of Mr. James Payn.

Messrs. Cassell's publications lead off with *Old and New London*, Part XLII., which deals principally with the two great squares, Berkeley and Grosvenor, and their neighbourhood, Piccadilly and May-Fair. Especially interesting are the illustrations showing spots in the last century, as Hyde Park Corner in 1750 and Apsley House in 1800. One or two designs of running footmen and the like have a distinctly antiquarian interest.—Naumann's *History of Music*, Part XXXVI., is coming within measurable reach of completion. It deals with Cherubini, Spontini, and Rossini, and with the new Romantic School, and has a portrait of Liszt. —Dr. Geikie's *Holy Land and the Bible*, Part XVIII., has many effective views of the country round Jerusalem.—*Picturesque Australasia*, Part XXIX., has some specially interesting full-page illustrations presenting Martin's Bay Track and Lake King and its black swans. In the chapter on Gippsland is an account of the birds.—The reissue of *Life and Times of Queen Victoria*, Part II., is occupied with Prince Albert and the royal marriage.—Part II. of the *Storehouse of General Information* has a coloured plate of Bacteria.

The illustrations to the *British Bookmaker* consist principally of facsimiles of bindings by Messrs. Riviere, and include a remarkable imitation of the style of le Gascon.

The exhibition of modern bookbinding given by Mr. and Mrs. Tregaskis at the Caxton Head has genuine interest. Copies of Kingsley's 'Water Babies' have been bound by the principal craftsmen in London and the country, Scotland, Ireland, France, Belgium, Germany, and other countries. Specially attractive are the bindings in silk, the design and execution of which are equally admirable.

Messrs. Eyre & Spottiswoode announce the immediate publication of a facsimile of the manuscript Book of Common Prayer attached to the Act of Uniformity, 1662. The entire edition is subscribed for.

Mr. Robert H. Browne, of Little Baddow, Chelmsford, has made transcripts of the registers, wardens' accounts, &c., of the parishes of Woodham Walter, Boreham, and Chelmsford, co. Essex, and has made arrangements for transcribing those of St. John-at-Hackney.

The first volume of the "Camden Library," announced by Mr. Elliot Stock, will be issued immediately. It is entitled 'The Antiquities and Curiosities of the Exchequer,' and is written by Mr. Hubert Hall.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Bernard B. ('The Female Spectator').—This work, first issued in monthly parts, of which the first appeared April, 1744, and the twenty-fourth and last in April, 1746, went afterwards through many editions. The seventh, in 4 vols. 12mo., is dated 1771. Its author is Mrs. Eliza Haywood.

J. C. C. ("Like oil upon troubled water").—Nothing definite is known. Consult Indexes to 'N. & Q.'

M. B. ('Sartor Resartus').—The philosophy of clothes.

A Mystic ("Occult Literature").—Apply to A. Reader, Orange Street, Red Lion Square.

Vicar.—"Small by degrees and beautifully less" should be "Fine by degrees," &c. (Prior's 'Henry and Emma').

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 14, 1891.

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Notices to Correspondents.

Notes.

LORD TENNYSON'S BIRTHDAY.

Some doubt having arisen of late as to the true date of the Poet Laureate's birth, and as one writer (alluding to the parish register) goes to the length of saying,

"The first family record that occurs is the entry of the poet's baptism. It is somewhat curiously thrust in, so to speak, as if it had been forgotten at the time, and had been inserted by an afterthought" ('The Laureate's Country,' 1891, p. 28),

and as these statements are utterly incorrect, the following facts may prove of interest to readers, and may prevent any further misstatements on this head.

In the parchment book for the registration of baptisms and burials in the parish of Somersby, beginning in the year 1735, the entries in Dr. Tennyson's handwriting commence June 14, 1807, and end December 29, 1812, when he closes the old book with these words: "Here commences the new Register established by Act | of | Parliament." The whole of his entries are neat and well written, considering the material which he had to write upon, and it is certainly curious that in the thirty-eight entries under his hand in this book the only figure open to doubt is that of the date of the birth of his most illustrious son. In the opinion of the writer this doubt is very slight, and he believes entirely that the true date of birth is August 6, 1809, and not August 5, as is sometimes stated. In Dr. Tennyson's time no lines were ruled in the book to write upon; but his entries, as a rule, are very regular, and in the years 1808 and 1809 they are particularly so. There is not the least sign of after-insertion, and when an entry does not fill the line this is completed by running the pen along to the end. Only three lines in these two years are written fully to the end, and these are the entries of three baptisms in which the birth is added after the word "baptized." Alfred's line overruns, and the day of birth is written above the line, "6th" being within an angle stroke or bracket, showing that the figure belongs to that line, and not to the preceding one. Now this 6 has been mistaken for a 5, the top of the back stroke being somewhat square and pointing to the right, and the ink at the back, or left, of the loop is rather faint; but under a magnifier it can be traced all through the figure.

In all Dr. Tennyson's entries in the five years contained in this old parchment book the figure 5 occurs only twice — once in the date "Febr 5th 1811," and the other time is the date of his daughter Emilia's birth, "Octr 25th." Both these fives are made very neatly and precisely, and cannot possibly be mistaken for sixes. On the other hand, the figure 6 occurs eight times. Six of these have straight, upright backs; Alfred's birth-date and the age of John Fawkes, who died December 16, 1811, aged eighty-six, have the top of the back turned to the right. This 6 is formed exactly like the birth-date, but is quite black and distinct all through its course, and cannot possibly be read for a 5. Moreover, Lord Tennyson keeps his birthday on August 6.

The following particulars may prove of further interest, the register having been thoroughly examined by the writer in the interests of truth and of those students who like to be precise in dates. The year 1807 contains only one entry by the new rector, the Rev. George Clayton Tennyson.

A. 1808 D.* Contains eight entries (five baptisms and three burials). The third entry and second baptism is, "July 10th Charles Son of George Clayton & Elizabeth Tennyson baptized—born July ye 4th." This is "the *first* family record that occurs" in the register.

A. 1809 D. Contains eight entries (five baptisms and three burials). The third entry and second baptism is, "Augt 8th Alfred Son of George Clayton & Elizabeth Tennyson baptd. born Augt 6th."

A. 1810 D. Contains five entries (three baptisms and two burials). The fourth entry and second baptism is, "Septr 14th Mary daughter of George Clayton and Elizabeth Tennyson baptized. born Septr 11th."

* Each year is headed thus.

A. 1811 D. Contains eleven entries (eight baptisms and three burials). The tenth entry and eighth baptism is, "Oct^{r} 28th Emilia daughter of George Clayton & Elizabeth Tennyson bapt^{d}—born Oct^{r} 25th."

A. 1812 D. Contains five entries (three baptisms and two burials), but none relating to the Tennyson family.

Those who are fond of tracing coincidences may find two or three in the above particulars.

C. J. C.

PERSIAN ANALOGUE OF ONE OF ÆSOP'S FABLES.

In Caxton's 'Book of the subtyl hystoryes and Fables of Esope,' printed in 1483 (daintily reprinted by Mr. David Nutt in 1890, under the able editorship of Mr. Joseph Jacobs, who occupies the whole of one volume with a learned and elaborate disquisition on the origin of the Esopian beast-fable, together with parallels from an infinite variety of sources, all constituting nothing less than a monumental work), the twelfth fable of *Liber Quintus* goes to this effect:—A sheep dog induces a wolf to enter his master's cellar alone when it is night, and he

"ete and dranke at his playsure. In so moche that he wexed dronke. And whanne he hadde dronke soo moche that he was dronke, he sayd to hym selfe: Whanne the vylaynes [*i. e.*, the peasants] ben fylled wyth metes and that they ben dronke, they synge theyr songes, and I, wherfore shold I not synge? And thanne he beganne to crye and to bowle; and the dogges herd the voys of hym, wherfore they beganne to barke and to bowle. And the seruants whiche herd them sayd: It is the wulf, whiche is entryd within the celer. And thenne they al to gyder wenten thyder, and kylled the wulff."

Mr. Jacobs has, with indefatigable industry, traced a very considerable proportion of the so-called Esopean fables to ancient Eastern sources, but he has somehow omitted (the wonder is that the omissions are so very few) the analogue of the foregoing fable which occurs in the 'Túti Náma,' or 'Parrot Book,' of Nakhshabí, a Persian work, composed early in the fourteenth century, after an antiquated work of the same kind, which, in its turn, was derived from a Sanskrit book, now represented by the 'Suka Saptatí,' or 'Seventy Tales of a Parrot.' The Persian story is as follows:—

In one of the cities of Hindústán some thieves broke into a house, and after collecting the most valuable movables sat down in a corner to bind them up. In this corner was a large two-eared earthen vessel, brimfull of the wine of seduction, which sublime to their mouths they advanced, and long-breathed potations exhausted, crying: "Every thing is good in its turn. The hours of business are past—come on! With the gift which Fortune bestows, let us mitigate the toils of the night, and smoothe the forehead of care." As they approached the bottom of the flagon the vanguard of intoxication began to storm the castle of reason. Wild uproar, tumult, and their auxiliaries, commanded by the sirdar of nonsense, soon after scaled the walls, and the songs of folly vociferously proclaimed that the sultan of discretion was driven from his post, and confusion had taken possession of the garrison. The noise awoke the master of the mansion, who was at first overwhelmed with surprise, but soon recollecting himself, he grasped his trusty scimetar, and expeditiously roused his servants, who orderly attacked the sons of disorder, and with very little pains or risk extended them on the pavement of death.

This tale is interwoven with the highly diverting story of 'The Singing Ass'—one of the best in the whole collection—and is related by an elk, in order to dissuade his long-eared comrade from indulging in a song of jubilation after regaling on a bed of spinach in a garden where they had no business to be. But, spite of this and other judicious tales, the ass, with the perverseness of his kind, stretches his neck and begins to bray so loud as to bring the gardener on him, while the nimble elk escapes over the hedge.

The 'Túti Náma' comprises fifty-two chapters or nights, and it has not yet been completely done into English. The abridgment, by Káderi, contains only thirty-four tales, and the text, with a translation, was printed at Calcutta in 1800. An epitome, including some tales from the complete text and analogues, is given in my 'Flowers from a Persian Garden and other Papers.'

W. A. Clouston.

Mulready's Early Drawings.—Mr. F. G. Stephens, in his interesting 'Memorials of William Mulready,' of which a revised edition has recently been published in the "Great Artists" series, remarks upon the extreme scarcity of Godwin's little book, "The Looking-Glass, by Theophilus Marcliffe," and after saying that only three copies have come under his notice, one of which is in the British Museum, observes that another copy would be worth its weight in silver. This little book is not, however, so scarce as Mr. Stephens supposes. I have three copies in my own possession. One of these, which is in Thomas Hodgkin's covers, is imperfect, having lost a plate, and one or two of the others have been roughly coloured, apparently by a youthful emulator of the artist. Another copy, which is quite perfect, is slightly cut down, having been bound up in a collection of pamphlets. The third, which is also in Hodgkin's covers, is a very fine copy. My impression is that the book did not sell well, and that the remainders came into the possession of Hodgkin, who reprinted the covers with a later date—I think 1809, but as my copies are in England, I cannot speak with certainty. I may add that there was a copy* in the library of the late Mr. E. Basil Jupp, F.S.A., which was sold in 1878, and another in that of a much-regretted correspondent of 'N. & Q.,' the late Mr. William Bates, F.R.C.S.† (sale Feb. 25, 1886).

* Lot 518. † Lot 304.

Mr. Stephens says (p. 25) that the date of the nd edition of Lamb's 'Tales from Shakespeare' 10, and that the illustrations are doubtless hat were attached to the first edition. I beautiful copy of the first edition, not so haps, as that which was recently advertised don bookseller as "uncut, in the original d priced at the modest figure of 35*l.*, s fair to look at as a coat of the late Bedford's best make will ensure. I can, re, certify that the plates in the edition of are identical with those of the first edition of 7. But I am under the impression that the ition of 1810 was really the third edition, and that a second edition was published in 1809, with only a frontispiece. The so-called third and fourth editions, with Mulready's plates, were published respectively in 1816 and 1822.

I have also the original editions of 'The Butterfly's Ball,' 'The Peacock at Home,' 'Monsieur Nong Tong Paw,' and several other children's books, of which the illustrations are attributed to Mulready, but I have always felt doubtful on the point, as the styles vary so much. The evidence of John Linnell, which is cited by Mr. Stephens, must, however, be accepted as settling the point in Mulready's favour. Some of these booklets were reprinted in facsimile by Mr. Charles Welsh a few years ago, and are therefore within the reach of everybody. W. F. Prideaux.

Kashmir Residency.

Arethusa and Alpheus. — Shelley's lovely poem which begins—

> Arethusa arose from her couch of snows
> On the Acroceraunian mountains,

is, of course, famous. A few references to the classic sources of the legend may be worth jotting down. Other references will doubtless occur to the memory of students besides those given by me now. *Cf.* Ovid, 'Amorum,' lib. iii. vv. 29, 30 :—

> Quid? Non Alpheon diversis currere terris
> Virginis Arcadiæ certus adegit amor.

Also Ovid, 'Metamorph.,' v. vv. 573, &c.:—

> Quæ tibi causa viæ, cur sis, Arethusa, sacer fons.

Also *ib.*, vv. 599, 600 :—

> Quo properas, Arethusa? suis Alpheus ab undis,
> Quo properas? iterum rauco mihi dixerat ore.

The legend is also briefly retold in the clear and delicate Greek prose of that charming writer of the Decadence, Achilles Tatius, tom. A, 18 ('Scr. Erot.,' Teubn., Edin., pp. 56-7), and in the very frigid verse of Niketas Eugeneianos, *ib.*, tom. Δ, of that poet, vv. 145-150, p. 478 :—

Καὶ πόντος οἶδεν Ἀρεθούσης τοὺς γάμους, κ.τ.λ.

Cf. also the fragments of 'The Wise Manasses,' *ib.*, tom. A, vv. 61-68, p. 557 :—

Ἔρως ποιεῖ καὶ ποταμον γλυκὺν θαλασσοβάτην·
Ὁ γοῦν Ἠλεῖος Ἀλφειὸς ἐρᾷ τῆς Ἀρεθούσης·
πηγὴ δ'ἐστὶν Ἀρέθουσα κατὰ τὴν Σικελιάν
καὶ διαβοίνει θάλασσαν καὶ διέισι τὸ κῦμα, κ.τ.λ.

I may mention incidentally that in the same writer, B, same page 557, v. 4, wine is called "the milk of Aphrodite':—

Ἐντεῦθεν οἶνος λέγεται γάλα τῆς Ἀφροδίτης.

It is a strange survival of paganism in Christianity that a famous Rhenish wine is still called by its mediæval name, after the B.V.M., "Liebfraumilch." But this only *en passant*.

There is a, perhaps, less known association of the Alpheus and Arethusa legend. *Cf.* Dr. Jeep's edition of 'Claudian,' Lips., MDCCCLXXVI., vol. i. præf. xviii, xix. Claudian commemorates a great victory won by Stilicho on the banks of the Alpheus at the base of Mount Pholoë. The victory is mentioned in Zosimus, v. 7, and Claudian sings of it in four vigorous elegiacs :—

> Alpheus latè rubuit Siculumque per æquor
> Sanguineas belli rettulit unda notas.
> Agnovitque novos absens Arethusa triumphos,
> Et Geticam sensit, teste cruore, necem.

The rhetorical touch expressed by the epithet *absens* applied to Arethusa has a vigour above the level of the Silver Age, and, indeed, almost Virgilian. It is also an interesting fact, as Dr. Jeep shows, that this incidental allusion to the battle of Alpheus determines the date of the poem in praise of Stilicho, and of another lost one, also by Claudian, at about A.D. 395. But the dates of these poems are a minor and here immaterial question. The fair nymph's name survives in our naval records, for the "saucy Arethusa" is a memory dear to sailors, and celebrated in a well-known ballad or sea-song, varying the grim monotony of sea-monsters like our Tritons, Bellerophons, Minotaurs, &c. H. de B. H.

Party.—In the second chapter of Prof. Earle' very entertaining book 'English Prose,' I find a new account of the word *party* in the sense of a person interested in a lawsuit. The Oxford professor asserts that this word is derived from the Latin ablative *parte*, as used in old legal contracts, between N. of the one part (una *parte*) and M. of the other part (altera *parte*). I hardly think that Mr. Earle would have made this unhesitating categorical statement about this simple word if he had really studied the history of the term in French and mediæval Latin. The legal term *party* is certainly not the direct formal representative of a Latin *parte*, the ablative of *pars*, but is the same word as the Anglo-French law term *partye* (*partie*), used for the plaintiff or defendant in an action in the year-books of the reign of King Edward I. and in the Statutes of the Realm A.D. 1275 (for exact references see Prof. Skeat's 'Lists of English Words found in Anglo-French,' Philological Society, 1882). The word *partie* is used in modern French

in the same sense. The 'Dictionnaire de l'Académie Française' says, "*Partie* signifie encore, Celui qui plaide contre quelqu'un, soit en demandant, soit en défendant." I do not suppose that Prof. Earle would derive this French *partie* straight off from the Latin ablative *parte*. He would be quite willing to confess that *partie* is the exact representative of a Latin *partīta*. All this I know is very obvious; still I think it may be as well to protest against Mr. Earle's derivation of the word, else, from the glamour of his official authority, his explanation might get into some of the etymological dictionaries of the future. It may be noted here that the word *party*, in the simple sense of a person or individual, occurs in the Authorized Version of the Bible (1611), Tobit vi. 7, "And the *party* shall be no more vexed." For many instances of *party* in the sense of person see the General Index of 'N. & Q.' (Fifth Series). A. L. Mayhew.

Oxford.

Carlyle and Lord Tennyson.—In the fourth division of 'In Memoriam' we find this striking metaphor:—

> Break, thou deep vase of chilling tears,
> That grief has shaken into frost.

Dr. Gatty, in his 'Key' to the poem, says:—

"This must refer to the scientific fact, that water can be lowered in temperature below freezing point, without solidifying; but it expands at once into ice if disturbed; and the suddenness of the expansion breaks the containing vessel."

This commentary might have been illustrated by reference to Carlyle's 'French Revolution,' v. ix., where the following reflection is suggested by the events that occurred after the fall of the Bastille:

"In few days, some say in not many hours, all France to the utmost borders bristles with bayonets. Singular but undeniable,—miraculous or not!—But thus may any chemical liquid, though cooled to the freezing-point, or far lower, still continue liquid; and then, on the slightest stroke or shake, it at once rushes wholly into ice. Thus has France, for long months and even years, been chemically dealt with; brought below zero; and now, shaken by the Fall of a Bastille, it instantaneously congeals; into one crystallized mass, of sharp-cutting steel."

Thomas Bayne.

Helensburgh, N.B.

Haramaitism.—As Indian child marriages are now much discussed, the first use of this word may be noted. The extract is taken from *Public Opinion* of January 30:—

"The discussion on child marriage in India has led to the creation of a new word, *Haramaitism*. It is derived from the name of the man Hara Mohan Maiti, the husband of the poor child Fulmoney, who is now in gaol charged with her death. The word is used to denote the offence with which he is charged. A pamphlet entitled 'Haramaitism, and how to Prevent it,' has just been published in Calcutta by Rajah Murli Jabi, and this seems to be the first occasion in which the word has actually been used in a book.—*Times*."

A. Collingwood Lee.

"Cock and Pye" Tavern.—Permit me to record the demolition of the old hostelry known as the "Cock and Pye," situated near the southern end of Drury Lane and within a few doors of Drury Court, once May-Pole Alley,

> Where the tall May-pole once o'er look'd the Strand,

and it was within a few paces of this spot that on May Day, 1667, Pepys saw Mistress Eleanor Gwynn, which event he chronicles in the 'Diary' in these terms:—

"To Westminster in the way meeting many milkmaids, with their garlands upon their pails, dancing with a fiddler before them; and saw pretty Nelly standing at her lodgings' door in Drury-lane in her smock sleeves and bodice looking upon one: she seemed a mighty pretty creature."

T. F. F.

Hats in 1698.—The following series of advertisements may prove amusing; the information incidentally preserved renders them certainly interesting:—

"Great choice of good and right Bever Hats, being come to the hands of Mr. John Symonds, in Brownlow-street in Drurylane, over against the White House, will be sold by him by Retail 15 or 20*s.* in a Hat cheaper than they are usually sold; and to prevent any suspicion of deceit, any person that buys, shall have his Money returned upon delivery of the Hat or Hats so sold undamaged the next day after the sale of them. The sale will be continued this day, and the following days, till all are sold, from 10 in the morning to 6 in the Evening."—*Post Man*, No. 446, April 5–7, 1698.

"Whereas John Symonds in Brownlow Street, has published, that he will sell Beaver Hats, 15 or 20 Shillings in a Hat, cheaper than they are usually sold, Joseph Bryant at the 3 Half Moons in Bride Lane, London, gives publick notice that he will sell better wearing Hats, for ten Shillings, than those he calls Beaver Hats to any Haberdasher of Hats in London."—*Post Man*, No. 447, April 7–9, 1698.

"Whereas one Joseph Briant, a Hatshaker, being concerned, that good Bever Hats are sold cheaper than he and others sell them, by John Symonds over against the White House in Brownlow Street in Drury Lane (who continues the sale of them) hath maliciously insinuated in an Advertisement, as if they were not right Bever, notwithstanding the fair offer of return upon dislike the next day, which effectually answers what he, or any other does or can say against them, or the person that sells them to any that considers it, yet for further Satisfaction, and fully to answer all objections that can be made (if there be occasion) sufficient evidence can be given that they are all made of right Beaver, and that some of the Trade have bought of them to sell again, and in an answer to his offering to sell better wearing Hats for 10, as good wearing Hats in their kind will be sold for 4*s.* as his of 10*s.*"—*Post Man*, No. 449, April 12–14, 1698.

"Whereas John Symonds hath often published the sale of Hats; Joseph Briant in Bride lane, London, hath inspected into them, and doth advise him, to throw his rubbish into the Scavengers Cart, to be carried to some Laystal; Joseph Bryants Hats, since Symond's last publication, hath been viewed by a search of the Corporation of Feltmakers, whereof he is a Member, and they do give their approbation, that he makes as good Hats, as any man in the Nation; and he doth not out

of malice answer Symonds, but in Vindication of Haberdashers and Hatmakers, and that every man may have a good Commodity for his Money.—*Post Man*, No. 451, April 16–19, 1698; repeated No. 452, April 19–21, 1698.

"Whereas there has been a great Dispute between John Symonds and Joseph Bryant, of Bride Lane, about the Goodness of their Hats, and both of them pretend to sell a cheap and good Commodity. This is to satisfy all Gentlemen, that Sebastian Felton, Hatmaker, at the sign of the Bear and Bever, near Charing Cross, has found out a new Invention of making Hats, Felts, Carolinas, Cordubecks, Demi-Beavers, and Beavers, cheaper, and more durable, than any now in use. The Price of his Felts is 3*s*. Carolinas 7*s*. Castors, the best, 10*s*. 6*d*. Cordubecks, 5*s*. 6*d*. Demi-Beavers 15*s*. Superfine Beavers 1*l*. 7*s*. 6*d*. Several Persons of the First Rank, who have view'd and used them, have been pleased to own, that they are the best of each sort that ever were worn in England."—*Post Boy*, No. 463, April 21–23, 1698.

H. Halliday Sparling.

8, Hammersmith Terrace, W.

Red and Green Ink.—The *American Anthropologist* (vol. iii.) for October, 1890, contains an interesting article by Mr. A. P. Montague on 'Writing Materials and Books.' He says :—

"Roman Emperors and their near relatives wrote their signatures with an expensive *red* ink which the law forbade others to use. If the Emperor was under age his guardian wrote with *green* ink."—Pp. 337, 338.

Mr. Montague does not give authorities for this. Gibbon, 'Decline and Fall,' speaks (chap. liii.) of "the *red* or purple ink which was reserved for the sacred signature of the emperor alone," but this has reference only to the later days of the Eastern emperors. In a foot-note he adds :—

"From Leo I. (A.D. 470) the imperial ink, which is still visible on some original acts, was a mixture of vermilion and cinnabar, or purple. The emperor's guardians, who shared in this prerogative, always marked in *green* ink the indiction and the month. See the 'Dictionaire Diplomatique' (tom. i. p. 511-513), a valuable abridgment."—Bohn ed., 1886, vol. vi. p. 201.

William George Black.

Glasgow.

Tropical Baptism.—The English Falcon, one of a fleet of six vessels which sailed from Rochelle for the South Seas in 1695, carried the Sieur T. Froger as volunteer engineer. In his record of the voyage, subsequently published, he describes a familiar ceremony under an unfamiliar name :—

"On the 26th. June, 1695, at three a-clock in the Morning, we passed the Tropick of Cancer; at Break of day, we discover'd the Land of Praya; and in the Afternoon perform'd the Ceremonies of the Tropical Baptism or Ducking, which are commonly us'd by the Mariners in those places.

H. H. S.

'The Golden Legend.'—Such of your readers as are students of old English, or delight in the strange dream-world which has gathered around the lives of Catholic saints, will have been delighted to hear that a reprint of Caxton's translation of 'The Golden Legend' of Jacobus de Voragine is in prospect. It was one of the most popular books of the Middle Ages, and was consequently translated into nearly every language in Europe. The object of this communication is to inquire if there be not an earlier English rendering than Caxton's. I think there is; but I am writing far away from books, and cannot settle the question to my satisfaction. If there be, the editors of the Caxton book would confer an additional benefit on all students if they would reprint the older text, either as a supplement or in small type at the bottom of the pages.

Voragine, it seems, has been beatified by the Roman Catholic Church. The following passage from Miss A. T. Drane's 'History of St. Catherine of Siena' will interest some of your readers :—

"Continuing her journey, then, along this road.....she arrived on the 3rd of October at Voragine, or Varezza, a town on the sea-coast not far from Genoa. She desired to visit this place in order to pay her devotions at the shrine of Blessed James of Voragine, of the Order of Preachers, who in his day was Archbishop of Genoa, and author of the celebrated collection of saints' lives known as 'The Golden Legend.' Catherine naturally felt an interest in a spot connected with that holy man, with whose book she was perfectly well acquainted. In fact, 'The Golden Legend' was the most popular book of spiritual reading in the Middle Ages, and St. Catherine makes allusion to it in several of her letters."—P. 337.

Anon.

William Owtram, D.D.—May I be permitted to place on record the baptism of this divine? He was a Fellow of Trinity College, Cambridge, Archdeacon of Leicester, Prebendary of Westminster, and Chaplain to Charles II. The various biographical dictionaries, together with his monumental inscription in the Abbey, all concur in the statement that he was born in Derbyshire in 1625, but they omit to say where. The register of Barlow, near Chesterfield, however, contains this entry, "Wilmus filius Robti Owtrem baptizat die et ano pred," *i. e.*, the day and year aforesaid, the previous entry being March 17, 1625. That this is the doctor is evident by reference to his will, proved at London September 3, 1679 (P.C.C., 119 King). Can any one tell me where in Lincolnshire his first preferment was, and what was the maiden name of Jane his wife? In his will he devises all his lands in Lincolnshire to her. They were probably only his "jure uxoris."

C. E. Gildersome-Dickinson.

Eden Bridge, Kent.

'The Naval Triumph,' a Poem, 1783.—A copy of this scarce poem, dedicated to Lord Rodney, and published anonymously (London, printed for G. Kearsley, 1783, 4to.), contains a MS. note on the fly-leaf which serves to reveal the author's identity. It reads: "To Anthony Lax, Esq. A Testimony of Respect from the Author, P. Cunninghame, Eyam, 12th April, 1783." An additional

pamphlet from the same pen bears the title 'Chatsworth; or, the Genius of England's Prophecy,' a poem, by the author of 'The Naval Triumph' (Chesterfield, printed for the author, 1783, 4to.).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

FOLK-LORE OF A PIKE'S HEAD.—It is something to record when one can pick up aught to interest students of folk-lore in the prospectuses and the monetary and monitory publications with which speculators fill the letter-boxes of even the least credulous of investors. I present the readers of 'N. & Q.' with a crumb preserved from *Trade, Finance, and Recreation* of February 18:—

"It is perhaps not known to most people that the pike has in its head all the parts of the crucifixion of Christ. There is the cross, three nails, and a sword distinctly to be recognized, and it is believed by most old people in Germany and the northern countries that when Christ was crucified all fishes dived under the waters in terror, but that the curious pike put its head out of the water and beheld the whole scene. Since that time the impression has remained on the pike's head."

ST. SWITHIN.

BYRON'S BIRTHPLACE.—The house on the western side of Holles Street, Cavendish Square, where Byron was born, has been pulled down, and is now part of the business premises of Messrs. James Lewis & Co. The tablet notifying the poet's birthplace has likewise disappeared. I trust the society whose labour of love it is to watch over these records of illustrious persons will not allow so notable a spot to sink into oblivion.

CECIL CLARKE.

CHESTNUT ROOFS. (See 'Greenstead Church,' 7th S. x. 208, 297, 330, 371, 397, 476.)—The parish church of Somerton (King Ina's capital, was it not?), in Somerset, has a noble fourteenth or fifteenth century roof, which is of chestnut, so the vicar told me, when he showed me the church, in 1885; and he added that the roof was much decayed, and that money was being collected to repair it.

A. J. M.

BERING.—The bold navigator spelt his name as above, and therefore it would be more correct to spell without an *h* the names of the sea, island, and straits named after him, as some of the American official charts already do.

L. L. K.

MAMMOCK is sometimes used in the sense of "beaten to mummy":—

"'Then, by St. Thomas of Canterbury,' replied Gurth, 'we will have the castle, should we tear it down with our hands!' 'We have nothing else to tear it with,' replied Wamba; 'but mine are scarce fit to make mammocks of freestone and mortar.'"—'Ivanhoe,' chap. xxv. (*)

In the glossary to the "Waverley Novels" *mammocks* is explained as *gobbets*, a word used by both Chaucer and Spenser: 'Canterbury Tales,' prologue, l. 698; 'Faerie Queene,' book i. canto i. stanza xx.

JONATHAN BOUCHIER.

SLANG AND ITS ANALOGUES.—May I beg a corner of 'N. & Q.' now and again to ask for information bearing upon the historical treatment of slang and colloquial English? I cannot doubt that your readers, if so inclined, can render me invaluable aid, especially in furnishing early instances of the use of slang. I have not had the help of an army of readers; indeed, to tell the truth, with one exception, my work in this respect has been accomplished single-handed; but I am led to believe that, if I state exactly what I want, there are many readers of 'N. & Q.' who will be willing to give me the benefit of, in the aggregate, a much wider field of reading than my own.

I particularly wish quotations illustrating slang, from a standard author if possible, but if not from other available sources. In the subjoined list the date preceding the word indicates the earliest quotation I have, and the date after a word the latest; where no dates are given that signifies quotations are wanting altogether. 1811, flabbergast. Flabberdegaz. 1573, flag=groat, 1851. 1851, flag=apron or badge of occupation, 1872. Flag-about=prostitute. Flag of distress=apartments to let. 1865, flagger=prostitute. 1664, flam (sub.); 1692, *ibid.* (adj.); 1658, *ibid.* (verb). 1868, flambustious. Flamdoodle. 1767, flame=sweetheart or mistress. 1840, flamer=being or thing above average. 1823, flames=red-haired person. 1738, flaming=conspicuous. 1830, flank=to crack a whip or hit a mark. 1871, to flank the whole bottle. 1885, flap=to steal; *ibid.*=to pay. Flap-dragon. Flapman=a convict. 1833, flapper=hand, 1866; *ibid.*=prostitute; *ibid.*=dustman's hat. 1857, flapper-shaking=hand-shaking. 1841, flare=to whisk out, 1850. 1838, flare-up=jollification, 1851; 1879, *ibid.*=outburst of temper. 1718, flash=vulgar tongue; 1748, *ibid.*=swagger; 1785, *ibid.*=a wig; 1811, *ibid.*=to expose; 1785, *ibid.*=knowing, expert; 1830, *ibid.*=good, elegant, dashing; 1811, *ibid.*=according to a particular fashion. 1839, flash-cove=thief. 1789, flash man=pimp, 1823. 1785, flash-case, -crib, -house, -drum, -ken, -panny, &c.=thief's place of resort, 1839. 1811, *ibid.*=a brothel, 1840. 1789, flash of lightning=glass of gin, 1851; *ibid.*=gold band on officer's cap. 1779, flasher=fop. Flashery=elegance or dash. 1762, flat=gullible person; *ibid.*=honest man; *ibid.*=jilting; 1598, *ibid.*=downright or thorough, 1848; 1871, *ibid.*=to jilt. To feel flat=dejected. To pick up a flat (venery). Flat-broke=ruined. 1823, flat-catching. 1821, flat-catcher, 1856. 1866, flatch=halfpenny; *ibid.*=counterfeit half-crown. Flat-back=bed-bug. 1596, flat-cap=a citizen, 1613. Flat-foot=foot-soldier. 1858, flat-footed=resolute, honest, &c.,

(*) See 'The Fair Maid of Perth,' chap. xxiii., & 'The Black Dwarf,' iv.

1871. Flat-head = greenhorn. Flat-iron = corner public-house. 1785, flat-move = abortive action. 1821, flats = cards; *ibid.* = dice. Mahogany-flat = bed-bug. 1859, flatter-trap = mouth. 1785, flawed = drunk. 1653, flay = to vomit. 1785, flaybottom = schoolmaster.

Communications may be sent to me, care of Mr. D. Nutt, 272, Strand, W.C.

JOHN S. FARMER.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ROUND CHURCH.—At Lincoln Heath there was a round church called Templum de la Bruere (or Bruyère). It is mentioned in the 'Liber Garderobæ.' I believe this is not included amongst the round churches of England, commonly spoken of as being five in number. Now the Templars before they removed to the Temple had a round church at the top of Chancery Lane on the site of Lincoln's Inn; and there seems to be some connexion, therefore, between this Chancery Lane Temple, and the Templum de la Bruyère, and the name of Lincoln's Inn. Can any one throw light upon this? It is, so far as I know, a connexion suggested for the first time. Henry de Lacy, Earl of Lincoln, it is admitted, died here in 1311 (Cunningham says 1312), but he enjoyed only that portion of it which was taken out of the old monastery of the Black Friars. His garden ran to Holborn, and yielded a large profit by the sale of its fruit. His body was interred in Old Powles. Sir Thomas Lovell, who built the solid gate-house (which Lord Grimthorpe has thought it necessary lately to prop and sustain with a lath or two of wood and an iron pin), adorned it with the armorial bearings of the Earl of Lincoln and those of his own family. The whole place seems to have been called Lincoln s Inn by a whim of the ancient students, for if it had gone by the mass of the property it would rather have been named Haverhyll, or Chichester, or Suliarde. Indeed, at this instant one of those quaint little passages running back from Chancery Lane into New Square—a pleasing bit of embalmed antiquity—still goes under its old-fashioned title of Chichester Rents. There were preceptories of the Knights Templars at Aislabey, Temple Bruer, and one of their hospitals at Spittal in the Street—on Ermine Street, in fact. It would be interesting to connect this with Henry de Lacy, the earl, and perhaps some of your readers will be able to do so, or at any rate to supply much more about the relics of a temple at Temple de la Bruere. How comes it that in Ireland there are hundreds of place-names commencing with Temple?

C. A. WARD.

TALLIS, THE COMPOSER.—According to the Register of the Mercers' Company of the City of York a Thomas Tallis was one of the two constables, or, as I suppose we should now call them, wardens of the Company in 1499. As nothing seems to be known of the early life of Thomas Tallis, the famous church musician, except that he was born at the commencement of the sixteenth century, this seems to me a matter of interest. Could there have been any connexion between the two, the York merchant and the musician?

T. WORSLEY STANIFORTH.

SEMPLE.—In 1805 and 1807 Robert Semple published in London a number of books of travel. He afterwards became Governor of the Hudson Bay Company, and in 1816 was massacred by the Indians in British America. Can any of your readers inform me to what Semple family he belonged? M. SEMPLE.

107, North Water Street, Philadelphia, Pa.

M. DELAPIERRE'S SCHOOL IN HACKNEY.—It existed between 1803 and 1810; but for what exact period? Is its site certainly known?

C. MASON.

29, Emperor's Gate, S.W.

NUMBER OF LETTERS IN THE BIBLE.—Is there any book or pamphlet published which contains a list of the exact number of each letter in each chapter of the Bible? For example, number of letter *a* in Gen. i., number of *a* in Gen. ii., and so on throughout the Bible and throughout the alphabet. E.

ENSIGN MISS GAFF.—I should like information from some reader as to this ensign. Lord Cornwallis had promised Mrs. Gaff that he should make her expected child, of whatever sex, an ensign. The child was born on the field of battle in America, and immediately received her pay as an ensign. She was sent to a school in Hammersmith. I read of this incident in Fitzgerald's 'Life of William IV.' What book gives a fuller account of this incident and its surroundings; also of her subsequent history?

F. CLINTON-BADDELEY.

TURNING THE CANDLESTICK.—In one of the Yorkshire ring games we have as follows:—

> She can hop, she can skip,
> She can turn the candlestick.

What is the correct meaning of the latter line?

W. M. E. F.

ROBINSON: CORNWALLIS.—Dr. Robinson, Bishop of London, married the widow of Francis Cornwallis, Esq., of Albemarlis, Carmarthenshire, by whom she had an only son and four daughters. The son Francis Cornwallis, born 1693, died without issue August 19, 1728. He had married Jane, heiress to Sir Sackville Crow, Bart., of Westmead,

Carmarthenshire, who had been one of his sponsors. She was born in 1671, and died 1730. Mr. Robinson was over seventy years of age at the time of his second marriage. Her youngest child, Elizabeth, wife of Sir Robert Maude, Bart., was born 1697, and died 1779. I shall be obliged for information respecting Mrs. Robinson, her family name, the date of her marriage to the bishop, &c. Y. S. M.

'THE GOSSIP' AND ITS AUTHORS.—I should be glad to learn particulars of authorship of 'The Gossip: a Series of Original Essays and Letters,' &c., whose existence (with an interim change of name) was prolonged to its twenty-forth weekly number, issued August 11, 1821. It is an 8vo., and was published by J. Bennett, Kentish Town.

CAROLUS.

Torquay.

HERALDIC.—My grandfather's coat of arms, last century, contains six quarterings—Leaton, Blenkinsopp, Coultard, Fenwick, and two others—one Barry of seven, azure and or; the other, Sable, three swords, two pointing to the base and one, middle, pointing to the chief. Can any one inform me whose arms these two are? I believe one is Rawlings. They are all Northumberland and Durham. E. LEATON-BLENKINSOPP.

"JOURNAL OF A TOUR AND RESIDENCE IN GREAT BRITAIN, during the years 1810 and 1811, by a French Traveller, with Remarks on the Country, its Arts, Literature and Politics and on the Manners and Customs of its Inhabitants. (2 vols.) Edinburgh: Printed by George Ramsay & Company; for Archibald Constable & Company. Longman, Hurst, Rees, Orme & Brown, London. 1815."—Is the author of this work known? He lived twenty-two years in America, thoroughly understood English, and wrote his work in English and translated it into French. It was published in Paris in 1816, and, like the English edition, was "orné de 15 Planches et de 13 Vignettes." The work is very interesting as a contemporary record of English people and places seventy years ago, all very minutely and carefully described. ESTE.

DANTE'S SKULL.—When the sixth centenary festival in honour of Dante was held in 1865 there was some discussion on, or examination of, what was supposed to be Dante's skull. Can any of your readers tell me where to find an account of the same? A READER OF 'N. & Q.'

ROBERT BROWNING'S 'LOST LEADER.'—Perhaps one of your readers, conversant with the complete works of the great English "love poet," may have the kindness to enlighten an uninitiated humble admirer concerning those two stanzas bearing the title 'The Lost Leader' (see the shilling edition of 'Selections from Robert Browning's Poetical Works,' London, 1890, pp. 142 and 143). To whom do they allude? X.

PASSAGE IN CARLYLE WANTED.—Where does Carlyle ask, "Who built St. Paul's? Was it Sir Christopher Wren, or the hod-man who carried up the bricks and mortar?" E. S.

DESCRIPTION OF LONDON.—Can any reader of 'N. & Q.' give the whole of the lines which began,

> Houses, churches, mixed together,
> Streets unpleasant in all weather;

and ended,

> Many a bargain if you strike it,
> This is London; how d'ye like it?

P. B.

[This is from a poem entitled 'A Description of London,' written more than fifty years ago. MR. EVERARD HOME COLEMAN, of 71, Brecknock Road, offered to supply (6th S. ix. 59) a previous correspondent with a version, and we do not doubt will do so much for our present contributor.]

"NOSCITUR A SOCIIS."—Can any of your readers tell me where the above quotation is to be found?

EPSILON.

[It is given in Riley's 'Dictionary of Latin Quotations' as a proverb.]

OVEN-BAT.—What is an oven-bat? The word is used by Dryden in the following passage:—

> You moving dirt, you rank, stark muck o' the world,
> You oven-bats, you things so far from souls,
> Like dogs, you 're out of Providence's reach.
>
> 'The Duke of Guise,' Act III. sc. i., ed. 1808, vol. vii. p. 51.

K. P. D. E.

DATE OF ESSAY BY CARLYLE.—Can you tell me the date when Carlyle wrote his short essay on 'The Opera'? A. P. CARRYER.

JOHN CATES.—In the 'History of Windham County, Connecticut,' by Ellen D. Larned, vol. i. p. 66, it is said:—

> "John Cates, an English refugee, fearful of the spies of Andross, found his way [*circa* 1688] into this desolate, uninhabited wilderness, and passed the winter, Crusoe like, in a cave or cellar fashioned by the hands of his faithful negro, Joe Ginne. Little is known of the previous history of this gentleman. Tradition represents him as a high political offender, a Commonwealth soldier, and even a regicide; but the shy Englishman kept his own secret. It is said that he landed first in Virginia, where he purchased his servant, and thence came on to New York and Norwich, but found no security till he took up his abode in this remote wilderness."

Later in the same volume it is stated that after the revolution in England, 1688, Cates came out of his hiding, bought an allotment, and built, with his servant, in 1689, the first house of what was afterwards the town Windham. He died in 1697, leaving a service of plate to "ye first Church of Christ in Windham," and a generous legacy in

land for the support of the poor and of the town school. Who was this John Cates? F. J. P.

St. Alice.—When is St. Alice's Day; and why is the primrose dedicated to her? See Dr. Neale's lines,

St. Alice has her primrose gay.

E. M. W.

Porcupine Man.—Did the "porcupine man" mentioned in an extract from the *Med. and Surg. Journal* in the *Athenæum*, 1834, p. 108, leave any spine-bearing descendants? In the description given of him it is said that from his childhood he had been covered all over with green, horny quills, with the exception of his face, the palms of his hands, and the soles of his feet. These quills, which were shed annually, were a peculiarity of the male members of his family, from the great-grandfather down; but it is not recorded whether any of his children were endowed with them.

L. E. E. K.

Cole.—Can any one explain or add to the following tradition? A gentleman named Cole died in Italy about 1745 holding some appointment under the English Government, presumably a consulate. He had married an Italian lady whose name was Maria-Lysandra Ferrana, or some such name, and had been left a widower with two sons. At this time Italy was in a disturbed state, and Mr. Cole requested Lord Mount Edgcumbe (probably George, first earl, who about this time commanded a man-of-war in the Mediterranean) to take his children to England, which his lordship did. One of the boys died, either on the voyage home or shortly after. The other—afterwards, I believe, Lieut. James Lewis Cole, R.N., who died first lieutenant of the Royal William guardship at Spithead in August, 1802—was brought up with Lord Mount Edgcumbe's son and treated as one of the family. Were the Edgcumbes connected with a family of the name of Cole? Beaulieu.

Medal.—I have just had a medal given me, and would like to know what it commemorates. It is 1½ in. long by 1 in. wide, and has in relief the bust of a broad, well-built man, head bald on top, bushy hair at sides, short beard and moustache. He holds two keys in right hand, and the legend round is, "Tu es petrus et super petram aed. egg. m," the quotation being unfinished. The bust on the reverse is of a taller, finer, more upright man, with waving hair, a beard, and long drooping moustache. It has simply the name "S^us Paulus Apostolus." Can any one tell me anything about it? Kran.

[The full quotation, from St. Matthew xvi. 18, is, "Tu es Petrus, et super hanc petram edificabo ecclesiam meam." The two figures are, of course, St. Peter and St. Paul. On what occasion the medal was issued, and what it commemorates, we know not. It might well a common religious ornament.]

Authors of Quotations Wanted.—

When first the daystar's clear, cold light,
Encircling night's shadows gray,
With silver touched each rocky height
That girded wild Glen Strae,
Uprose the monarch of the glen
Majestic from his lair,
Surveyed the scene with piercing ken,
And snuffed the fragrant air. E. M. E.

[This, with the substitution of *cool* for "cold" in the first line, and *chased* for "encircling" in the second, is the motto on Landseer's 'Monarch of the Glen.' In the Royal Academy Catalogue for 1851 the lines are said to be from 'Legends of Glenorchay,' a poem.]

Et Constantine dit de ses propres paroles
J'ai renversé le culte des idoles,
Sur les debris de leurs temples fumans
Au Dieu du ciel j'ai prodigué l'encens. G.

The eyes smiled too,
But 'twas as if remembering they had wept,
And knowing they should one day weep again.
M. R.

Greek is a harp we love to hear,
And Latin is a trumpet clear. Nemo.

There 's no romance in that.
Celer et Audax

Replies.

REMAINS OF ST. MARGARET, QUEEN OF SCOTLAND.

(7th S. xi. 147.)

It is not a little curious how lasting has been the interest shown concerning the fate of the relics of this queen. Margaret died November 16, 1093, three days after her husband and son were slain at Alnwick. She was canonized in 1251. Sir Walter Scott, 'History of Scotland,' chap. iii., tells us:—

"A legend of a well-imagined miracle narrates that when it was proposed to remove the body of the new saint to a tomb of more distinction, it was found impossible to lift it until that of her husband had received the same honour, as if in her state of beatitude Margaret had been guided by the same feelings of conjugal deference and affection which had regulated this excellent woman's conduct while on earth."

Malcolm Caen-Mohr's body was moved to Dunfermline in 1110, and rested beside the queen's until abbeys, cathedrals, churches, libraries, records, and the sepulchres of the dead perished in one common ruin through the zeal of the early Reformers. But though the tombs were broken, it does not follow that the bodies beneath them were disturbed. There is a letter from Edinburgh given in the *Annual Register* of June, 1766, which says:—

"We are informed, that several gentlemen, curious in antiquities, have gone to Dumferline, in order to examine the stone coffin and bones found under the foundation of the east end of that church; all of whom agree in thinking it the remains of Queen Margaret, consort of Mal-

colm Canmore; and to support their opinion they mention the method of burying in stone, which exactly corresponds with that æra. The coffin measures six feet, by three, two and a half, and is cut out of one entire stone, supposed to be brought from the Queen's ferry (a place adjacent thereto) and famous for its fineness..... On the top of the coffin there is visibly to be seen a cross, on the sides some hieroglyphics which time has entirely obliterated."

If by "the east end of that church" the Lady Chapel is intended, then these "several gentlemen, curious in antiquities," were not far out in their conjectures; but if "the east end" referred to the old part of the abbey church proper, then they probably came across the coffin of Bruce, rediscovered in 1818. Any way, so late as 1766 there was an uncertainty about the matter and an attempt to clear it up.

Miss Strickland ('Matilda of Scotland') wrote:—

"Her body (Margaret's) was disinterred at the Reformation, and the head is now [1841] preserved in a silver case at Douay, where the historian Carruthers declares he saw it at the Scotch college. It was in extraordinary preservation, with a quantity of fine hair, fair in colour, still upon it. This was in 1785.—'History of Scotland,' vol. i. p. 313."

Presuming Carruthers to be correct, it is evident that the remains of the saint are not all in one place. It would be interesting to know how the head got to Douay. One Lefebvre, of that place, in 1660 wrote the 'Life' of Margaret. It was also written by "Thierri, moine de Durham," no date given. Possibly these authors could throw some light on the subject. It may be as well to add that the tomb of St. Margaret at Dunfermline has been repaired by command of Queen Victoria.

H. G. Griffinhoofe.

34, St. Petersburg Place, W.

Butler states:—

"At the change of religion in Scotland the remains of St. Margaret and her husband were privately rescued from the plundering mob (at Dumferline), and the principal parts afterward carried into Spain, where Philip II. built a chapel in the palace of the Escurial in honour of St. Margaret for their reception. They still continue there, with this inscription on the shrine: 'St. Malcolm King, and St. Margaret Queen.' But the head of St. Margaret having been carried to Edinburgh, to Queen Mary Stuart, after her flight into England, it was by a Benedictine monk conveyed to Antwerp in 1597, and afterward by him given to the Scots Jesuits at Douay, in whose church it is still kept in a golden case."—'Lives of the Saints,' June 10.

Ed. Marshall.

The following extract from the *Royalist* for last January answers a considerable portion of the query signed Melville:—

"St. Margaret of Scotland.—St. Margaret was first interred in the nave of the old Abbey Church of Dunfermline; but in 1250 Alexander III. had the remains removed to the Lady Chapel, where the blue slab amongst the ruins is still pointed out as the tomb, and where they rested until the Reformation. At this time they were secretly removed by some members of the old faith, and taken to Edinburgh. Thence they were taken back to Craig Luscar (a few miles from Dunfermline), where they remained a year. Then they were somehow removed to the Low Countries, and after a series of wanderings were placed by Philip II. in the Church of the Escurial, and here the remains both of Queen Margaret and her husband, Malcolm Canmore, are still believed to be. Dr. Gillies, late R.C. Bishop of Edinburgh, endeavoured to obtain the return of these relics to Scotland, but unsuccessfully. Excuse was made that they could not be found, or, at least, identified; but considerable doubt was felt at the time as to whether the Spanish authorities had really instituted a satisfactory search. The head of the queen, which was separated from the rest of her remains, was to be found in the church of the Scots' College at Douai until the Revolution, when it disappeared.—Auld Grey Toun."

R. E. Francillon.

21, Regent's Park Terrace, N.W.

Lynx-eyed (7th S. xi. 7).—There is a similar variation of origin in other languages than English. Forcellini (Bailey) has, in reference to the Latin term "Lynceus," "Lynceus, Lyncean, Λύγκειος, ad Lynceum pertinens. Translate est maxime perspicax, et acutissime videns, et quem haud facile quis fefellerit. Cicero, 9 'Fam.,' ep. 2: 'Quis est tam Lynceus, qui in tantis tenebris nihil offendat, nusquam incurrat?'"

On the contrary, the Liddell-Scott 'Greek Lexicon' has, "λύγκειος, α, ον (λύγξ ὁ,), lynx-like, βλέμμα, 'Anth.,' L., App. 66." The reference here is to the lines:—

τὸ δὲ γλυφὲν ἄρμα κατ' αὐτοῦ
τοῦθ' ὑπὸ λυγκείου βλέμματος ἐγλύφετο.

'Anth. Græc.,' Lips., 1872 (Tauchn.), t. iii. p. 348.

Ed. Marshall.

"Lynx-eyed" is surely a corruption of "Lynceus-eyed." The c in Lynceus represents the Greek κ. I give two classical allusions to Lynceus's keenness of vision:—

κείνου γαρ ἐπιχθονίων ἁπάντων γένετ' ὀξύτατον
ὄμμα Pindar, 'Nem.,' x. 62.

And in Aristophanes's 'Plutus,' l. 210, Chremulos tells the blind Plutus that if he will fall in with his designs

βλέποντ' ἀποδείξω σ'οξύτερον τοῦ Λυγκέως.

"I will make you see more keenly than Lynceus."

R. J. P.

I should say that the first syllable of this word has nothing at all to do with Lynceus. In corroboration of this view I give the following quotation from the Poet Laureate's 'Princess':—

And oh, Sirs, could I help it, but my cheek
Began to burn and burn, and her *lynx-eye*
To fix and make me hotter, till she laugh'd:
"O marvellously modest maiden, you!"

There is also the expression λύγκειον βλέμμα in the 'Anthologia Palatina,' Append. 66, which shows that the sharp-sightedness of the lynx had

been observed long ago. In favour of the derivation from Lynceus, the following passage might be cited:—

"But yet, in the end, their secret driftes are laid open, and *linceus eyes*, that see through stone walls, haue made a passage into the close couerture of their hypocrisie."—T. Nash, 'Pierce Pennilesse,' 1592, p. 73, Shakespeare Society's reprint, 1842.

Hall alludes to Lynceus:—

That Lyncius may be match'd with Gaulard's sight,
That sees not Paris for the houses' height.
'Satires,' bk. iv. sat. 1.

F. C. Birkbeck Terry.

In reference to this query, it may be well to quote the words of Horace, 1 Epist. i. 28:—

Non possis oculo quantum contendere Lynceus,
Non tamen idcirco contemnas lippus inungi.

And again, 1 Sat. ii. 90:—

Ne corporis optima Lynceis
Contemplere oculis.

E. Walford, M.A.
7, Hyde Park Mansions, N.W.

Is it not the other way about; and did not Lynceus owe his name to his sharp sight?

L. L. K.

[Very numerous replies are acknowledged with thanks.]

James: Jacob (7th S. ix. 189, 354; x. 130, 212, 294).—Dr. Murray has kindly pointed out to me that "there is no such Gaelic word as *Hamish*." The real Gaelic word is "Séumas (pronounced 'shame-us')," and this is "a modern (say sixteenth century) attempt to reproduce the Lowland Scotch Jāmys, Jām-es of that day." "The vocative of Séumas is *â shéumais*, pronounced *ah Hāmish!*" for the aspirate of *s*, viz. *sh*, of which the original pronunciation is uncertain, has now for several centuries been pronounced like *h*. It was quite natural, therefore, for a Lowlander, hearing a person whose name he knew to be James called Hamish, to imagine that the Gaelic for James was Hamish; but all the same, it seems that every one who knows Gaelic indulges in a quiet grin when he hears Hamish used as the Gaelic for James. Still, we who have been in the habit of using Hamish may derive some consolation from the reflection that even the Celts themselves sometimes confuse their cases. Thus it would seem that Eirinn (sometimes written Erinn), though, properly speaking, the dat. sing. of Eire=Ireland (I suppose the *Ire* of Ireland is intended to represent Eire), is occasionally used as a nominative* by those who speak Irish, as it is by us in the form of Erin, so that if it had not been for this confusion of cases we should probably have lost the very pretty word Erin. See Reilly's 'Irish Dict.,' *s.v.* "Erinn," and Joyce's 'Irish Grammar,' p. 28.

Dr. Murray also points out that the "Greek accentuation was largely retained in Christian names," and that Giácomo, James, &c., must be referred to the Greek Ἰάκωβος, and not to the Latin Jacóbus. F. Chance.

Sydenham Hill.

* In "Erinn go brat" (the *t* should have a point over it)—Ireland for ever, the Erinn looks like a nominative. Will some Irish scholar tell me if it is?

This name is to be found in the volume of Shetaroth ("deeds") in two separate forms. We meet with a Jacques Nade יאקש נאדא, bailiff of Norwich late in the thirteenth century, and a Jack Nade יקא נאדא, shopkeeper in the same city at the same period. The two appear to be identical. The Latin deeds of Norwich write the name Jacobus, and Blomefield prints it severally John, James, and Jacques. The Hebrew is important as defining the pronunciation current at the termination of the reign of Henry III. M. D. Davis.

"Which"-craft (7th S. x. 206, 455; xi. 109).—I submit to Mr. Tancock that his Latin rendering of Dr. Holmes's sentence does it very inadequate justice. The "sapor exquisitus" is sadly lost in transmission to another vessel. "A story adapted to young persons, but which won't hurt older ones," "Quæ senioribus innoxia videtur," altogether misses the figure of Litotes contained in the English. Dr. Holmes has written a condensed colloquial sentence, which may be expanded thus: "A story which was written for the young, *and which*, therefore, might be thought useful only and exclusively to them, *but which* in fact contains much that older ones also will be *the better for*." The sentence is not, perhaps, a model of construction; but regarded *ad sensum*, "but which" is quite defensible.

C. B. Mount.

Mr. Trollope, in defending the use of "but which," gives, as an example of a "permissible," though I am sure he will not call it a model, sentence,—

"The judge's charge, delivered in part on the Monday, *but which* was not concluded till Tuesday morning, seems to have much influenced the jury."

The sentence seems to me to offend against two canons of grammar: (1) A relative should not be unnecessarily distant from its antecedent; (2) conjunctions couple the same moods and tenses of verbs. Both rules are observed by the following arrangement:—

"The judge's charge, which was delivered in part on the Monday, but not concluded till Tuesday morning," &c.

But the sentence can be still further improved by dropping the "which," as quite unnecessary, thus:—

"The judge's charge, delivered in part on the Monday, but not concluded till Tuesday morning, seems to have much influenced the jury."

To young writers I tender the advice: Have as

little to do with which-ery as possible. Its tendency is to make a sentence ungrammatical, or at least clumsy. R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

The use of "and which" without a previous relative seems to be slovenly, and to argue haste and carelessness. But this use may be remarked in many good writers. I was reading recently one of the works of that charming writer Washington Irving. I noticed that he was a great offender in this respect. I think that I can point out a passage in Horace where "et qui" is used without another relative :—

> Hæc dum agit, ecce
> Fuscus Aristius occurrit, mihi carus, et illum
> Qui pulchre nôsset.

Horace, book i. Satire ix. ll. 60-62.

E. YARDLEY.

I think that MR. TROLLOPE will not persuade many people to accept the distinction he draws between the grammatical use of *and which* and *but which*. His first example of the latter phrase occurs in this sentence :—

> "It seems to me that the words following 'obtained from,' *but which* are not given, *may* be such as to show that grammar is not even scotched."

By his use of the present participle before the relative with *but* he has, in my judgment, thoroughly scotched grammar.

MR. TANCOCK is not willing to regard *published* in the "typical sentence" as a past participle following a relative suppressed, and his reason is :

> "More than *which* is omitted, on his [my] showing, for the verb *was* is also omitted, as is not often the case."

MR. TANCOCK immediately continues :—

> "But most grammarians *would not agree* that this was an instance of omission or ellipse of the relative, *but a simple* attributive use of the participle, and would say that a copulative conjunction *and* cannot couple a relative clause to a mere attribute."

Does not this sentence sin more by suppression than the "typical sentence"? In the latter the two clauses are both affirmative, while the first clause of MR. TANCOCK'S is in the negative, and the second in the affirmative, and yet the verb is suppressed. Should not the second clause run "but *would consider it* a simple" or "but *would call it* a simple"?

As I said at 7th S. x. 455, I do not consider the "typical sentence" of this discussion to be a model of good composition, and I pointed out how easily it might be improved, so that I quite agree with MR. TANCOCK that it should be avoided.

JOHN RANDALL.

THE SEAL OF ST. PETER (7th S. xi. 66, 116).—I am obliged to CELER and ST. SWITHIN for correcting my imaginative conjecture. My edition of Chaucer is that of Bell, who, doubtless for the reason CELER gives, does not explain the word ; but in the glossary to Sir Henry Ellis's 'Specimens of the Old English Poets,' where, by the way, I failed to find *seyle*, I found the phrase *hend* or *hent*, v.a., to seize. I presume the spelling does not alter the sense of *hente* as given in Chaucer, a sense quite at variance with the "Follow me" of the SAVIOUR when he met with Simon Peter and his brother casting their net into the sea, but very expressive of his action when he stretched forth his arms and caught the drowning Peter. C. A. WHITE.

Preston on the Wild Moors, Salop.

LORD IVEAGH (7th S. xi. 125).—I hope shortly to be in a position to send some interesting facts in reply to communication in reference to the above. X. X.

LAZY LAWRENCE (7th S. xi. 4, 115).—There are two interesting notes on this in 'N. & Q.,' 6th S. v. 474. The expression is known in Hants, Wilts, Lancashire, Yorkshire, Shropshire, Northamptonshire, Dorsetshire, Cornwall, Devonshire, and Sussex, and is found in published glossaries of above-named. "In Prideaux's 'Readings in History,' published at Oxford in 1655, it is stated that St. Lawrence suffered martyrdom about the middle of the third century, 250 to 260 A.C, in the reign of the Emperor Valerian, who devised the fifth persecution of the Christians, when Bishop Cyprian, the African Pope Stephanus, and many other eminent professors of Christianity suffered martyrdom, and among them that famous and resolute champion Lawrence, who was roasted on a gridiron. A traditional tale has been handed down from age to age that at his execution he bore his torments without a writhe or groan, which caused some of those standing by to remark, 'How great must be his faith!' But his pagan executioner said, 'It is not his faith, but his idleness; he is too lazy to turn himself.' And hence arose the saying, 'As lazy as Lawrence.'" In Christian art St. Lawrence is generally represented as holding a gridiron in his hand. W. N.

The amusing dialogue to which MR. BONE refers is in Brayley's 'Graphic and Hist. Illustrator,' 1834, p. 43. W. C. B.

The following is from Dr. Brewer's 'Dictionary of Phrase and Fable':—

> "Lazy Lawrence of Lubberland. The hero of a popular tale. He served the schoolmaster, the squire's cook, the farmer, and his own wife, which was termed high treason in Lubberland."

See 6th S. v. 266, 474; vi. 78, 177, 299.

CELER ET AUDAX.

MEASOM FAMILY (7th S. x. 488; xi. 36, 118).—Probably there are no pedigrees of this family in either Ormerod's 'History of Cheshire' or in Hulbert's 'History of Salop,' for the plain and simple reason that they are not an old county family. The quest would be most likely in vain. I may

say, however, that there was a barrister of this name who went for many years on the Chester and North Wales Circuit in or about the year 1848, and was a well-known man. Just about that time some eminent lawyers went on that circuit, as Sir John Jervis, W. C. Townsend, W. N. Welsby, Æneas Mac Intyre, and R. G. Temple. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LORD BYRON (7th S. xi. 27, 77, 118, 177).—The edition of Lord Byron's 'Works and Life,' published by my father, 1832, was edited by the late John Wright. The letter E., added to most of the notes, signifies "Editor." JOHN MURRAY.

BOOK-PLATE (7th S. xi. 109).—This book-plate of Friedrich Nicolai, "Buchhändler und Schriftsteller zu Berlin," is described in Warnecke's 'Die deutschen Bucherzeichen' (Berlin, 1890) p. 143.

R. C. CHRISTIE.

"AN AUSTRIAN ARMY," &c. (7th S. xi. 140).—MR. J. CUTHBERT WELCH asks who was the author of these alliterative lines. They have been attributed to various writers, but their real authorship it seems is due to Alaric A. Watts, for whom they are claimed by his son, in a biography published in 1884. They appeared anonymously in the *Literary Gazette* for 1820, p. 826, whence I wrote them down. They begin pretty well, but soon fall off, and at last become very like what at school we used to call "nonsense verses." Words beginning with *x* and *z* are brought in quite irrelevantly and unmeaningly. To make good sense out of such materials is impossible. I tried my hand at it, and found my lines had some shadow of meaning; but it was so faint that I buried my version in my desk, where it is likely to remain.

J. DIXON.

ST. KILDA: "THE STRANGER'S COLD" (7th S. xi. 125).—In supplement of my note at above reference, allow me to refer readers to an article entitled, 'St. Kilda: its Inhabitants and the Diseases peculiar to Them,' by C. R. Macdonald, M.D., in the *British Medical Journal*, July 24, 1886, vol. ii. (1886), pp. 160–3. I believe it has been reprinted. *Inter alia*, the writer says:—

"I asked the minister if he could in any way account for this affection. He told me that he had no doubt as to its cause. The air in St. Kilda, he said, was so pure, and as the natives were unaccustomed to inhale any impurities from their atmosphere, they were liable to be attacked in this way whenever people from other parts, where the air is more or less polluted, visited St. Kilda. Although works on germ-theories and micro-organisms have never figured in the St. Kilda minister's library, yet I do not think that his theory of the cause of this disease is far from being correct. It is very probable that the atmosphere in St. Kilda is free from a number of disease-causing organisms, which are rife in other parts, where the inhabitants are more or less inured to them. In this way, it is possible that these agents of disease are innocuous unless a chill, damp, or other condition inimical to health predisposes the individual to their attack. Not so in St. Kilda. This inoculation of the inhabitants does not take place, consequently they suffer as a rule when they are exposed to their influence. Is it not also possible that consanguinity may be a factor in the predisposition of this disease as well as of the infantile affection?"

There are also notes on pp. 286, 393, and 484, suggested by Dr. Macdonald's article, but they do not add much to our knowledge.

WILLIAM GEORGE BLACK.

Glasgow.

NORTHUMBRIAN FOLK-LORE (7th S. x. 306, 494).—This subject was treated of in 'N. & Q.,' 5th S. iii. 424; vi. 323, 463; vii. 257. With reference to the extract from Lord Malmesbury's 'Diary' (7th S. x. 306), I may say that when that work appeared I wrote to his lordship on the subject, giving the above references, and my own opinion as to the origin of the belief, viz., that it was occasioned by the fears entertained by the people of the danger of violating an ordinance of the Church, which required that a male child should be presented for baptism before a female when both were brought to the font. The rubric is printed by Maskell, in his 'Monumenta Ritualia Ecclesiæ Anglicanæ' (London, Pickering, 1846), vol. i. p. 23, "Et accipiet presbyter eos a parentibus eorum, et baptizantur primi masculi, deinde feminæ, sub trinâ immersione, &c." (Missal Leofric). I suppose the reading should be "baptizentur." As the superstition seems to prevail in the North from Sweden to Norfolk, and Leofric's Missal (now in the Bodleian Library) was given by him to the Church of Exeter, *c.* 1050, it is remarkable that the rubric should be found in the Western Service Book. The rubric is probably based on St. Paul's First Epistle to Timothy ii. 13.

W. E. BUCKLEY.

WILLIS'S ROOMS (7th S. xi. 144).—I believe that MR. BOASE will find that these rooms were built by Almack (MacAll), Milne being the architect, as a great gambling house. Horace Walpole gives an account of its opening in a letter to the Earl of Hertford, Feb. 14, 1765, and Rigby, writing to George Selwyn, March 12 in the same year, says: "The old club (White's) flourishes very much, and the young one (Brooks's) has been better attended than of late years, but the deep play is removed to Almack's." The Almack's of a later generation, which was in great vogue *circa* 1832 and subsequently, was an assembly managed by a committee of ladies, some account of which is to be found in the late 'Princess Lieven's Correspondence with Earl Grey.' Some record of the rooms is to be found also in Cunningham's 'Handbook of London.' I quite agree that a very pleasant record might be compiled of the rise and fall of the rooms. J. STANDISH HALY.

LE TEXIER (7th S. xi. 88).—M. Le Texier, well known for his excellent readings of French plays, held the post of steward in the Margrave of Brandenburgh's household, and at one time occupied a house in Hammersmith called the Refuge, separated from Brandenburgh House by a small creek, and formerly part of Sir Nicholas Crispe's estate (Lysons's 'Environs,' vol. ii. p. 406; Faulkner's 'Hammersmith,' p. 294; 'Fulham,' p. 402). An elegant private theatre formed one of the attractions of Brandenburgh House. The following works find a place in the British Museum Library :—

Recueil des Piéces de Théatre, lues par Mr. Le Texier, en sa Maison, Lisle Street, Leicester Fields. 8 vols. London, 1785–7, 8vo.

Nina, or the Madness of Love, a Comedy in two Acts [and in prose], translated from the French of Mr. Le Texier. Third Edition. London [1787], 8vo.

Ideas on the Opera, offered to the Subscribers, Creditors and Amateurs of that Theatre. By Mr. Le Texier (translated from the French). London, 1790. 8vo.

L'Art de Bien Lire. Par M. Le Texier. London, 1800. 12mo.

A review of M. Le Texier's periodical work *L'Ami des Mères* appears in the *Gent. Mag.*, 1799, vol. lxix. pt. i. p. 140. The author in his 'Ideas on the Opera' discusses at length the difficulties attending the construction of a new opera house for London. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ELIZABETH ELSTOB (7th S. x. 306, 377).—Lady Llanover, in her delightful 'Memoir of Mrs. Delany,' states that Mrs. Elstob died on Sunday, June 3, 1756. Curiously enough, she gives the same date as that of her interment at St. Margaret's, quoting, if I remember aright, the register book. Doubtless MR. HIPWELL has given the right date. She died of cancer at the Duke of Portland's, in whose household she had been governess for seventeen years. Is it probable that the body was removed to St. Margaret's, and kept there till the interment four days later?

Many interesting particulars of the lives of this lady and her brother will be found in *Sharpe's London Magazine* for 1869–70, where a memoir of the first lady Saxonist appeared. C. A. W.

Preston on the Wild Moors, Salop.

NATIONAL FLOWERS (7th S. x. 4, 77, 296).—The reply to the query at the first reference occurs in 'L'Allemagne Amoureuse,' by Victor Tissot, 1884, pp. 161–3. The author has been describing the enthusiastic reception of the late Emperor of Germany at Dresden, and he says :—

"Nous étions les seuls dont la boutonnière ne fut pas ornée de la fleur favorite de l'empereur : le bluet, la *Kaiserblume*. Ce n'est point, selon le correspondant d'un journal bien informé (*La Gazette de Lausanne*), un vain caprice impérial qui a fait du bluet, en Prusse, la fleur nationale; c'est un pieux souvenir. Lorsqu'en 1807, après la bataille de Friedland, la reine Louise de Prusse, fuyant devant les armées victorieuses de Napoléon Ier, se rendait à Memel, une des roues de sa voiture se détacha en pleine campagne; pendant qu'on réparait l'accident, la reine descendit avec ses enfants. Les deux jeunes princes étaient fatigués et avaient grand faim. .....Le petit prince Guillaume surtout était sur le point de pleurer. Dans la précipitation de la fuite, on avait oublié d'emporter des provisions. La reine, pour faire diversion, s'avança dans un champ de seigle et se mit à cueillir des bluets; ses fils suivirent son example, et elle en tressa une couronne qu'elle posa sur la tête de son aîné. A ce moment l'idée vint à la pauvre mère que ce pourrait bien être là, comme conséquence des victoires écrasantes de Napoléon, la seule couronne que son fils ceindrait jamais, et des larmes amères tombèrent sur les fleurs. Ce fut alors le tour du jeune prince Guillaume de consoler sa mère; il l'embrassa et la caressa tendrement jusqu'au moment où, recouvrant l'énergie qui lui faisait rarement défaut, la reine se leva et s'écria en étreignant ses fils : 'Courage! il me reste mes enfants et la confiance en Dieu.' Jamais le futur empereur n'oublia cette scène, et voilà pourquoi, en souvenir de sa noble et pieuse mère, il préféra à toutes les autres fleurs le simple et modeste bluet."

R. H. BUSK.

NEDHAM FAMILY (7th S. xi. 168).—It may interest your correspondent to learn that the best and fullest pedigree of the Nedham or Needham family of Cheshire is to be found in Mr. J. P. Earwaker's privately printed 'History of the Ancient Parish of Sandbach, co. Chester,' which has only recently appeared. The early descents are very carefully worked out, but the descent of the Derbyshire branch is only indicated. I do not think any pedigree of the Nedhams of Thornset has ever been printed. X. L.

FOLK-LORE : LETTUCE (7th S. xi. 126).—Lettuce had formerly a considerable reputation as an anaphrodisiac, and was believed to cause sterility in both sexes. In view of what Gerarde says of another herb of similar repute—that it was not safe for a married woman to walk near it—this may be thought a sufficient explanation of the Surrey superstition. The reason why the nun in St. Gregory's story ought to have crossed herself before eating the lettuce is that this herb was thought peculiarly liable to demoniacal influence. When Satan and his imps had such power over all created things, it was always, in fact, hazardous to eat without a "grace" of some sort.

C. C. B.

In classic times a different belief prevailed about the effect of eating lettuces, as is indicated in the legend of the birth of Hebe :—

"Filia fuit Jovis et Junonis. Sed poetæ asserunt filiam fuisse Junonis absque patre. Apollo enim, cum Junoni novercæ convivium in patris sui domo parasset, inter alia Lactucas agrestes ei apposuit, quas cum Juno avidè comedisset, illico usque tunc sterilis prægnans effecta est, peperitque Heben."

A similar legend makes Juno the mother of Mars, for when Jupiter had become the sole parent of Minerva ("natâ sine matre Minervâ"),

Juno sought the assistance of Flora, who, after some hesitation through fear of Jupiter, and encouraged by the oath of secrecy sworn by the river Styx, says :—

Quod petis, Oleniis, inquam, mihi missus ab arvis
Flos dabit. Est hortis unicus ille meis.
Qui dabat, Hoc, dixit, sterilem quoque tange juvencam,
Mater erit. Tetigi; nec mora, mater erat.
Protinus hærentem decerpsi pollice florem.
Tangitur: et tacto concipit illa sinu.
Iamque gravis Thracen, et læva Propontidos intrat:
Fitque potens voti; Marsque creatus erat.
Ovid, 'Fasti,' v. 251-258.

W. E. Buckley.

It is a good Catholic use to cross oneself before eating, and had the nun not been neglectful of this the demon of the lettuce had not entered in. "Be the Cross our seal, made with boldness by our fingers on our brow, and in everything; over the bread we eat and the cups we drink; in our comings in and goings out; before our sleep; when we lie down and when we awake; when we are in the way and when we are still," wrote St. Cyril of Jerusalem, as cited by Dr. Pusey in a note to a sermon on 1 Cor. vi. 15. St. Swithin.

Calpurnius (7th S. xi. 168).—I do not know what Mr. Hall means by saying, "I believe I should write this name Calepinus." What the one, who lived in the third century of our era (or, as some think, in the first century), has to do with the other, who died A.D. 1510, I cannot imagine. Your correspondent is good enough to inform us that Calepinus "was a lexicographer," a fact which no one will dispute; but inasmuch as he was in his grave pretty nearly a couple of hundred years before either Facciolati or Forcellini was born, I do not quite see how he can have "enlarged" the great work of these two famous scholars.

F. N.

Hereford: Winchester (7th S. xi. 169).—Mr. Cowper says, "While examining some 'allegations'" at Canterbury, &c. He has been such a great benefactor to the public by his publications of the registers of the churches at Canterbury, that I am induced to ask if he sees his way clear to publish all (not a selection) the allegations at Canterbury. I, for one, would subscribe, if not too costly. C. Mason.

29, Emperor's Gate, S.W.

Kilkenny Cats (7th S. xi. 129).—The allusion to the ferocity of the feline race of Kilkenny formed the subject of a query from Mr. Prim, of that city, so long ago as July, 1850 (1st S. ii. 71), but obtained no reply. Another and more reasonable explanation appeared in 3rd S. v. 433, being what the writer calls the "accurate version of the occurrence which took place during the rebellion which occurred in Ireland, in 1798, or it may be in 1803," which in brief is thus related. Kilkenny was garrisoned by a troop of Hessian soldiers, who amused themselves in barracks by tying two cats together by their tails and throwing them across a clothes line to fight. The officers hearing of this cruel practice, resolved to stop it. As he entered the room, one of the troopers, seizing a sword, cut the tails in two as the animals hung across the line. The two cats escaped, minus their tails, through the open window; and when the officer inquired the meaning of the two bleeding tails being left in the room, he was coolly told that two cats had been fighting, and had devoured each other, all but the tails.

Everard Home Coleman.

71, Brecknock Road.

I find among my newspaper cuttings of about the year 1864 the enclosed well-written and seemingly most accurate version of the origin. So long a time having elapsed, it might, perhaps, be republished with advantage :—

"I have often wondered why none of your correspondents who are natives of, or residents in Kilkenny, have given you the real version of the tale of the Kilkenny cats. I have seen the subject frequently noticed in the columns of *Notes and Queries*, but I have never seen the following accurate version of the occurrence, which led to the generally received and erroneous story of the Kilkenny cats. That story has been so long current that it has become a proverb, 'As quarrelsome as the Kilkenny cats'; two of the cats in which city are asserted to have fought so long and so furiously that nought was found of them but two tails! This is manifestly an Irish exaggeration; and when your readers shall have learned the true anecdote connected with the two cats, they will understand why only two tails were found, the unfortunate owners having fled in terror from the scene of their mutilation. I am happy in being able to state that neither Ireland nor Kilkenny is at all disgraced by the occurrence, which did take place in Kilkenny, but which might have occurred in any other place in the known world. During the rebellion which occurred in Ireland in 1798 (or may be in 1803), Kilkenny was garrisoned by a regiment of Hessian soldiers, whose custom it was to tie together in one of their barrack rooms two cats by their respective tails, and then to throw them face to face across a line generally used for drying clothes. The cats naturally became infuriated, and scratched each other in the abdomen until death ensued to one or both of them, and terminated their sufferings. The officers of the corps were ultimately made acquainted with these barbarous acts of cruelty, and they resolved to put an end to them and to punish the offenders. In order to effect this purpose an officer was ordered to inspect each barrack room daily, and to report to the commanding officer in what state he found the room. The cruel soldiers, determined not to lose the daily torture of the wretched cats, generally employed one of their comrades to watch the approach of the officer, in order that the cats might be liberated and take refuge in flight before the visit of the officer to the scene of their torture. On one occasion, the 'look-out man' neglected his duty, and the officer of the day was heard ascending the barrack stairs while the cats were undergoing their customary torture. One of the troopers immediately seized a sword from the arm rack, and with a single blow divided the tails of the two cats. The cats, of course, escaped through the open windows of the

room, which was entered almost immediately afterwards by the officer, who inquired what was the cause of the two bleeding cats' tails being suspended on the clothes line, and was told in reply that 'two cats had been fighting in the room; that it was found impossible to separate them; and that they fought so desperately that they had devoured each other up, with the exception of their two tails'; which may have satisfied Captain Schummelkettel, but would not have deluded any person but a beery Prussian."

W. J. FitzPatrick.

Oxgang (7th S. viii. 407, 457; ix. 134, 234, 391; xi. 135).—Mr. Gillespie "venturing to submit that oxgang was not used as a measure of land" ventures with a vengeance. Evidently he does not understand his own citation, which cuts the feet from his own conclusion. If he will look again at his 'Pleader's Dictionary,' he will perhaps see that the sentence, "by the grant of an Oxgang of land may pass Meadow and Pasture," means that the grant of that extent (an oxgang) of arable may carry also a right to meadow and pasture.

Geo. Neilson.

Leezing or Leesing=Gleaning (7th S. xi. 88, 156).—This word is in general use in the south of England, and in South-east Surrey, on the borders of Kent, is always used in place of gleaning. Pegge, in his 'Alphabet of Kenticisms,' gives "*Lease*, to glean. Suss. Kent. (A.-S. *lesan*, to gather.)" The Rev. W. D. Parish, in his 'Dictionary of the Sussex Dialect,' gives the word in the same sense. "Scorn" is, I trust, too strong a word, but doubtless Mr. Bouchier's suggestion to connect the word with *lees*, "that which lies or settles at the bottom," will provoke a smile from etymologists, it is so manifestly derived from the A.-S. *lesan*, to gather or collect, akin, I suppose, to the Latin *lego*. In spite of the warning conveyed (*ante*, p. 96) "not to trust Johnson's Dictionary for etymologies," one turns in the first instance, by force of habit, to the old lexicographer to see what he has to say. He derives the word from the Dutch *lesen*, Saxon *lesan*, and remarks, sensibly enough, "This word might justly be distinguished in its spelling from 'lease' and 'leasing,' by being written 'lese.'" This form of spelling, which is adopted in Halliwell's 'Dictionary,' would prevent any confusion between this word and the *lease* which has another meaning altogether. To *lese*, in the sense of to glean, is used by Cotgrave and other old writers. Dryden (Theoc., Idyll iii.) has :—

Agree that in harvest used to lease.

A reference to the publications of the E.D.S. will show how generally the word is used in almost every part of England. Of its use in Hampshire, from which Mr. Bouchier writes, the following amusing anecdote is told. When Cobbett lived at Botley he on one occasion forbad the poor to come gleaning in his cornfields. Shortly afterwards, as he rode through the village, he saw written on a wall in huge letters, "We will go a 'leasin' in spite of old Cob" (E.D.S. 'Hampshire Glossary,' p. 52).

In West Cornwall the word is used of picking stones from the surface of the fields, and in East and Mid Yorkshire of ridding the grain of popple or foreign growths previous to its being threshed. The earliest occurrence of the word seems to be that cited by the Rev. R. W. Huntley, in his 'Glossary of the Cotswold Dialect,' under the word "Leese":—

Mai I no longere lyve with my leesinge.
'Song of the Husbandman,' *temp.* Ed. I.

Time was when to cut wheat with anything but a sickle was looked upon as little short of a crime, and to leave good *leasing* was a point of honour with most farmers. The wheat is now cut by machinery and the stubbles are raked, whereas in former days a family would glean after harvest almost sufficient for the year's consumption. The cottagers in Surrey have almost ceased to *lease*; the cheapness of bread and the disuse, alas! of the cottage oven have led to the habit being abandoned, and in another generation very possibly both the custom and the name will be things of the past.

G. L. G.

Pitched Streets (7th S. xi. 89, 175).—The description of the streets at Bath, "fair and well pitch'd, they Carry most things on sledges," and the similar account of Bristol and Derby, exactly suit the roads and vehicles here. The sledges used for conveying goods, and the carriages, or *carros*, all go on runners, the roads being "pitched" with large pebbles. This style of paving is still common in some parts of England. A drive on wheels over these "petrified kidneys" at home is a painful contrast to the easy glide of a bullock *carro* here—that is, supposing there is no hurry. But no one is in a hurry here.

J. Rose.

Madeira.

John Peel (7th S. x. 281, 369; xi. 9).—The words of this song are given in the 'Winchester College Song Book,' published by J. Wells, bookseller to the College, College Street, Winchester. See also 'N. & Q.,' 3rd S. ii. 212, 295.

W. C. B

Framework in a Grave (7th S. x. 344, 432; xi. 54).—"Mort-safes," as they were called, were very common in this part of the country. In or about 1859 I saw twenty or thirty of them, which were at that time sold in this city for old iron. They had been brought from various parishes in the neighbourhood, after their use was discontinued. The sides of one of them were subsequently covered with sheet iron, and formed into a cellar door. The flat bars of which it had been constructed are a quarter of an inch thick, and from one and a

quarter to one and a half inches broad, and are strongly riveted together. The rectangular spaces are about seven by ten inches. Under the heading of "Mort-safe," the following occurs in the new edition of Jamieson's 'Scottish Dictionary': "A frame of cast iron with which a coffin is surrounded during five or six weeks, for the purpose of preventing the robbery of the grave, Fife." This definition contains one serious error. The safes were made of wrought—not cast—iron. Several of those to which I have alluded were brought from the parish of Duvino. A "safe society" had existed there for some time, each member of which paid sixpence yearly and half-a-crown on the death of one of his family, for which he was entitled to have a safe placed over the coffin, on the corpse being interred. As the grave-digger's usual fee would have exceeded the half-crown without a safe, the extra expense was defrayed from the funds of the society. As I understand, the safe was placed mouth downward in the grave, over the ordinary coffin, and securely fastened by iron bolts to two pieces of wood, which were laid under the coffin. Padlocks were used, at least occasionally, for fastening them down; and these were covered with coarse cloth, before the grave was filled up, to keep the earth out of them. After the lapse of six weeks the grave was opened, the padlocks and bolts unfastened, and the safe lifted out by means of levers. If my memory serves me right, several of those sold in this city in 1859 had lids to fit them. Possibly these lids may have been laid under the coffins, but of that I am not sure. Mr. Hallen (7th S. vi. 516) is certainly wrong in saying that "mort-safes" have not been used in Scotland for about fifty years. When the Duvino "safe society" was broken up, about thirty years ago, one safe was retained, in case of special need. Various plans were tried in different places. A few years ago something of the nature of a stone coffin was found in the burying-ground of this parish, the stones of which were bound together by iron bars run in with lead. It was not ancient, but evidently a nineteenth-century adaptation to defeat the resurrectionists. At Crail a strong vault was erected in 1826, in which the dead were kept for six weeks in summer, and for three months in winter, before they were buried. In other parishes watchmen sat up all night in the burying-ground with loaded guns. In the parish of Scoonie, an intruder, who pushed his shaggy head over the dyke, and paid no heed to the thrice repeated warning, was deservedly shot. When the sun arose a dead bull was found in the adjoining field. D. H. F.

St. Andrews.

Author of Hymn (7th S. xi. 168).—The author of the hymn commencing "The Homeland, the Homeland," is the Rev. H. R. Haweis, of St. James's Church, Westmoreland Street, Marylebone, in which church it is often sung to music composed by Sir Arthur Sullivan. I have a copy of the hymn, given me a few weeks ago in the church, on the top of which it is stated that the words are by Mr. Haweis. Percy C. Morgan.

68, Victoria Street, S.W.

The Rev. H. R. Haweis, the well-known minister of St. James's, Westmoreland Street, is the author of 'The Homeland,' and it is ascribed to him in the last edition of 'Men of the Time.'

Edward M. Borrajo.

The Library, Guildhall, E.C.

The Apple Wassail (7th S. xi. 103).—This subject calls to mind Herrick's 'Christmasse Eve, an other Ceremonie':—

> Wassaile the Trees, that they may beare
> You many a Plum, and many a Peare;
> For more or lesse fruits they will bring,
> As you doe give them Wassailing.

'The Complete Poems of Robert Herrick,' edited by the Rev. A. B. Grosart, 1876, vol. ii. p. 271.

Mrs. H. P. Whitcombe, in her 'Bygone Days in Devonshire and Cornwall,' 1874, says at p. 27:—

"[On old Christmas Eve] the farmer's family and friends assemble, and, after partaking of cakes and cider, they adjourn to the orchard, carrying with them a pitcher of the beverage and some cake. They hang pieces of this on the branches of one of the trees, and sprinkle the cider over its roots, and then, forming themselves into a ring, chant the following peculiar verses:—

> Here 's to thee, old apple tree!
> Whence thou may'st bud, and whence thou may'st blow,
> And whence thou may'st bear apples enow!
> Hats full! caps full!
> Bushel—bushel—sacks full!
> And my pockets full, too! huzza!

This part is oft omitted, and the following sung instead:—

> Health to thee, good apple tree!
> Well to bear pocket-fulls, hat-fulls,
> Peck-fulls, bushel bag-fulls.

This done, the farmer and his friends cheer several times, preparatory to leaving the orchard; and it is also customary in some parts to fire at the apple trees."

F. C. Birkbeck Terry.

The Paddocks, Palgrave, Diss.

When I read the note of your correspondent it struck me that I had heard of some such custom relative to the provoking a plenteous growth of apples, or perhaps the ripening of them. I then recollected that some time during the year 1889, when I was living at Cullompton, in Devon, late one calm evening, hearing the frequent and near reports of a gun, I asked Mrs. D., with whom I then was, the meaning of such late and unwonted firing. She said it was some one in the apple orchards adjacent; that it was customary to shoot under the apple trees, "for it helped them to grow" (the apples). I kept a diary. I noted it, I think; but I am unable now to discover the date. I thought it a curious belief. I do not recollect any singing or drinking. Will a Devonian prove

or disprove my note? I should take it as a kindness. HERBERT HARDY.

EMBLEMATIC TOMBSTONES (7th S. xi. 107).—In the northern part of the churchyard of the adjoining parish of Mayfield may be seen one of these stones. In this instance, too, the carving is intended as a representation of the parable of the Good Samaritan. The ass is standing near; the Levite is walking off among the trees; the poor man is lying on his back upon the ground; the Good Samaritan is leaning over him, having made a direct opening into the man's stomach, through which he has conducted a funnel with his left hand, and with his right he is in the act of pouring in some oil and wine, with the evident intention, it would appear, of affording some very immediate succour. C. LEESON PRINCE.

Crowborough, Sussex.

Though perhaps not quite coming under this category, the following is worth citation. Against the south side of the outside of the chancel of Long Sutton Church, co. Lincoln, is a mural tablet to a former parish clerk, with this, of course, emblematic coat of arms: Two bones in cross, in the first quarter a bell, in the second a key, in the third a coffin and sickle, in the fourth a shovel and pick in saltier. Crest: on a squire's helmet an hour-glass. Supporters: dexter a figure of time, sinister a skeleton.

C. E. GILDERSOME-DICKINSON.

Miscellaneous.

NOTES ON BOOKS, &c.

Trade Tokens issued in the Seventeenth Century. A New and Revised Edition of William Boyne's Work. By George C. Williamson, F.R.S.L., &c. Vol. II. (Stock.)

LITTLE more than a year has elapsed since we congratulated collectors of trade tokens upon the issue of the first volume of a new and greatly enlarged and improved edition of Boyne's 'Trade Tokens.' No long delay has been experienced in bringing the task to a conclusion. Though an interval of twelve months separates the two volumes, they are to be taken, we are told, as twins, the one being not to be obtained without the other. With these trade mysteries we are no further concerned than mentioning the fact. We congratulate Mr. Williamson and his staff upon the accomplishment of their labours, and upon the appearance of an authoritative and, as events may well prove, a final edition. After the close search that has been made in all quarters, it is not likely that any very important discovery will reward further investigations. Boyne's labours were those of a zealot. We knew the man some forty years ago, and he was then heart and soul in his researches. That his work was creditable is shown in the fact that it furnishes the basis of the new edition before us. Very large additions have, however, been made, and the collector is compulsorily driven to the new edition. Vol. i. practically concluded with London, the arrangement having, as we stated 7th S. ix. 39, been by counties alphabetically disposed, London being naturally, as the most important, assigned a place to itself. The present volume begins with Middlesex and concludes with Yorkshire, a page being assigned to the Isle of Man, and separate chapters to Southwark, to Ireland, and to uncertain tokens. The last are fairly numerous. How difficult is the task of assigning to the right county the tokens of places the names of which occur in many parts of England is proved by the fact that in Yorkshire even, to which Boyne paid special attention, issuing a separate work on 'Yorkshire Tokens,' many corrections are made. Several issues have thus been transferred from Yorkshire to Lincolnshire or other counties. To facilitate reference, meanwhile, no fewer than twelve separate indexes are appended. To the special features of the work attention has already been drawn. It has thus been shown that each county has its separate editor and its special preface, Mr. Williamson exercising a general supervision, and the Society of Numismatists according its sanction to the whole. In the case of Southwark special interest attends the tokens issued from inns. As the historian of Southwark, Dr. Rendle has contributed to this department, simplifying the labours of the editors, and allowing them to obtain electros of the woodcuts to the 'Inns of Old Southwark,' written in conjunction with Mr. Philip Norman, and from his other works. For the purpose of aiding so monumental a work, jealousies and rivalries seem to have been put on one side, and acknowledgments of indebtedness to authors and to published works form a special feature in the various prefaces. To notice the features of special interest would be an interminable task. Few pages are without some curious note, and not seldom the most insignificant places furnish the most suggestive tokens. See, for instance, under Ripley, in Surrey, the three different tokens of Thomas Garforth. The spelling of the names of places is worthy of notice. In Surrey thus Abinger appears as Abenworth, Epsom as Ebisham and Apsum, Ewell as Yewell and Yewill, while Guildford is spelt six and Godalming seven different ways, one of them being Godlyman. Our readers generally know the kind of information to be derived from a work of this class, and our task is ended in mentioning its completion.

Four Frenchwomen. By Austin Dobson. (Chatto & Windus.)

UNDER this not very happy title Mr. Austin Dobson has reprinted four papers which disconnectedly have previously seen the light, and which were originally planned for publication in book form. Three of the subjects are linked together by similarity of fate, all of them having been victims of the Reign of Terror. Of Charlotte Corday, Madame Roland, and the Princesse de Lamballe, Mr. Dobson writes with all his old vividness and lucidity of style. It is difficult to imagine three more attractive and touching memoirs. Madame de Genlis stands apart, and though the style has the same literary flavour, the paper is less to our taste. So great a favourite is Mr. Dobson that we must scold him for giving with quotation marks a line Lovelace did not write, "Took her prison for an hermitage"; and still more for writing "the latter" when he is speaking of four men—Windham, Swinburne, Fox, and Sheridan—and not of two. If old Homer sometimes nodded, it is pardonable in our new Horace to wink. To readers of 'N. & Q.' a new book of Mr. Dobson's needs no recommendation.

Learned Men's English: the Revisers. By G. Washington Moon, Hon. F.R.S.L. 2 vols. in 1. (Routledge & Sons.)

MR. MOON'S mission is to chide the employers of inaccurate English, those especially who sit in high quarters. This task he executes with much unction. He has an unfailing scent for an inaccuracy or a solecism of speech, and he is remorseless in his application of the whip. It

is gratifying to find that his lessons are, "for a consideration," as Trapbois would have said, at the service of those who wish, by a system of tuition, to mend their speech. Following Mr. Moon in his philippics against the revisers of the Old and the New Testament, we are obliged to agree with him at almost every point. His precision is, however, leavened with no imagination, or he would see that certain forms of speech not absolutely defensible have won, in the case of the Bible, an acceptance which it would be a pity to disturb. Nobody, surely, except Mr. Moon, would disturb the phrase "For ever and ever" (vol. i. p. 101). He says, "There probably is not one in ten thousand educated Englishmen who thoroughly knows his own language." To this we assent, with the omission of the words "in ten thousand." It is rather regrettable to add that there is none perfect and immaculate, not even Mr. Moon.

The Prymer. Edited by H. Littlehales. Part I. (Longmans & Co.)

Mr. Littlehales has evidently found his *métier* in undertaking to edit the old liturgical documents of the Anglican Church which have been hitherto unpublished. Last year he gave us an excellent facsimile of a fourteenth century Prayer Book, and he now presents us with 'The Prymer,' or Prayer Book of the lay people in the Middle Ages, which he has edited from a MS. in St. John's College, Cambridge. The date is approximately fixed by a solitary incidental memorandum which the writer jotted down in the Kalendar opposite July 16. "Kyng richard was crouned the yer of god 1377," referring, no doubt, to a contemporary event still fresh in his remembrance. In this first part Mr. Littlehales prints the text only, promising in a subsequent part to supply an introduction and notes. At present, then, we need only say that 'The Prymer' is a document of great interest to the student of early English as well as to the liturgiologist. Passages like the following abound, noteworthy for their quaintness or philological importance: "Make newe a rigtful goost in my guttes" (Ps. li. 10), p. 55; "Sacrifise to god is a goost *angred*" (Ps. li. 17), *ibid.*; "My bones ben dreyed as *kretones*" (Ps. cii. 3, Vulg., *cremium*), *ibid.*, where the rare word *kretones* seems to represent O.Fr. *cretons* (in Cotgrave), Fr. *crottin*, *crotons*, O.Eng. *crotels*.

Memoirs of Edinburgh in the Olden Time. By Sir Daniel Wilson, LL.D. Parts III. and IV. (Black.)

The third part of this welcome reprint begins with the slaughter of Rizzio and ends with the Porteous Riots. Of Queen Mary's dealings with the Confederate Lords and of the persecution of the Covenanters good pictures are presented. Amongst well-executed illustrations of spots of picturesque or historic interest we find a design representing 'The Old Tolbooth, Leith.' In Part IV. the historical record ends with a lament over the destruction of old monuments, and the second part, dealing with local antiquities and traditions, begins with an account of the Castle.

Celestial Motions: a Handy Book of Astronomy. By William Thynne Lynn, B.A., &c. (Stanford.)

The seventh edition of this admirable little treatise has been thoroughly revised and brought up to date. It constitutes a work of high and permanent importance.

Outlines of Ancient Egyptian History. By Auguste Mariette Bey. Translated and edited M. Brodrick. (Gilbert & Rivington.)

To the heathen and Christian period of Egyptian history, the former extending over 5,385 years, the latter over 220, the *aperçu* of M. Mariette, written for the use of Egyptian schools in Cairo, offers a concise guide. Its translation and publication in a cheap and handy form is a matter for congratulation.

Studies in Statistics. By G. B. Longstaff. (Stanford.)

This work is valuable for its disease statistics and important for every medical man. As regards the miscellaneous statistical papers, the volume will need to be rewritten on the appearance of the results of the census of the various parts of the empire to be taken in the present year.

The Windsor Peerage for 1891. Edited by Edward Walford. (Chatto & Windus.)

Thoroughly revised from beginning to end, much enlarged by the addition of the collateral branches of many families belonging to the peerage and the baronetage, and corrected down to December 31, 1890, appears the second issue of the 'Windsor Peerage.' It is a convenient, trustworthy, and satisfactory work in its class, supplying within a comparatively small space a mass of information. Its appearance is bright, its text small yet clear and perfectly legible, its obituary and index are full, and the volume leaves nothing to be desired.

The Clergy Directory and Parish Guide, 1891. (Phillips.)

The twenty-first annual issue of this useful publication appears with many additions and improvements. No augmentation of price attends these, and the work still remains the cheapest in its class that has seen the light. A feature in its contents is a list of graveyards closed during 1890 or shortly to be closed.

Bourne's Handy Assurance Manual for 1891 has duly appeared.

The Rev. A. T. Michell, Marsham Hall, Norwich, is preparing for the press the third volume of the 'Rugby School Register,' comprising the years 1874 to 1887. Old Rugbeians who entered during that period, and who have not yet communicated their present address, should do so immediately.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

E. Walford ("Steel Pens").—"'Iron pens' are mentioned by Chamberlayne in 1685. Steel pens, made long before, came into use about 1820, when the first gross of three-slit pens was sold wholesale for 7*l.* 4*s.*"—Haydn's 'Dictionary of Dates,' *s.v.* "Steel Pens." See also Blackie's 'Modern Cyclopædia,' *s.v.* "Pen."

A. J. M.—Sulhamstead-Banister is in Berks, near Reading.

Dnargel ("H.S.H.").—His Serene Highness.

Cornwallis.—Charles Cornwallis, third Earl and second Marquess of Cornwallis, died in 1823, when the Marquisate of Cornwallis expired; but the earldom and other honours reverted to his uncle, John, Lord Bishop of Litchfield and Coventry, and are extant in his lordship's son James, present Earl Cornwallis (Burke's 'Extinct and Dormant Peerages,' 1840). James Corn-

wallis, fourth Earl, died January 20, 1824, and James Mann Cornwallis, fifth Earl, died May 21, 1852, without male issue (Doyle's 'Official Baronage,' 1886).

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

CHARLES DICKENS.—The MSS. of TWO IMPORTANT POEMS for SALE.—Apply to A. P. WATT, 2, Paternoster-square, E.C.

THE INFORMATION AGENCY, having at command a Staff of Experts, is prepared to undertake Searches, Summaries, Literary, and Statistical Work. Special Information on any subject collected. Card-Index to Technical and Scientific Periodicals. Terms on application to MANAGER, 19, Spring-gardens, Charing Cross, London.

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SEAL ENGRAVING, SEALS, SIGNET RINGS, STONES, &c.—Mr. THOMAS MORING begs to announce that his ILLUSTRATED CATALOGUE, dealing with the above, is now ready, and will be forwarded, post free, upon receipt of 1s. 1d.—First Avenue Hotel Buildings, High Holborn, W.C.

NORWICH, 37 and 39 (late 4 and 5), Timber Hill.—Mr. B. SAMUEL frequently has good Specimens of Chippendale, Wedgwood, Old Plate, Oriental and other China, Pictures of the Norwich School, &c.

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Notes.

THE OLD CEMETERY AT OSTEND.

Just outside Ostend on the road to Thorout lies a waste piece of land now used as a drying ground for linen and as a playground by the small fry of the neighbourhood. The only remnants of respectability that it has left are two massive gate-posts, on which hang the remains of wooden gates. On inspection this piece of ground is found to be the former (Protestant ?) cemetery of Ostend, and there are still some thirty gravestones in it, two-thirds of which only are standing. The size of the ground inclines one to believe that these are but a small fraction of those originally placed there. The majority bear English names, and as they are being quickly destroyed by the aforesaid youths, I have copied down the inscriptions of all those that were legible, excluding only some local Flemish names, and I send them to 'N. & Q.' as the most trustworthy repository.

The new cemetery is about a quarter of a mile away on the road to Nieuport. It was opened in 1851, and on inquiring of the porter I found that only two gravestones had been removed thither from the old cemetery. Hence the other stones must have utterly disappeared.

Sacred | to the Memory of | M^rs Ann Hunter | who died suddenly at Ostend | just after her arrival from | England on the 16th of July | 1833 in the 69th year of her age. | To the | tenderest of Mothers | this memorial is erected | by her | disconsolate Sons.

Sacred to the Memory of | Theophaniace Chamberlayne | third daughter of | Chamberlayne Chamberlayne Esq^re | Of Maugersbury House County Glouc^r. | She died at Ostend of scarlet fever | on the 3rd of October 1833. | Aged three years and seven months.

Sacred | to the Memory | of | Matthew Nicholson | who died June 2nd 1829 | Aged 57 Years.

Sacred | to the Memory of | John | son of Thomas S. | and | Elizabeth Robinson | of the County of Antrim | in Ireland | who died at Ostend | on the 21st of June 1827 | [Remainder illegible.]

Sacred | to the Memory | of | Caroline Matilda | wife of W^m Smith Esq^re | of | Chartham Place near Canterbury | Kent, England, | who died March 1st 1837 | Aged 51. | She was the youngest daughter of | the late Joseph Sladen esq^re of | Folkstone (*sic*), Kent. | Thou shalt shew me the path of | Life in thy presence is the fulness | Of Joy and at thy right hand there | is Pleasure for evermore.

Sacred | to the Memory | of | Laura Goodrich | the beloved daughter of | L^t Col^l Fulton, K.H. | who died at Ostend the 4st (*sic*) Dec^r | 1844. Aged 3 years and 8 months. | Blessed are the pure in heart | for they shall see God.

To the | Memory | of | Rich^d G. Campion Esq^r | of Bushy Park | County of Cork | Ireland | Died Nov^r 1st 1827 | Aged 70 years.

Sacred to the Memory | of | Simon Hopkinson Esq^r | Commander Royal Navy. | He died at Ostend | Oct. 9th 1848. | Aged 79 years.

[The top broken off.] Aged twenty years and..... | Deeply regretted by a fondly attached father | and his brother officers.

Sacred | to the Memory | of | Penelope Frances | the beloved wife | of | Lieu^t Colonel Fulton | who died at Ostend | the 9st (*sic*) December 1836 | Aged 52 years.

Sacred | to the Memory | of | Eliza Ellen | the beloved and only daughter of | L^t Col^l Fulton | Died March [Remainder broken off.]

Sacred | to the Memory | of | Mary-Jane Wilhelmina | second daughter of | The Rev^d E. Jenkins M.A. | British Chaplain at Brussels | who died at Ostend on the | 3rd day of July 1838 | Aged 8 years.

Sacred | to the Memory | of | Lucy Whittaker Fitz-Gerald | the beloved wife of | Captain Charles Fitz-Gerald | who died at Ostend | November the 19th 1843 | Aged 29 years.

Ici répose | Henri Rosenstiel | Consul de France à Ostende | né à Versailles le 30 novembre (*sic*) 1781 | decédé à Ostende le 11 Janvier 1835. [Remainder broken off.]

Sacred to the Memory of | Margaret Curry | who died at Ostend on | the 25th Oct. 1848 in the | 63rd year of her age. | This stone was erected | by her affectionate | brother Ed. G. Curry Esq^r | Her Brittanic Majesty's | Consul at Ostend.

A | la mémoire | d'Anne-Catherine Belleroche | Epouse de Charles De Cleir | née à Kingston-upon-Hull | dans le comté d'Yorck | en Angleterre | le 10 Avril 1793 | decédée à Conkelaere | le 1^er Décembre 1850.

Sacred | to the Memory | of | Joseph Daniels | died at Ostend | the 4th June 1849 | aged 77 years.

Sacred | to the Memory of | Cap^tn John Fagan | 1st Bengal Fusiliers | third son of the late | M. Gen^l C. S. Fagan C. [chipped] | of the Hon^ble Company's Service | who parted this life at Ostend | 16 July 1851 | in the 36 year of his age.

Sacred | to the Memory | of | John Bent Thompson Esq^r | late of Manchester | who departed this life on the | 27th May 1833 | Aged 34 years.

Sacred to the Memory | of | William Nathaniel Mickelthwaite | youngest son | of | Nathaniel Mickelthwaite \

of Tavetham, Norfolk, Esq. | late Ensign in the 71st Highlanders. | Born at Tavetham Sept. 4th [illegible]27 | Died at Ostend Jan. 18th 1851.

Thomas Edwards | Colonel in the service of | the Honble East India Company | Died on the 15th of November 1815 | in consequence of the bruises | which he received in escaping | from the wreck of the packet | called Sir William Curtis | on the 31st of October preceding. | Aged 63 years | leaving a widow and twelve children.

.....rie Lawer | wife of | Lt Colt Arthur Macdonald | Commander of the Fortress of Ostend | who died | on the 19 day of May 1817 after fifteen years of | almost unremitted indisposition borne with Christian | Patience and Fortitude | Aged 36 years 5 months.

If Virtue Resignation aught may claim
Or sufferings lengthened by the hand divine
If these can purify this mortal frame
The Martyr's Crown and Angel's Palm are thine.
R.I.P.

Sacred | to the Memory | of | Lewis ODonel Esqr | of Rossland | in the County of Mayo | Ireland | who died at Ostend on the 12th day of July | 1841 | Aged 53 years.

DE V. PAYEN-PAYNE.

Ostend.

A REMARKABLE PEDIGREE.

The late General Plantagenet Harrison was in some respects a remarkable personage. He was a man of awe-inspiring dimensions, but bore with him a most kindly manner. The 'History of Yorkshire,' of which he was the author, is a monument of labour and perseverance, and of the six volumes which complete it one only has been published, and this forms a book of nearly six hundred folio pages. The pedigrees of Yorkshire families are an important feature of the work, and not the least interesting among them is his own, which extends over five closely printed pages. It bears the following superscription: "This pedigree represents the concentrated glory of a World."

Commencing seventy-six years before the birth of Christ, with Odin, King of Asgardia, he includes in his descent the Emperors Claudius, Diocletian, Constantine the Great, and others, and by means of an intricate mass of Scandinavian kings connects them with William the Conqueror, and so on throughout the line of the Kings of England, concluding it with the following somewhat remarkable description of himself:—

"George Henry De Strabolgie Neville Plantagenet Harrison, born 14th July, 1817. By the providence of Almighty God, in right of blood, Prince of Plantagenet-Skioldungs (which means legitimate princes of the legitimate blood royal of England and Scandinavia); Duke of Lancaster, Normandy, Aquitaine and Scandinavia; Count of Anjou, Maine, Guienne, Poictou, &c.; Earl of Lancaster, Chester, Richmond, and Kent, &c.; Baron Plantagenet, Neville and Percy, &c.; Hereditary Knight of the Orders of St. George and of the Garter. General of Brigade in the armies of Mexico in the war of Yucatan, 1843; Brigadier-General in the army of Peru, 1844; Brigadier-General in Monte Video, 1845; and the same year Marshal-General of the army of 'God and Liberty' of Corrientes in the Argentine Republic; General of Cavalry in the Danish army during the Schleswig-Holstein war, 1848; and [afterwards, same year, appointed Lieutenant-General of the German Confederation by his Imperial Highness the Archduke John of Austria, at that time President and Vicar-General thereof. Was appointed a Marshal in the Turkish army by the Sultan Abdul Medjid Khan in 1853; but was not permitted by the British Government to serve either in the Turkish or any other army. Petitioned Parliament for summons to Parliament by his title of Duke of Lancaster in 1858, as heir of the whole blood of King Henry VI. He compiled the first six volumes folio of the 'History of the County of York' entirely from Public Records hitherto unknown, and is the translator of Domesday Book, &c. Has travelled through nearly all the countries of Europe, Asia, Africa, and America,—north, south, east, west, and central. All his ancestors in the direct male line stood upwards of seventy-five inches in stature."

In the preface to the work the author states that it was compiled exclusively from the Public Records (which he had to decipher and translate), the most important and useful being those known as the Pleas Rolls. These records, called the Coram Rege, De Banco, Quo Warranto, Assize and Exchequer Rolls, which contain the history of every family, estate, and church in England, "are as little known as the archives of Babylon, they having hitherto lain as pearls before swine." For more than twelve years General Harrison worked daily at these rolls, which began in the fifth year of the reign of Richard I. and were being continued at the time of his research; it was here that he obtained such facts relating to Yorkshire as had hitherto been unknown. The author had to encounter many obstacles in the course of his work, but at length accomplished "the chief object of his life" to his satisfaction.

In 1850 he was prohibited the use of the Reading Room at the British Museum, the reason given by Sir Henry Ellis, the chief librarian, being that he claimed to be Duke of Lancaster. If this was the sole reason, as General Harrison states, it seems a very unfair step for the authorities to have taken. In the event of the MSS. of the remaining volumes of his work not appearing in print, it is to be hoped that they will find a place, if not in the British Museum, at least in some library where they will be accessible to students of the genealogy and history of Yorkshire.

CORRIE LEONARD THOMPSON.

THOMAS HOOD'S MONUMENT.—Eliza Cook has generally the credit of initiating a movement which culminated in erecting a suitable bust and monument over the remains of the poet Hood at Kensal Green Cemetery. Till then these had lain in an undistinguished mound not far from the Ducrow monument, unmarked by even a decent headstone. Hood died in 1845, and nobody took any notice whatever of the grave for four long years. Then, in 1849, Mrs. C. A. White, a not infrequent contributor in 'N. & Q.,' wrote in *Eliza Cook's Journal* a pleasant and very tasteful article, which I have now before me,

entitled 'Kensal Green Cemetery.' In the course of this article she thus alludes, with pathos and some touch of indignation, to this careless neglect:—

"A low turf hillock, without foot or head stone, in which lies all that now remains to us [apart from the undying spirit of his writings] of the wit, poet, and benignant teacher, Thomas Hood.....Hundreds pass the spot, and know not that he who led them in spirit to the 'Bridge of Sighs,' and made the hardest and the proudest weep over the too true portraiture he drew of its despairing, world-forsaken victim, crumbles unhonoured in this lowly grave, only significant from its complete neglect.....A sun-burnt sod is all that his country yields to one who, whether sprinkling his pages with wit, or bathing them in exquisite pathos, never forgot the higher purposes of mental gifts; but converted them into healthiest influences. If only in gratitude, therefore, society should come forward, and save from oblivion the ashes of a man, who while he lived, helped to brighten and purify the earth."

At the close of her paper Mrs. White again reverts to the subject of Hood and the grave

"which to all appearance *nobody owns*. How we wish that, in waking the echoes of the sleeping poet's song, we could remind his world-wide readers of all they owe to him; the visitors to Kensal Green would not long have to enquire his whereabout, but a gracious monument, wrought with the images of his own sweet thoughts, would point out, by the perfection of its beauty, the sacred spot where genius finds its rest."

The sub-editor accepted this paper at once, and said that Miss Cook was in poor health or would herself have replied. Mrs. White received several notes afterwards and at various times from Eliza Cook, but she never once alluded to the topic nor acknowledged in any way her indebtedness to Mrs. White for the first idea of the monument to Hood, at a time when she was taking to herself the whole credit of inaugurating a public subscription for the very purpose.

So far as I am concerned I am not the least surprised at any exhibition of meanness of spirit in the literary world—if, indeed, a woman who writes three volumes of such undiseased verse as Eliza Cook's can be called literary at all—nor would I waste my time to point attention to it; one might as well name the grains of dust that smother the Epsom road on Derby day; but as Eliza Cook gets credit for the erection of Hood's monument, I think it only fair to Mrs. White, to whom the entire merit is due, to record here and for hereafter in 'N. & Q.' that to her belongs the praise and satisfaction of having rescued from oblivion the sacred spot where Hood's ashes lie. As a bard Hood, of course, is of the minor order, as a wit he is really vivacious, though his chief crackers break out into puns; but more than he has ever said lay behind. The deep pathos that he glides into so naturally and so unexpectedly tells us that in the cloud of his thought there lay hidden the true fire of humanity; a point we feel much less assured of in respect of names that are carved far higher on the Biceps of Parnassus. C. A. Ward.

Anonymous Works.—I shall be glad of information concerning the authors of the undermentioned works:—

Logica Brutorum. 4to. *S.l.a.a.*

Magistralis totius Parvuli artis Logices compilatio. Questio de Universalium materia. 4to. Basileæ, 1511.

Compendium Logicæ ad didacticam. 8vo. Cothenis Anhaltinorum, 1621.

A Compendium of the Art of Logick and Rhetorick in the English Tongue, containing all that Peter Ramus, Aristotle, and others have writ thereon. 12mo. London, 1651.

A Letter to Mr. Henry Stubs concerning his Censure upon certain Passages contained in the History of the Royal Society. 4to. London, 1670.

Organi Philosophiæ Rudimenta, seu Compendium Logicæ Aristotelicæ. 12mo. Lutetiæ Par., 1677.

De tribus impostoribus magnis Liber, cura editus Christiani Kortholti. 12mo. Kiloni, 1680.—[See 'N. & Q.,' 7th S. viii. 347, 449.]

A Letter to the Free-Thinkers. By a Lay-Man. 8vo. London, 1713.

A Philological Essay; or, Reflections on the Death of Free-Thinkers. By Monsieur D——. Translated from the French by Mr. B——. 8vo. London, 1713.—[By André Francois Bourreau Deslandes. Translated by Abel Boyer.]

État de l'homme dans le Péché originel. 12mo. Imprimé dans le Monde en 1714.—[Translated by Jean Fréd. Bernard, from the 'Peccatum Originale' of Hadr. Beverland.]

What the Dissenters would have; or, the Case of the Dissenters briefly yet plainly stated. By an Impartial Pen. 8vo. London, 1717.

Ethica Cartesiana, sive Ars bene beateque vivendi ad Renati Cartesii principia formata. 8vo. Halæ Magdeburgicæ, 1719.

An Answer to the Exceptions made by Mr. Erasmus Warren against the Sacred Theory of the Earth. 8vo. London, 1722.

A Brief Profession of Religion as founded on Reason, consistent with and confirm'd by Revelation. By a Gentleman. 8vo. London, 1725.

A Letter to a Deist concerning the Beauty and Excellency of Moral Virtue. By a Country Clergyman. 8vo. London, 1726.—[By John Balguy.]

An Appeal to Reason, in a Comparison of the Belief of the Christians and of the Deists. 8vo. London, 1730.

A Plea for Divine Revelation, in Answer to a Letter to the Right Reverend the Lord Bishop of London, called a Plea for Human Reason. 8vo. London, 1731.

An Essay on Free-Thinking, Reason, and Religion, the Certainty of a Deity, and a Trinity in Unity, of Divine Revelation, and the Infallible Test of Truth. 8vo. London, 1735.

A Letter to the Author of a Book entituled An Enquiry into the Nature of the Human Soul. 8vo. London, 1741.

La Logique, ou l'Art de Penser. 12mo. Utrecht, 1741.—[Most probably that of Ant. Arnauld and P. Nicole, frequently reprinted in Holland.]

Deism fairly Stated and fully Vindicated. In a Letter to a Friend. By a Moral Philosopher. 8vo. London, 1746.

An Enquiry into the Origin of the Human Appetites and Affections, showing how each arises from Association, with an Account of the Entrance of Moral Evil into the World. 8vo. Lincoln, 1747.

(1) No, hardly. Of course Hood is not a Milton or a Shelley, but he is not

A Rhapsody of Free Thoughts; exhibiting in a New Light various Interesting Subjects. 8vo. London, 1751.

Erstes Sendschreiben eines Rothfischerischen Freundes. 4to. Leipzig und Wolfenbüttel, 1753.

Zweytes Sendschreiben eines Rothfischerischen Freundes.

Inscriptionum Romanarum Metricarum Delectus. 4to. London, 1758.

Reflections upon Liberty and Necessity, &c. 8vo. London, 1761.

Remarks upon a Pamphlet intitled Reflections upon Liberty and Necessity, &c., and Answers, &c., to those Remarks. 8vo. London, 1763.

Recueil Nécessaire. 8vo. Leipsik, 1765.—['Recueil Nécessaire avec l'Evangile de la Raison,' Londres, 1768, is by Voltaire.]

Pièces Philosophiques: Contenant i°. Parité de la vie et de la mort. ii°. Dialogues sur l'âme, 1771. iii°. J. Brunus redivivus, 1771. 12mo. *S.l.a.a.*

The Theory of Agreeable Sensations, including a Dissertation upon Harmony of Style. 8vo. London, 1774.

Nuances de la Vérité, par un Citoyen du Monde. 8vo. London, 1775.

Opuscules d'un Free-Thinker. 8vo. *S.l.*, 1781.

De l'Architecte des Corps humains, ou le Matérialisme réfuté par les Sens. Par l'Auteur des Principes contre l'Incrédulité. 12mo. Paris, 1782.

A Letter to the Reverend Doctor Priestley by an Undergraduate. 12mo. Oxford, 1787.

A Letter to the Author of Thoughts on the Manners of the Great. 12mo. London, 1788.

Dictionnaire des Sciences Philosophiques, par une Société de Professeurs de Philosophie. 6 vols. 8vo. Paris, 1844–52.

Lectiones Logicæ; or, an Attempt at the Solution of certain Logical and Dialectical Difficulties. Part I. 8vo. Oxford, 1846.

A Dissertation on the Heads of Predicables, with some Remarks on the State of Logical Studies in Oxford. 8vo. Oxford, 1847.

De Academia literaria Atheniensium seculo secundo post Christum constituta. 4to. Marburgi, 1858.

Ein Ergebniss aus der Kritik der Kantischen Freiheitslehre. Von dem Verfasser der Schrift 'Das unbewusste Geistesleben und die Göttliche Offenbarung.' 8vo. Leipzig, 1861.

Replik und Duplik zu dem altem Streit über die Willensfreiheit; ein ergänzender Anhang zu der Schrift 'Ein Ergebniss aus der Kritik der Kantischen Freiheitslehre.' 8vo. Leipzig, 1863.

The Battle of the Two Philosophies. By an Inquirer. 8vo. London, 1866.

Opening Remarks by the President of the Public Medicine Section of the British Medical Association at its Meeting in Newcastle-upon-Tyne, August, 1870. 8vo. Oxford [1870].

La Discipline des Oratoriens; ou La Confession: Salmigondis. 8vo. *S.l.a.a.*

La Raison. 8vo. *An* 25.

J. Mowat.

Pembroke College, Oxford.

N. Breton: Blaying.—This is one of the onomatopœic words for the bleating of lambs, and occurs in 'Amoris Lacrimæ,' l. 275, ed. 1598:—

Hark how the lambs goe blaying up and downe.

The Farmer MS. has *bleating*, the Cozens *blayning*, as has also the edition of 1591, if we may trust its reprint in 'Sidneiana.' Among the E. D. S.'s publications I only find it in 'The Glossary of Whitby and its Neighbourhood'; but the word and its cognates seem to me to have been omitted in some cases, especially as Breton was of Essex and London. The word is only explained in its secondary sense, and that tentatively, in Halliwell-Phillipps's 'Archaic Dictionary' as "soft speaking!" but it might be better to describe it as "soft and plaining," or (as the quotation from the 'Brit. Bibl.' i. 104, has it) "piteous speaking."

Br. Nicholson.

Modern Phases of English Words.—The subjoined words have, I believe, undergone changes (chiefly in the acquisition of new powers) during the last few years. In some cases I may be mistaken, although I have tested the experience of other persons. But a record of the kind is of value, and the short list will, perhaps, suggest noteworthy additions. Ordinary slang words (such as *awfully*) and technical terms should, I think, be excluded.

Distinctly.—Much affected in place of "very," "decidedly," "certainly." The word has even found favour with writers of money articles in newspapers: "Iron is distinctly quiet."

Brutal.—No longer simply "coarsely ferocious," "brutish," but also, as in French, "rough," "harsh," especially as applied to language.

Obtains.—Familiarly used, without a complementary noun, in the sense of "makes way with," "holds."

Strained.—The very familiar use of this word in a metaphorical sense is of recent date.

Once.—For "when once."

To-day.—For "at the present day," "nowadays."

Voice.—Familiarly used as a verb in the sense of "to give expression to." [See 'N. & Q.,' 7th S. x. 91, 257, 319.]

Recrudescence.—Getting into common use. Since jotting down the above words, I have chanced to read in a speech by Lord Salisbury (March 4) of "the *recrudescence* of protection"; and in an article by Prof. Huxley in this month's *Nineteenth Century*, of "the *recrudescence* of superstitions."

Largely.—Much favoured of late at the expense of "greatly."

Smart.—Almost equivalent, as applied to persons, to "swell," "stylish"; save that these words, like *genteel*, are now rarely used by well-bred people.

Enjoyable.—"Pleasant," "agreeable," and not merely "what may be enjoyed." But is not this adjective a new coinage, dating from about twenty-five years back? Henry Attwell.

Barnes.

Funerals, &c., in London (Seventeenth Century).—In 'Mémories et Observations Faites par un Voyageur en Angleterre,' published in 1698,

I find many very curious scraps of information which I have not hitherto come across. To some of these I propose to call attention. It may be as well to mention that the volume referred to contains many interesting engravings of buildings in London at the period. It would appear that so soon as a person died it was necessary to notify the minister of the parish and those who were commissioned to inspec tthe dead. These inspectors were generally women. An Act of Parliament is referred to, which, it is said, provided that the dead were to be buried in woollen stuff, "which they call flannel," linen, it seems, not being allowed. The reader is informed the Act mentioned was to encourage the sale of wool.* Very full and particular is the account of how the dead were dressed, &c. It is mentioned that if the beard had become long during illness it was shaved after death. Gloves seem to have been put on the hands of the dead. After the body was placed in the coffin it was visited again by the inspectors. When the cortège was about to leave the house rosemary plant was handed round, each guest taking a piece, which was carried to the grave. After the coffin was lowered each person threw the rosemary on the coffin. Prior to the mourners departing from the deceased's house, and on their return, wine was partaken. Here the author tells us that one Butler, owner of a wine-shop, "The Crown and Sceptre," in St. Martin s Street, told him that at the burial of his (Butler's) wife a tun of Spanish wine was drunk. When this is taken into consideration, along with the author's statement that women in England do not attend the funeral of a man, and men do not accompany the obsequies of women, then the author's ungallant observation that women in England rival the men when it is a question of emptying a bottle may have some little foundation in fact. Our rather facetious authority adds, "And they [women] talk after it much more than men." ALFRED CHAS. JONAS.

BOYNE'S 'TRADE TOKENS.' (See 7th S. xi. 219.)—I observe that in your review of Mr. Williamson's new edition of Boyne's 'Trade Tokens' a very natural mistake occurs. It was I who gave Mr. Williamson leave to use the drawings of trade tokens from the 'Old Inns of Southwark.' My esteemed friend Dr. Rendle supplied the greater part of the manuscript and the preface to that work, but he had nothing to do with its publication; he did not even correct the proofs.

PHILIP NORMAN.

TO INONE.—This word is new to me, and not recorded in such dictionaries as are within my reach. It is used by Dr. Pusey in his commentary on Amos v. 4:—

"'Seek ye me, and ye shall live'; lit., 'Seek me, and live.' Wonderful conciseness of the Word of God, which in two words comprises the whole of the creature's duty and his hopes, his time and his eternity. The prophet uses the two imperatives, *inonein* both, man's duty and his reward. He does not speak of them as cause and effect, but as one. Where the one is there is the other. To seek God is to live. דרשוני וחיו."

W. E. BUCKLEY.

THE HOLY SEPULCHRE.—The following extract is from the *Standard*, February 13:—

"Great preparations are being made in Jerusalem for the reception of the Austrian Empress, who will be the second lady of imperial rank to kneel by the Holy Sepulchre, the first being the Empress Helena, wife of Cæsar Constantius and mother of Constantine the Great. An official reception will be prepared for her Majesty. Ibrahim Pacha, the Governor of Jerusalem, will attend the Empress at Jaffa, and conduct his illustrious visitor, with a large military suite, into the Holy City, where she will alight at the Austrian *hospice*. The journey will have more the character of a pilgrimage than that of an ordinary journey, and the Empress is already very busy with her preparations."

ED. MARSHALL.

PHŒNICIANS IN DEVONSHIRE.—In the autumn of last year the readers of the Plymouth press were favoured with articles tending to prove that there was

"a Phœnician survival at Ipplepen, in the person of Mr. Thos. Ballhatchet, descendant of the priest of the Sun Temple there, and until lately owner of the plot of land called Baalford, under Baal Tor, a priestly patrimony which had come down to him through some eighteen or twenty centuries, together with his name, and his marked Levantine features and characteristics."

It was further claimed

"that the Phœnician tin colony, domiciled at Totnes, and whose Sun Temple was located on their eastern skyline at Ipplepen, have left extensive traces of their presence all the way down the Dart in the identical and unaltered names of places, a test of which the Palestine Exploration Committee record the priceless value."

We were told that a paper embodying full particulars of the discovery was "to be laid before the Society of Antiquaries, at Burlington House," by Mr. W. G. Thorpe, F.S.A. Such identifications as were made public were the personal name Ballhatchet and the place names Belliver=Baal-livyah =Baal's crown of glory; the Kneesets=stone-piles; Benjay=Béghé=in the valley (of the shadow of death); Hessary=want. Whether the promised paper was ever read before the Society of Antiquaries we have here in the West no means of knowing directly; but since last September we have locally heard nothing of the question, until an anonymous writer at the end of January quoted from the (Boston, U.S.) *Popular Science News* for January some remarks indicating that the truth of the supposition was accepted by scholars.

I should like, therefore, to ask what your linguistic correspondents have to say about the value of these identifications, and their bearing on the supposed fact of Phœnicians having settled in, and not merely visited, the West of England? Was

the paper by Mr. Thorpe submitted to the Society of Antiquaries; and how was it received? Was it published?

The name Ballhatchet, which was asserted to be of Phœnician origin, is certainly not peculiar to Ipplepen, for a family of that name has been resident in Plymouth for many years; but I never understood that any of its members exhibited "marked Levantine features," &c., as their namesake at Ipplepen has been asserted to do.

The discovery in Palestine of so many examples of dolmens, &c., does lead to the question whether similar erections in Cornwall may have a connexion with immigrants from the East, and any light that can be thrown on the whole subject will, I think, be generally interesting.

W. S. B. H.

Plymouth.

Saying for a Wet Day.—Miss C. S. Burne, in her most interesting book, 'Shropshire Folk-lore,' gives at p. 580 'Another Edgmond Saying for a Wet Day:—

> It rains, it hails, it batters, it blows,
> And I am wet through all my clothes,
> I prithee, love, let me in!

This is not exactly a saying, but the beginning of an old song, which used to be sung in North Yorkshire, and may probably still survive. The word "snows," however, was used in the first line instead of "batters," and "so" was before "I" in the third line.

F. C. Birkbeck Terry.

Palgrave, Diss.

Sir John Richardson, Judge of the Court of Common Pleas, the third son of Anthony Richardson, Esq., descended from a family long resident at Byerstead, in the parish of St. Bees, Cumberland. He was born in the parish of St. Bartholomew-by-the-Exchange, in the City of London, March 3, 1771, and married at Wanlip, co. Leicester, Aug. 31, 1804, Harriet, daughter of Sir Charles Grave Hudson, Bart., and Catherine Susanna (formerly Palmer), his wife. She was born in the parish of St. Clement Danes, co. Middlesex, April 6, 1774, and died in Bedford Square, London, March 2, 1839. Sir John, who was appointed a Judge of the Court of Common Pleas in November, 1818, died at his house in Bedford Square, London, March 19, 1841, and with his father, wife, and other members of the family, was interred in the burying-ground of the parish of St. George-the-Martyr, near Brunswick Square, London. The above-named Anthony Richardson, born in Maryland, America, Oct. 27, 1738, a merchant in Copthall Court, London, died at his house in Powis Place, Great Ormond Street, August 24, 1787.

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

Lines by Sydney Smith.—The following lines were written by Sydney Smith to commemorate the honeymoon of his friend, the Rev. Wm. Vernon (afterward Vernon-Harcourt), who had married Miss Matilda Gooch in 1824. I am not sure whether they have been published. I have copied them from a privately printed work, 'The Harcourt Papers,' vol. xiii. p. 167:—

> 'Mid rocks and ringlets, specimens and sighs,
> On wings of rapture every moment flies.
> He views Matilda, lovely in her prime,
> Then finds sulphuric acid mixed with lime!
> Guards from her lovely face the solar ray,
> And fills his pockets with alluvial clay.
> Science and love distract his tortur'd heart,
> Now flints, now fondness, takes the larger part,
> And now he breaks a stone, now feels a dart.

E. Walford, M.A.

Hyde Park Mansions, N.W.

The Tennis Court in Liverpool in 1750.—It is probably worth noting that in *Adams's Weekly Courant*, printed at Chester on Nov. 27, 1750, the following advertisement appeared:—

"Notice is hereby given to all Gentlemen, Lovers of the Game of Tennis, that there is a New Court opened this Day at Leverpoole, which is looked upon to be the compleatest of that kind in England, with all accomodations necessary to the game, Nov. 19, 1750."

J. P. Earwaker.

Heine and Justin McCarthy.—Mr. McCarthy, in his excellent sketch of 'Sir Robert Peel' (1891), says: "The proud boast of Heine is that, if any one names the best half-dozen names of German poets, his name must be brought in among them" (p. 171). Even so, he says, must Peel be named among the best half-dozen Prime Ministers. This is excellent Macaulayese; but is the quotation from Heine correct? I presume the reference is to the well-known verse in No. 15 of *Die Heimkehr*:—

> Ich bin ein deutscher Dichter,
> ~~Bekannt~~ im deutschen Land; Bekannt
> Kennt man die besten Namen,
> So wird auch der meine genannt.

If so, Mr. McCarthy's memory has a little misled him. Heine was content with "the best names," without limiting them to half a dozen. It is curious, by the way, how strangely the absurd result of ante-dating books is illustrated by this 'Sir Robert Peel.' On p. 95, Mr. McCarthy says: "The attack was soon made. It was led by Sir Henry Parnell, an ancestor of the present leader of the Irish National Party in the House of Commons." Let 'N. & Q.' note for future generations that the book, though dated 1891, must have been issued in the autumn of 1890, for surely when 1891 opened the writer of the above lines had been for some weeks himself "the present leader of the Irish National Party," at all events, he scarcely acknowledged that Parnell occupied that position.

William George Black.

Glasgow.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'The Bloodie Banquet.'—Lowndes gives Robert Davenport as the author of 'The Bloodie Banquet, a Tragedie by T. D.' (London, Thomas Cotes, 1620), a book now in my possession. Can any reader of 'N. & Q.' say why; as both the initials of the author and the subject of the play, as well as the style in some places, might lead one to suppose it to be 'The Stepmother's Tragedy' of Dekker, mentioned by Henslowe under date July and August, 1599? W. I.

[This play, of which we fail to trace any mention in Mr. Arber's invaluable 'Transcript of the Stationers' Registers,' is in some old catalogues ascribed to Thomas Basker (Langbaine's 'Account of the English Dramatic Poets,' p. 519). The 'Biographia Dramatica,' and after it Halliwell's 'Dictionary of Old Plays,' substitute the name Barker. It is said to be enumerated with some others of Davenport's pieces in a list of plays that formerly belonged to the Cockpit Theatre. It is included by Malone in a list of Cockpit plays (Supplement, i. 392). The 'Biographia Dramatica' hazards the extremely improbable supposition that T. D. was put in mistake for R. D. Mr. Bullen, in his excellent life of Davenport contributed to the 'Dict. Nat. Biog.,' says 'The Bloody Banquet' is assigned to Davenport without evidence. Genest leaves the authorship in doubt. We have not read the play, and should be glad of Mr. Bullen's opinion as to the chance of its being Dekker's.]

Seguidillas, or Spanish Ballads.—Perhaps some one of your learned readers residing in Spain may be enabled to find out the real name of the compiler of an interesting 'Coleccion de las mejores coplas de Seguidillas, Tiranas y Polos que se han compuesto para cantar a la guitarra,' third edition, small 12mo., Madrid, 1805. He signs himself, both on the title-page and at the end of his prefatory "Discurso" (of fifty-two pages) as "Don Preciso," which name, however, is evidently pseudonymous. Ticknor's 'History of Spanish Literature' does not mention it at all; and Salva, in his great 'Catalogo' of Spanish works, is satisfied with copying the mere title of this rare collection of seguidillas, a copy of which lies before me.

H. Krebs.

Oxford.

"The Princes Armes" in 1620.—In the Stationers' Register, under the date July 4, 1620, the following play, by Middleton and Rowley, is entered to George Purslowe and John Trundle, under the hands of Sir George Bucke (the Master of the Revels) and Master Swinhowe, Warden: "A Courtly Masque; or, 'the world tossed at Tennis,' acted at the Princes Armes by the Prince [Charles] his highnes seruantes." This seems to indicate a new scene for the performance of plays. Can it be identified? The induction is said to have been prepared for his Majesty's entertainment at Denmark House, which was formerly the Queen's (Anne of Denmark) palace in the Strand. On the other hand, the Prince's players produced many of Middleton's pieces at the Curtain. Urban.

Portrait of Lord Tennyson.—Can any of your numerous correspondents kindly inform me when and where the first portrait of Tennyson was published? The frontispiece to the first volume of the library edition of the poems contains, I fancy, the most youthful portrait of the poet; but this was not published till 1888. I have Horne's 'A New Spirit of the Age,' with S. Laurence's portrait of Tennyson as frontispiece to vol. ii., published in 1844; but no doubt the poet's face was made familiar to the public by some portrait in some book, magazine, or paper, long before this. N.

'Lillibullero.'—I have the words of the celebrated old song 'Lillibullero' (time of James II.). Will any correspondent say where the original music can be found? A. S. H.

Leicester.

[The burden of the song, set to music, is said to be given in a note to 'Tristram Shandy,' vol. i. c. xxi. The song is quoted 2nd S. i. 89.]

Cologne Cathedral.—In what year was this building actually finished? I am aware it was opened in 1880. W. H.

Anglo-Saxon Personal Names.—Can any reader oblige me by a reference to some copious list of personal names in England before the Conquest? The *index nominum* to Domesday Book partly helps; but Norman names, of course, predominate. Kemble's volumes of 'Anglo-Saxon Charters' is unfortunately supplied with an *index locorum* only. W. P. W. Phillimore.

124, Chancery Lane.

Holywater Clerk.—In an account in 'Rotuli Parliamentorum' (vol. vi. p. 52), of a Cornish suit of 1472–3, "John Restawrek, late of Reskemer beside Trefury, in the said Counte holywater Clerk," is named as a party. Is this a common designation? R.

Sir Henry Bishop, the Musical Composer.—Of what family was he? A. George.

30, Croyland Road, N.W.

[Mr. Barclay Squire says, in the 'Dict. Nat. Biog.,' that he was the son of a London merchant, whose family came from Shropshire, and was born in Great Portland Street, Nov. 18, 1786.]

Robert Whittington, of Lichfield.—I should esteem it a favour if any of your correspondents could give me information respecting the above author, several of whose works were printed by Wynkyn de Worde. He was, I take it, a native

of Whittington, near Lichfield, and educated at St. John's Hospital in that city. He became a secular chaplain, and was much esteemed by Cardinal Wolsey. Any biographical or bibliographical information will be acceptable to

G. T. Lawley.

Wolverhampton.

The "Fall."—I have seen it stated over and over again that "fall" = autumn, is an Americanism. I am not sure that I have ever seen it contradicted. I myself learnt long ago that to a Dorset rustic "fall" was the word of native speech, "a'tumn," a mere high-polite exotic. (Is it so still, I wonder, in this day of Board-schools?) However, here is a passage from a book of the seventeenth century, in which "spring and fall" are spoken of as a Dorset man might speak :—

"And this I doe, not so verie expreslie, by occasion of my contingent health, though still, if I secure not that from some decaies this Spring, I may chance do it lesse happilie in the Fall."

And now, if any one can tell me from what book my quotation is taken, I shall be very grateful. It comes to me in the form of a snipping; and purports to be from (Dean) Donne's 'Letters.' But this is pretty certainly incorrect. It is not to be found in the only known edition of Donne's 'Letters,' small 4to., 1651, reissued, with differing title-page, in 1654. Watt, indeed, mentions a folio edition of 1651; but as he does not mention the quarto, and no folio is to be found in the British Museum or the Bodleian, it cannot be doubted that he meant the quarto, only misdescribing it. If any answer be forthcoming, I would beg to receive it direct.

It may be well to add, as a help to identification, that I have another cutting, said to be from the same book: "It is a praise to the nation to excell, though it but even in casuall and contingent Things (such as the writing of Letters is)." From Pref. "To the Reader." This seems to show that the volume is a collection of some one's letters.

C. B. Mount.

14, Norham Road, Oxford.

Bibliography of the Scottish 'Book of Common Order.'—Being engaged, in connexion with the Edinburgh Bibliographical Society, on the subject of the bibliography of the Scottish 'Book of Common Order,' sometimes called "Knox's Liturgy," and of the metrical version of the Psalms, to which it was generally prefixed, I shall be obliged if any of the readers of 'N. & Q.' can give information as to where copies are to be found of any of the following editions: Geneva, 1556 (Latin version) and 1558; Edinburgh, A. Hart, 1611 (12mo.), 1614, 1620, 1630, 1633; Aberdeen, E. Raban, 1634, 1638. Some of these, particularly those in quarto, containing the Psalms alone, may probably be found bound up with Bibles of a different date and place of printing, and are, therefore, liable to escape notice.

Willm. Cowan.

Elisabetta Sirani. — It is stated that this artist, according to the list of her works in her own hand published by Malvasia, executed during her lifetime upwards of one hundred and sixty pictures and portraits, although she died at the age of twenty-seven. Can any one tell me where it is possible to find this list? Lælius.

A Challenge to Tieck.—Where is to be found the story of the English naval captain sending a challenge to Tieck for aspersing the character of Ophelia? E. S.

Burns's Sonnets.—At the Burns Festival, Hertford, Jan. 26, one speaker referred to Burns's songs and sonnets; whereupon I said, "I did not think Burns ever wrote a sonnet in his life." The vice-chairman, Mr. Mackenzie, a Scotchman, has since twice assured me I am wrong; but I have the eight-volume Allan Cunningham edition and also the five-volume Hogg and Motherwell edition of Burns, and cannot find a single sonnet in either; and I cannot imagine Burns confining his flowing genius in that cramped style of poetry. Can any one inform me where Burns's sonnets are to be found? W. Pollard.

Hertford.

Lady Hewley's Charity.—Where can I find a full report of the investigation into Lady Hewley's charity? It must have taken place about fifty or sixty years ago. H. E. Wilkinson.

Anerley, S.E.

Sir William Codrington and Hon. Mr. Ward.—In Burke's 'Peerage and Baronetage' it is stated that Sir William Codrington, third baronet, of Dodington, was born 1739 and died 1816, having married Eleanor Kirke. Betham, however, in his 'Baronetage' (iii. 199) says he married in 1776 "Mary, dau. of the late Hon. Mr. Ward." Assuming that Betham is correct, and that Mary Ward was Sir William's first wife, I would ask for information as to her father. So far as I can trace the pedigree of the Wards, Lords Dudley and Ward, there was no one from 1776, the year of the marriage, to 1803, the date of Betham's work, entitled to the appellation of Hon. Mr. Ward. Sigma.

Silver Quill Pens.—In the Tudor Exhibition, now being held in London, is a model of a quill pen, made of silver, and said to have been presented to Dr. Johnson. Can any of your readers inform me if it was the custom to present such pens to illustrious writers or poets about Dr. Johnson's time? Puzzled.

Samuel Garbett.—I shall feel grateful for any information as to the locality of Poole, in Warwick-

shire, having looked in vain in the map and gazetteer. One Samuel Garbett had an estate there in or about 1715. Any information either as to his ancestors or brothers and sisters will be useful. His only son married a Miss Walsham, of Knill Court, Herefordshire.

H. L. Garbett.

Grace before Meat.—Mr. V. S. Lean, on 'Thanksgiving before Meat' (7th S. x. 402), refers to "the grace said before dinner in the Middle Temple Hall"; but in the *Church Times* of November, 1890, I read (p. 1128, col. 4, answer to "Ixius"), "There is no such thing as 'grace before meat.' We ask a 'blessing' before meat, and say grace afterwards." Is not the *Church Times* right?

James Hooper.

105, Lewisham High Road, New Cross, S.E.

Shakspearian Concordance.—I should be glad of any information concerning an index to Shakespeare's works by the Rev. Samuel Ayscough, published by William Jones, of Dublin, 1791. W. W. Davies.

Lisburn, co. Antrim.

[Ayscough's index has been replaced by the more exhaustive concordance of Mrs. Cowden Clarke. It was once in estimation; was published in 1790, royal 8vo., and reprinted, Dublin, 1791, and London, 1827, in demy 8vo., so as to range with editions of Shakspeare. It accompanies Stockdale's edition of Shakspeare, 3 vols., 1790, to which Ayscough supplied the notes.]

Ones: Prof. Earle.—Allow me to ask why the reviewer of Prof. Earle's 'English Prose' stamps the use of "ones," by "he is guilty of the heresy of saying of adverbs, 'There are certain ones'" (7th S. x. 519). Johnson has instances from Shakspere, Atterbury, Tillotson, Addison. In the A.V., which even scholars allow to have one point of superiority over the R.V. in its English, "ones" occurs in Is. xiii. 3 twice, Dan. viii. 8, xi. 17. In respect of "from whence," which occurs six or seven times in the A.V., is there not room for the rule in the 'Ars Poetica'?—

> Multa renascentur, quæ jam cecidere; cadentque
> Quæ nunc sunt in honore vocabula, si volet usus,
> Quem penes arbitrium est, et jus, et norma loquendi.

Is Homer to blame for this: καὶ ἐξαπέβησαν ἑταῖροι νηός? ἐξέβησαν or ἀπέβησαν is sufficient to express the sense, 'Od.,' xii. 306–7. Cf. ἐξαποδύνω εἵματα, v. 372. Ed. Marshall.

Bowman.—What kind of fish was this? Though a quotation is given in the 'New English Dictionary' of the use of this word in 1610, we are left in the dark as to what kind of fish the bowman was. As the last resource, I appeal to 'N. & Q.' for information. G. F. R. B.

Reginald Heber.—In the last (twenty-fifth) volume of the 'Dictionary of National Biography' it is stated (p. 356) that Reginald Heber (father of the famous bishop of that name) married his first wife in 1773, and (p. 357) that Richard Heber, the eldest son of that marriage, was born on Jan. 5, 1773. Which of these dates is in error?

W. T. L.

Blackheath.

Abbess Alice.—Who was Abbess Alice, said to have lived in the reign of King John? Did she exist; and of what convent was she the superior? Laurel Leaf.

Register of St. Botolph, Aldersgate.—This volume, included in Ord's MSS., sold by Evans on June 25, 1829, was purchased by Thomas Thorpe, the bookseller, for 22*l.* (*Gent. Mag.*, 1829, vol. xcix. pt. ii. p. 66). Is anything known of its contents and ultimate destination?

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

Authors of Quotations Wanted.—

> The eye no more looks onward, but the gaze
> Rests where Remorse a life misspent surveys.....
> By the dark shape of what he is, serene
> Stands the bright ghost of what he might have been:
> Here the vast loss, and there the worthless gain,
> Vice scorned, yet woo'd, and Virtue loved in vain.

C. G. B.

Replies.

HOODS.

(7th S. xi. 127.)

Hoods signify degrees, therefore they are part of academical, and not of ecclesiastical, costume, and as such they are worn over the gown as well as over the surplice on all occasions when full academical dress is used. Thus at Cambridge the proctors and public examiners always wear their gowns and hoods; and on such state occasions as a royal visit they are worn by all graduates whatever. By Canon 17 of the Church of England all graduates are to wear their hoods over their surplices during divine service within their universities; and by Canon 58 all clergy who are graduates are to wear their hoods over their surplices when officiating. By the same canon non-graduate clergy are allowed in courtesy to wear a black stuff tippet, which is the shoulder-covering part of a hood without that part which covers the head. It is under the former canon that lay graduates in surplices use their hoods, whether choristers or, as LL.D. says, organists; and, of course, under the latter that the clergy generally use them.

But at present academical dress, except as has been mentioned, is only worn, outside a university, by the clergy; not always even by them, and when it is, only on duty. Even then they never put the hood over the gown, and so it has happened that the hood is not commonly seen

except in church, and its origin and meaning are altogether lost sight of. It has been considered as a mere decorative ornament, and encroached on in two different ways, both perfectly unauthorized and illegitimate. The first, which is now of somewhat old standing, is by turning the non-graduate's tippet into a hood. The second, which is comparatively modern, is by giving hoods to those who have not even the pretence of a degree. An F.C.O. has no more right to a hood than "the man in the street"; but he puts one on now, and folks take him for a Doctor of Music.

LL.D.'s first question is now answered. He will also, to some extent, gather the answer to the second. But the full answer is that only universities, not colleges, can give degrees, and that a charter is, of course, necessary to found a university at all, therefore for it to confer degrees, therefore for it to give hoods. It is absurd to suppose that any private assembly of men which chooses to call itself a college can do anything of the kind that it likes.

It seems somewhat strange that a correspondent who is presumably a Doctor of Laws is not aware of all this. C. F. S. Warren, M.A.

Longford, Coventry.

The 58th of the "Canons Ecclesiastical" will furnish LL.D. with the warrant for the wearing of hoods by clergymen at divine service in church. The words are :—

"Such ministers as are graduates shall wear upon their surplices such hoods as by the orders of the universities are agreeable to their degrees."

For an organist to wear a surplice and hood is a custom which, though of very recent introduction, must commend itself to all right-thinking people as marking him out not as paid professional, but as a "minister in divine service." For singing men to wear surplices, and the organist who leads them not to do so, is a patent anomaly. If he has a right to wear a hood, this necessarily follows.

Edmund Venables.

A correspondent asks why graduates wear hoods in church. Canon 25 (1603) orders that "graduates shall daily, at the times both of prayers and preaching, wear with their surplices such hoods as are agreeable to their degrees."

E. Leaton-Blenkinsopp.

The only authority for the use of hoods by the clergy in church is the rubric from the first Prayer Book of Edward VI. given below, the subsequent directions regarding them in Elizabeth's advertisement and in the 58th Canon of 1603 being superseded by the Act of Uniformity of 1662. It will be seen that in parish churches a hood can only legally be worn in the pulpit, in which the rubric says that it is "seemly" that graduates should use them; but as their use is not commanded even on such occasions, and as they are become merely agnostic badges, it is now hardly "seemly" that they should be worn at all in divine service. The rubric quoted, of course, does not refer to the vestments of the ministers at the time of the Communion, which are too well known to require specification here.

"In the saying or singing of Matins and Evensong, Baptising and Burying, the minister, in parish churches, and chapels annexed to the same, shall use a Surplice. And in all Cathedral Churches and Colleges the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being graduates, may use in the quire, beside their Surplices, such hood as pertaineth to their several degrees, which they have taken in any university within this realm.....It is also seemly that graduates, when they do preach, shall use such hoods as pertain to their several degrees."

C. W. W.

Much valuable information on this subject has already been given in the pages of 'N. & Q.' The origin of wearing hoods was required by a correspondent so long ago as May 8, 1852 (1st S. v. 440), and the date of their introduction was questioned in 2nd S. iv. 366; but no replies have appeared. "A Table of the Hoods proper to the Several Degrees of the Universities and Colleges of Great Britain and Ireland" will be found in 2nd S. vi. 211, and further references to the subject at 258, 337; 4th S. viii. 203, 238; 5th S. viii. 68; 6th S. ix. 49, 289, 336, 417.

Everard Home Coleman.

71, Brecknock Road.

Memoria Technica (7th S. xi. 129).—Wilcon*sau*, Ru*fkoi*, Henr*ag*, Steph*bil*, and Hensec*buf*, &c., is to be found in section ii. table v. of Dr. R. Grey's "Memoria Technica or Method of Artificial Memory.....To which are subjoined Lowe's Mnemonics.....A New Edition, corrected. Oxford, printed for J. Vincent," &c., 1880. The principal key to the meanings of the last syllables is :—

a	*e*	*i*	*o*	*u*	*au*	*oi*	*ei*	*ou*	*y*
1	2	3	4	5	6	7	8	9	0
b	*d*	*t*	*f*	*l*	*s*	*p*	*k*	*n*	*s*

Further, *g* stands for *hundred*, *th* for *thousand*, and *m* for *million*. For example, *ag*=100, *ath*=1,000, *sumus*=65,000,056. There is also a method of giving fractions. The letter *r* is the separatrix. Thus *iro*=⅓. In fractions where 1 is the numerator it need not be expressed; thus *rs*=½, *rag*=·01, or one-hundredth.

In the words given above *one thousand* is understood, *i. e.*, has to be added. Thus in Wilcon*sau* the last syllable *sau*, which, standing by itself, would represent only 66, means 1066, *William the Conqueror* 1066. Note that Hen*bas* is incorrect. I do not find the words "are the Normans," as given in the query. This particular list begins with Casibelaunus and ends with George IV. A part of it is given in Lowe's 'Mnemonics.' His

method varies slightly from Grey's. Grey's 'Memoria Technica' was, according to Allibone, first published in 1730, or, as he might have put it, Greysmemtec*oity*, Greysmemtec*pix*, Greysmemtec*boity*, or Greysmemtec*apix*. ROBERT PIERPOINT.

St. Austin's, Warrington.

I was introduced to Grey's system at my first school, more than sixty years since, and have had reasons all my life through to be grateful for its help. Grey's method consisted in representing figures by letters of the alphabet, one set of vowels and another of consonants. A combination of these formed syllables, which, added to a fragment of the name of the person or event desired to be remembered, constituted strange-sounding amorphous vocables, which, when once impressed on a youthful memory, were not likely to be ever forgotten. The vowels *a*, *e*, *i*, *o*, *u* represented the first five digits; *au* 1+5 stood for 6; *oi* 4+3 for 7; *ei*, the first letters of the word, for 8; *ou* 4+5 for 9. Of consonants *b* represented 1; *d*, for "duo," 2; *t*, *f*, *s*, *n*, as the first letters of the words, for 3, 4, 6, 9; *l*, as standing for 50, represented 5; *p*, a conspicuous letter in "septem," for 7; and similarly *k* for 8, ὀκτώ; the last vowel and the last consonants, *y* and *z*, stood for 0; *g* for 100; *th* for 1,000. The monstrous words compounded on this system were strung together in lines in a rude hexametric form, the rhythm of which much helped the memory. Thus the leading dates in Old Testament history—the Creation, 4004; the Deluge, 2348; the Call of Abraham, 1921; the Exodus, 1490; the Building of the Temple, 1012; the Decree of Cyrus for the Return of the Israelites, 536—were welded together into the portentous line,—

Cr-*othf*, Del-*etok*, Ab-*aneb*, Ex-*afna*, Tem-*bybe*, Cyr-*uts*,

which I might defy one who had once learnt it ever to forget.

One praises the bridge that carries one safe over. Other artificial mnemonic systems may have merits equal or superior to Grey's; but this has been my unfailing help through a long life, and I am bound to speak up for it. I wonder whether any one learns it now. The late Bishop Wordsworth of Lincoln is almost the only person I have met with who knew it and employed it to aid his memory, though few ever needed such crutches so little. One advantage of Grey's plan is that you are in no way restricted to his limited range of date-lines. Everybody can make them for himself, as I did when a Merchant Taylors' boy, and had to be ready with my dates or run the risk of being "taken down" by a form-fellow whose memory for figures was better than my own. I still employ the method when I want to carry in my memory the number of a house in a street or any other combination of figures.

An unhappy inadvertence has injured the trustworthiness of the memorial lines of the English sovereigns quoted by A. E. B.—his Hen-*baz* is a variant from the Henr-*ag* I was taught. Before the change of style in 1752 the regnal years of our kings and queens dated from March 25, not from January 1. Dr. Grey overlooked this fact, and by adopting the old style throughout has made the reigns which began before March 25 commence a year before the now accepted reckoning. A year has, therefore, to be added to his dates of Edward III., IV., and VI., and Henry V., and all the Stuarts, including Mary and Anne, with the exception of Charles I. Other dates would have to be corrected if—which, *experto crede*, is much to be wished—there should be a resuscitation of the old friend of my schoolboy days.

EDMUND VENABLES.

[MR. G. FIELDING BLANDFORD, ACHE, EGOMET, R. H. A., St. J. M., MR. GEORGE WHITE, and REV. W. E. BUCKLEY mention the same work.]

I have never seen this in print, but I well remember the torture of having to learn it. A good deal of it still remains in a *by rote* form in my memory, though it is so much less difficult to recall the actual dates than to reckon them out by the proposed nomenclature that it has never been of the slightest use to me.

First, then, the proposed names for the ten figures (spelt by ear) are as follows:—

Ba (1), Dee (2), Ti (3), Fo (4), Leu (5),
Sau (6), Poi (7), Kei (8), Nou (9), Sy or Zy (10).

And next for the macaronic doggerel of the English kings' dates, which I have made out with the help of others who were similarly tortured:—

Wil Con sau, Ruf kei, Hen bag,* Steph bil,
Hen sec buf, Ric bein, Jan, He th das, et Ed doid,
Ed sec tipe, Ed ter tes, Ri sec teip, Hen for toun,
Hen fi fadque, Hen sex fed, Ed quar fau, E fi, R oke,
Hen sep foil, Hen kei leu, Ed sex los, et Mar lut,
Els luk, Jam sy, Car prim sel, Car sec sauy,
Jam sec sei, Wil ter sei, An pydee, Geo prim poif,
Geo sec poid, Geo ter pau, Geo fo keidee, Wil keiz,
Vic kei ti poi.

Of the same character is this other (equally useless with the former for me). You are now supposed to use the consonants in the following order for figures, and make up words by supplying vowels at pleasure:—

0, S, Z, or X; 1, T; 2, N; 3, M; 4, R; 5, L; , D
7, K, C, G, or Q; 8, B, H, or Y; 9, F or P.

Examples:—

1. Taking the J. P. as 709 before the Creation=*Gasp*.
2. Taking the number of stars visible to the naked eye at 3120=*Motions*.
3. Foundation of Rome, 753=*qualm*, *calm*, or *clam*.
4. Foundation of Rome, if accepted as year of the world 3251=*minacity*.
5. First Olympiad (if accepted as) 777=*Cacique*.
6. Whole Julian Period, 7980 years=*Cap-box*.

* In our memories this is fixed as *rag*; but it certain ought to be *baz*, as A. E. B. has it, or *bas*.

7. Council of Nice, 325=*manual*.
8. Hegira, 622=*donjon*.
9. Innocent III. lays England under interdict, 1208=*tonsure*.
10. Magna Charta, 1215=*tantal*.
11. Aulic Council of the German Emperor, 1208=*Tilsit*.
12. Treaty of Frankfort, 1871=*tipcat*.

R. H. Busk.

16, Montagu Street, Portman Square.

If E. A. B. cannot find his *memoria technica* of the kings, the following, made for a schoolboy after the pattern of "Acts Rom. Cor. Cor. Gal. Eph.," &c., may do. It is useful among the Edwards and Henrys:—

Will. Will., Hen. Steph., Hen. Dick, John Hen., Eddy Ned, Edward,
Dicky two, Hen. Hen., Henry 'Edward Ed., Dicky third, Hen. Hen.
Sixth Edward Ma., Bess Jam., first Charles, Charley two, two James
Prince of Orange Will., Mary 'Anne, G. G., G. Billy Victor.

R. B. S.

Newton an Assassin (7th S. xi. 187).—Numerous as are the absurdities in B. Prescot's 'Inverted Scheme of Copernicus,' that referred to by Urban is not one of them. Prescot quotes (note on pp. 62, 63) the passage from Whiston respecting Newton's temper quite correctly. But how could a work published in 1822 be quoted in 1817? The mistake, like many others, was probably made accidentally at first by a French translator of Whiston. W. T. Lynn.

Lord William Bentinck's Minutes (7th S. xi. 128, 178).—I thank G. F. R. B. for his reference on this subject. The Minute of March 13, 1835, has now been found among the records of the India Office. D. C. Boulger.

Nursery Rhymes (7th S. x. 282, 489; xi. 169).—I have pleasure in sending the words of the 'Wonderful Derby Ram,' copied from 'Popular Nursery Tales and Rhymes,' published by Routledge, Warne & Routledge, December, 1859:—

The Wonderful Derby Ram.

As I was going to Derby, all on a market day,
I met the finest ram, sir, that ever was fed upon hay;
Upon hay, upon hay, upon hay;
I met the finest ram, sir, that ever was fed upon hay.

This ram was fat behind, sir; this ram was fat before;
This ram was ten yards round, sir; indeed he was no more;
No more, no more, no more;
This ram was ten yards round, sir; indeed he was no more.

The horns that grew on his head, sir, they were so wondrous high,
As I've been plainly told, sir, they reached up to the sky;
The sky, the sky, the sky;
As I've been plainly told, sir, they reached up to the sky.

The tail that grew from his back, sir, was six yards and an ell;
And it was sent to Derby to toll the market bell;
The bell, the bell, the bell;
And it was sent to Derby to toll the market bell.

Gertrude Harper Vernon.

Leicester.

[A question as to the authorship of 'The Derby Ram' was asked 1st S. ii. 71, but remains practically unanswered. See 1st S. ii. 71, 235. We heard the song from an old lady who has been dead half a century. The only verse we recall differs from that you give. It runs as follows:—

The wool was on its tail, sirs,
Was three yards and an ell,
Of it they made a rope, sirs,
To pull the parish bell.

The refrain was:—

'Tis true, sirs, 'tis true, sirs,
I ne'er was taught to lie,
And if you go to Derby
You 'll see it as well as I.

We recall the tune to which it was sung.]

The riddle on Jack and Jill quoted by Mr. Jonathan Bouchier was twenty-five years ago generally attributed to Bishop Samuel Wilberforce. I have never heard the riddle on the five little pigs, which perhaps might find a place in 'N. & Q.' Frederic Larpent.

Rabbit and Riot (7th S. x. 122, 230).—The remarks on the derivation of *riot* remind me of the peculiar sense in which Milton uses it—the act of Satan in deceiving Eve. Strange that the act of one person, and such an act, should be described as a *riot*. The passage is:—

Now were all transformed
Alike, to serpents all, as accessories
To his bold *riot*.—'Paradise Lost,' x. 521.

Dr. Johnson quotes these lines under his definition of "sedition, uproar."

In Blount's 'Dictionary' (1670) *riot* is defined as

"the forcible doing of an unlawful act by three or more persons assembled together for that purpose. The differences and agreements between a riot, rout, and unlawful assembly see Crompton's 'Justice of Peace.'"

John Bradshaw.

O'Shaughnessy: Power (7th S. x. 488).—I am much obliged for the date of Mr. O'Shaughnessy's death, and still hope that some reader of 'N. & Q.' may be able to give me the information desired as to that of his wife and Miss M. Power.

C. A. White.

Preston on the Wild Moors.

Dream of the Assassination of Perceval (7th S. xi. 47, 121).—It seems curious that there should be no allusion to this remarkable story in the 'Autobiography of William Jerdan,' in which are recorded minutely the circumstances attendant on the assassination, which occurred on May 11, 1812. Jerdan was an eye-witness of it, and was

one of those who seized Bellingham, from the description given, "a tall, strong, and muscular man." The weapon with which the murder was committed was merely a very small pocket pistol, not three inches long in the barrel. Jerdan mentions some one coming up to Bellingham and saying, "Mr. Perceval is dead! Villain, how could you destroy so good a man, and make a family of twelve children orphans?" There is a memoir of Perceval by the pen of Jerdan in Fisher's 'National Portrait Gallery,' vol. i. (1830), which may perhaps contain some allusion to the dream.

I have frequently heard William Jerdan (whom I knew well in the closing years of his life) speak of this murder, though he was reticent as regards its prognostic. He then resided at Bushey Heath, Hertfordshire, and I officiated at his funeral at Bushey churchyard in 1869. In vol. i. of his 'Autobiography' chap. xxiii. is headed "Murder of Mr. Perceval," and three citations from Shakspeare are prefixed. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Having regard to the remarkable character of the vision, thrice exhibited in dreams, of Perceval's assassination, and to the unusual amount of authentic evidence forthcoming to support it, it would perhaps be well if some correspondent could throw any light on Bellingham's movements between the date of the vision and the actual murder. I presume it to be within the bounds of possibility that Bellingham might have heard of the vision, and that, if afflicted with homicidal mania or suffering under what he believed to be an intolerable grievance, he might have been thereby induced to perpetrate the murder, and so fulfil the vision. This suggestion may appear far-fetched, but no stone should be left unturned to account for this remarkable story on ordinary grounds before we have recourse to the marvellous. HOLCOMBE INGLEBY.

CARMICHAEL FAMILY (6th S. vi. 489, 546; vii. 77).—V. F. appears to have established that the first Lord Carmichael had two lawful sons (though they are not mentioned in Douglas's 'Peerage'), viz., the Hon. John and the Hon. Samuel Carmichael. Should there be any legitimate descendants of either of these gentlemen, the claim of any other person whatever to the earldom of Hyndford and lordship of Carmichael, &c., would be, of course, delusive. Is there any evidence of their marriage; or is anything known of their personal history? Where did their descendants, if any, settle? And have they any living representatives? HYNDFORD BRIDGE.

QUARR ABBEY SEAL (7th S. xi. 87).—Though no answer to MR. STONE'S question, I would mention to those curious to see an engraving of the impression of this seal, that one is printed in red on the title-page of 'Quarr Abbey; or, the Mistaken Calling: a Tale of the Isle of Wight in the Thirteenth Century,' by Frances A. Trevelyan (Rivingtons, 1862), told in "homely rhymes." The frontispiece gives a sunny view of the ruins of the abbey. H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

It may assist MR. STONE in his search for the matrix of this seal, to know that it was sold by Messrs. Leigh, Sotheby & Son, on May 18, 1802, at the sale of Samuel Tyssen's collection of antiquities. ALF. T. EVERITT.

WAX MODELS BY GOSSET (7th S. xi. 128).—My old friend and schoolfellow Peter Cunningham possessed four medallions by Gosset (see 'N. & Q.,' 3rd S. vi. 517), which may possibly be in the possession of the widow, who I believe still resides at St. Alban's, Herts.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SURNAME EGERTON (7th S. x. 327, 417; xi. 54, 157).—The derivation from *agger* (!), suggested at the last reference, is wholly out of the question. There is no mystery about it. *Eger-* is merely a worn down form of A.-S. *Ecgheard* (lit., edge-hard, *i.e.*, with keen sword), a name which appears in the 'Liber Vitæ' and in the A.-S. Charters. An intermediate form is *Ecgerd*, appearing in *Ecgerdeshel*, which Kemble identifies with Eggershall, Hants. *Ecgheard* regularly became *Edgerd* or *Egerd*, whence *Eger*, by the loss of final *d* before the *t* in *-ton*. The remarks of Bishop Selwyn, quoted at the last reference, are inconsistent with phonetic laws. CELER.

There could hardly be a worse derivation than from *agger* or *aggeratum*. English names do not generally find their sources in Latin supines. The sound of the letter *g* is notoriously variable. Tintagel in Cornwall is pronounced *Tintajel*, though the uninitiated are prone to harden the *g*. In the Eastern Border there is a habit of softening this letter when every precedent would seem to point the other way. The Berwickshire village of Birgham used to be spelt Brigham. One would think there was only one way of naming it; and so, indeed, there is, but that is *Birjam*. Similarly with sundry Northumberland names: Bellingham, Beltingham, Edlingham, Eglingham, Ellingham, Eltringham, Ovingham, and Whittingham, the last two syllables are sounded as *injam*. "When I heard along the Roman Wall, such names as Bellingham and Ovingham sounded with a soft *g*, surely I said in my heart," writes Prof. Freeman, in 'English Towns and Districts,' p. 448, "here are folk who are *Westsaxonibus ipsis Westsaxoniores*." See further a note on the suffix *ham*, by Mr. R. O. Heslop, in *Newcastle Weekly*

Chronicle for July 26, 1890, from which the foregoing facts are taken, so far as regards Northumberland.

It is not to be expected that such phenomena should stand alone. The ordinary English pronunication of Edgar is with the hard *g*. It is the same in the Scots vernacular, which calls the name Egger. On the other hand, I knew a family which stickled testily for their name, spelt Edgar, being pronounced *Edjar*. That there were diverse sounds given to this name of old may be surmised from the varieties of thirteenth and fourteenth century spellings, Edgar, Edgear, Edger, Edȝear, Edȝar, &c. There is a *quoad sacra* parish of Edgerston, in Roxburghshire, spelt in some old titles Edȝearstoun and Edȝeartoun ('Retours, Roxb.,' No. 77).

Camden's statement ('Britannia,' ed. Gibson, 1695, p. 557) that the surname of Egerton is derived from the place in Cheshire, is no doubt accurate. A great deal must depend on the early spellings, and in these the correspondence hitherto has not been prolific. I observe in the 'Testa de Nevill,' p. 402, a Lancashire place called Egergarth. Now *garth* is most frequently found in conjunction with a personal name. Hence, on the facts disclosed, there seems to be no difficulty in supposing that Egergarth and Egerton were respectively the *garth* or enclosure, and the *tun* or dwelling of two early settlers named Edgar, Edger, or Eger. GEO. NEILSON.

A LONG LEASE AND ITS TERMINATION (7th S. xi. 128).—The Church Defence Institution must employ ignorant or careless writers. The Church of England never had, has not, and perhaps never will have, any property. Church property in England belongs to the several churches—*e.g.*, the church of Westminster, the church of Kensington. The property in question may have reverted to the bishopric; it cannot have returned to a body which never owned it. J. S.

I do not know that the lease alluded to by MR. BUCKLEY "reverted to the Church of England." I understood some few years ago that the lease in question concerned lands at Deptford, which, at the date of its expiration, were in the hands of the Evelyn family. O.

A similar query was asked in 'N. & Q.,' 7th S. iii. 450, and remains unanswered. (See also, as to 'Long Leases,' 7th S. iv. 72, 176, 334, 416, 531; v. 72; vi. 72, 214, 296, 454.) It would certainly be interesting to have further particulars of a lease for a thousand years having fallen in. I doubt the fact. A. COLLINGWOOD LEE.

Waltham Abbey.

CHARLOTTE BRAEME (7th S. xi. 88).—If MR. SANDS will communicate with me I may be able to supply him with a few facts, and direct him in the way of more. I asked a question as to the author of 'Dora Thorne,' 7th S. vii. 108. I have had some correspondence on the subject. I am told that the author is Bertha M. Clay. I have a list of all her works and the names of the American publishers, too long for these pages. I shall be glad to send MR. SANDS a copy of them.

HERBERT HARDY.

Earls Heaton, Dewsbury.

SWASTIKA: FYLFOT (7th S. x. 409, 457).—I have, as Pepys would write, waded most patiently through the Indexes, as suggested, and condensed the following details. It is called a firestick, a frame or jointed stand (a tripod with four legs), having a central depression for the insertion of a horizontal pole, to be twisted for the generation of fire. It is named Arani, γαμμαδιον, or gammation; it is the Tau or Crux Ansata, the Egyptian *anchs*, or sign of life ☥; supposed key of the Nile, or turnkey, the upper orifice receiving a bar to operate on the sluices; it is the Greek digamma *F*; it is the Hebrew ו *vaw*, Latin *vis*. It is the full-foot, *i.e.*, fowl-foot, or "devil's claw," used by our Government; so, many footed, a caltrop, like the symbol of Man and Sicily. It is fugelfot, felafote, fuelfot, the crux Gothica, croix gammée, or disguised cross. It is Gnostikerkreuz, Templeisenkreuz, Baphometzeichen, Mjolmir, and the Buddhist Tao-tze. It is a cross potence, a pentagram, or pentalpa, and Druden fuss. In Pali called Suti, so Amen, "so be it," "it is well"; and Pramantha, or Prometheus, is its "fire-stick" equivalent. I see it in the Hebrew א letter, *aleef*. In Sir Gardner Wilkinson's abridged 'Egyptians,' Lond., 1857, it will be found figured, plate 22, "Dress worked in Colours," face p. 42. This I suggest was an Indian fabric made for the Egyptian market. A. HALL.

13, Paternoster Row.

From what source is the designation of this ubiquitous symbol derived? I hazard a conjecture. In Sanscrit *swasti* signifies approbation, benediction, whilst *ka* is the termination of attributive words. Was the *swastika* the forerunner of the cross of consecration? *Swasti-vāchan* is a religious rite prior to any important observance, in which the officiating Brāhman scatters boiled rice on the ground, and invokes the blessing of the gods on the ceremony about to commence.

H. W.

TIERS (7th S. xi. 66, 196).—In "Rendre justice au tiers et au quart; médire du tiers et du quart," &c., the words *tiers* (fem. *tierce*, Latin *tertius*) and *quart* (fem. *quarte*, Lat. *quartus*, Eng. *quarter*) do not mean the third estate and the lower orders, but *le tiers et le quart* is perfectly synonymous with "Tout le monde et qui que ce soit," *i.e.*, every one, from the lowest to the highest, whatever be his social condition. The ancient ordinal numbers *tiers* and *quart*, although in most cases gradually superseded by

troisième and *quatrième*, are nevertheless of frequent use in modern French. Next to the two phrases mentioned above, the following expressions may be subjoined, in which *tiers* and *quart* have likewise barely the meaning of *third* and *fourth*. "Le tiers état" = the third estate, "un tiers" = one-third, "deux tiers" = two-thirds, "un tiers expert," "le tiers ordre de St. François," "accompagner en tierce," "une tierce personne," "parer en tierce" (fencing), "fièvre tierce" (tertian ague).

Quart (O.Fr. *quarz, quart*), "le quart denier," "un quart voleur survient" (La Fontaine, Fable xiii. livre 1, 'Les Voleurs et l'Ane'), "fièvre quarte," "parer en quarte" (fencing), "l'accord de quarte" (music), "une quarte" (quarter), "ancienne mesure de liquide contenant 2 pintes" (Larousse). R. D. NAUTA.

Heerenveen, Holland.

WILLIAM LANGLAND (7th S. xi. 108).—The name and birthplace of the author of the 'Vision concerning Piers the Plowman' are subjects discussed by Prof. Skeat in the introduction to the Clarendon Press edition of the poem. He thinks that the poet was probably born at Cleobury Mortimer about 1332, and gives one reason to believe that his family afterwards removed to Shipston-under-Wychwood. ST. SWITHIN.

CRUCIFIX IN THE BANANA FRUIT (7th S. xi. 84).—Although I have nothing to say on this subject (truly a strange apology for writing), I cannot help thanking MR. ELIOT HODGKIN for his interesting note. Having in my boyhood travelled in banana lands, I was, of course, acquainted with the crucifix theory, though until now I did not know whence the legend came. While in the Brazils I heard it said that in the untoward event of an Englishman venturing to cut or slice a banana with his knife in the presence of a Spaniard he would, in punishment for a gross act of sacrilege, be instantly stabbed—the use of a knife under such circumstances being regarded as an affront to the person of the Saviour. Often and often, without book or knowledge, have I repeated this story to my fair countrywomen, who seem ever at a loss to know how to eat a banana with dignity, and at the same time have invited them to bisect that fruit and find the crucifix. I am bound to say that this experiment has invariably ended in shouts of laughter, there being no visible resemblance between the blurred design found on the section of a banana and the sacred emblem of our faith. I note that Richard Ligon spells the word *Bonano*, which is probably correct.

RICHARD EDGCUMBE.

Hotel Victoria, Montreuse, Suisse.

Bananas are common enough here to experiment with, and I have raised the curiosity of native waiters by slicing away, in the hopes of confirming the old writer, but without success. There is a something; but by no stretch of desire and imagination can I make it into anything describable.

J. ROSE.

Madeira.

I have read that in the Canary Islands the banana is never cut across with a knife, because it then shows the crucifix. Gerarde's account of this phenomenon is as follows:—

> "In which fruit [*i. e.*, the banana], if it be cut according to the length, oblique, transverse, or any other way whatsoever, may be seen the shape and forme of a crosse, with a man fastened thereto. Myself have seen the fruit, and cut it in pieces, which was brought me from Aleppo, in pickle: the crosse I might perceive, as the forme of a spred-Egle in the root of Ferne; but the man I leave to be sought for by those which have better eies and judgement than my selfe."

Ligon's suggested explanation of this curious appearance is a repetition, conscious or unconscious, of Bosio's theory of the passion-flower.

C. C. B.

OLD PROVERB (7th S. xi. 148).—"Th' berrin 's gone by, and t' child 's called Anthony." Had not HERMENTRUDE, who is usually so accurate, said that "berrin'" stood for burying, it might have been supposed that the word meant "bearing"; then we should have understood that the confinement was over, the little stranger had received its welcome, and the name of Anthony had been conferred:—

> Nothing is here for tears;

but, viewing the proverb in the sense in which it appears to have been ordinarily employed, it takes other hues, and we see the black looks and brown study of disappointment; or we think of the terrible mistake made in the naming of the infant Shandy, owing to the late arrival of his father.

Many sayings have been in use at various periods to show that delays may lead to very awkward results. Thus we have, "The day after the fair," "After meat mustard," "After death the doctor," "Pardon after execution," "Just in time to be too late," &c. WM. UNDERHILL.

In the West Riding of Yorkshire the proverbial phrase alluded to is heard in the altered form of "All 's well 'at ends well, an' t' child's name 's Anthony." In the county of Antrim I have heard a different version used: "The thing is quite correct, the child's name is Anthony, and the woman must get her ducks." The phrase was used to dispel any doubts there might be about the reality of an event; but what the "woman" and the "ducks" have to do with the matter would perhaps be hard to say. W. W. DAVIES.

Lisburn, co. Antrim.

A parallel saying, current around Hyde Park fifty years ago, was "It is all over, and the boy's name is Charlotte." A boy was expected, a girl

came, and the event was gently communicated to the hoping parent in the above words.

BOILEAU.

THE TITLE "SIR" (7th S. x. 505; xi. 72).—Reading Sir David Lyndsay I fell upon the following passage, which A. J. M. will find *ad rem:*

> The seilye Nun wyll thynk gret schame
> Without scho callit be Madame;
> The pure Preist thynkis he gettis no rycht
> Be he nocht stylit lyke ane knycht
> And callit Schir affore his name
> As Schir Thomas and Schir Wilyame.
>
> 'Ane Dialog betuix Experience and ane Courteour,' ll. 4658–63, in Lyndsay's 'Poetical Works,' ed. Laing, 1871.

Evidently the social effect or value of the handle was in the eyes of Sir David of the Mount considerably higher in the case of the knight than when the poor (pure=poor, not pure) priest wore it "affore his name." But the satirist was Lyon King of Arms, and heraldry and chivalry may have warped his estimate of comparative values. At the same time the facts laboriously gathered by Jamieson, and grouped in his 'Dictionary,' *sub voce* "Pope's Knights," strongly support Sir David's view.

GEO. NEILSON.

The "five who try cases between the Queen and her subjects," as Barons of the Exchequer, lost their position in the future on the establishment of the Supreme Court. The sole representative of these officers is Sir C. E. Pollock.

ED. MARSHALL.

A NOTE ON 'THE BRIDE OF LAMMERMOOR' (7th S. x. 462; xi. 12, 95).—The statement of your correspondent at the second reference does not quite agree with what is said in the introduction to 'The Bride of Lammermoor.' It is there remarked, with reference to Andrew Symson's elegy on the tragic event:—

> "The verses bear this title,—'On the unexpected death of the virtuous Lady Mrs. Janet Dalrymple, Lady Baldoon, younger,' and afford us the precise dates of the catastrophe, which could not otherwise have been easily ascertained. 'Nupta August 12. Domum Ducta August 24. Obiit September 12. Sepult. September 30, 1669.'"

Does not "nupta" mean that she was formally betrothed on the 12th, whilst her marriage took place on the 24th? F. C. BIRKBECK TERRY.

WARIN: DE LA WARENNE (7th S. xi. 48).—The armorial shield of De la Warenne, which is simply Chequée or and azure alternately, may be seen at Castle Acre Priory, near Swaffham, in Norfolk, now the property of the Earl of Leicester. The shield of Thomas de Beauchamp, Earl of Warwick in 1344, Chequée or and azure, a chevron ermine, is very similar. This coat seems to have formed a very common tavern sign in former years, "The Chequers," indicating that games of chance could be played within doors.

My own shield is very much of the same kind. Chequée or and azure, on a fess gules three lions rampant proper. Crest, a lion's head erased proper. Motto, "Virtus propter se." Joseph Pickford, Esq. (afterwards Sir Joseph Radcliffe, Bart.), who inherited the estates of William Radcliffe, assumed the name of Radcliffe by royal sign manual in 1795, and also their arms, Argent, a bend engrailed sable, charged with a crescent of the field as difference; Crest, a bull's head erased sable, horns arg. tipped or, gorged with a ducal coronet of the second. Instead, however, of assuming their motto, "Caen, Cressie, Calais," he retained the old motto of the Pickford family, "Virtus propter se," which is still used by his descendant Sir Joseph Percival Pickford Radcliffe, Bart., of Rudding Park, co. York.

Those who are conversant with heraldry well know that the crest and motto are of far less importance than the shield of arms, and are in many instances omitted from stone carvings altogether and from stained glass.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I am not prepared to accept the identity of the two families, while very desirous to consider any clear evidence to that effect. A. H.

NAMES OF OXEN AND COWS (7th S. xi. 62).—Brockie, Gowans ('Heart of Midlothian').

Jetty, Lightfoot, Whitefoot (Jean Ingelow, 'High Tide on the Coast of Lincolnshire').

Beauty, Buttercup, Cherry, Daisy, Damsel, Darkie, Granny, Grizzle, Judy, Lemon, Lovely, Nancy, Straighthorn, Topsy (in my immediate neighbourhood, now or formerly).*

"Marjolain, nom assez usité pour les boeufs" (from the 'Vocabulaire du Berry et de quelques Cantons Voisins,' 1842).(1)

JONATHAN BOUCHIER.

Ropley, Hampshire.

May I supplement the list by mentioning "Crummie," the cow which was introduced so pathetically by Lady Anne Lindsay into 'Auld Robin Gray'? LÆLIUS.

GRAYSON (7th S. xi. 28).—The 'History, &c., of Cumberland and Westmorland' (1829), states that Greysouthen was "anciently called *Crakesothen,*" and it is under the latter name alone that it is mentioned in Nicolson and Burn's 'History' (1777). J. F. MANSERGH.

Liverpool.

ROVE=SCAB (7th S. xi. 67).—Can it interest MR. TERRY to have his attention called to the Dutch *roofje* (pron. *roafyĕ*) =scab? L.

WILLIAM HOWLEY (7th S. ix. 207, 317).—He was instituted to the vicarage of Bishops Sutton, dio. Winton, December 8, 1796, on the presenta-

* Gipsy, young Blackbird, Snowdrop, Peg, Crumple, Countess, Gentle, Spidan Star, Old Old Blackbird, &c.

(1) 'Vermeil,' boeuf de travail. Geo: Sand, 'André,' Brunette: 'La P. Fadette,' VII.

tion of the Rev. William Ralph and others; to the vicarage of Andover, dio. Winton, January 22, 1802; and to the rectory of Bradford Peverel, dio. Bristol, May 23, 1811, on the presentation of Winchester College respectively (P. R. O., Institution Book, Series C., vol. iii. pp. 3, 334, 337).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

GOLDSMITH IN PECKHAM (7th S. xi. 168).—Forster, in his 'Life and Times' of the gentle master "qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit," says:—

"The good people of Peckham have also cherished traditions of Goldsmith House, as what once was the school became afterwards fondly designated, which may not safely be admitted here. Broken window-panes have been religiously kept, for the supposed treasure of his handwriting.....But nothing is with certainty known, save what a daughter of the schoolmaster [Dr. Milner] has related."

Forster gives some of Miss Hester Milner's recollections, but nothing is said where the Peckham Academy stood. Perhaps—this as a suggestion—a search at the Camberwell Vestry might settle which was Dr. Milner's house.

H. G. GRIFFINHOOFE.

34, St. Petersburg Place, W.

Forster, in his 'Life and Times of Oliver Goldsmith,' says:—

"The good people of Peckham have also cherished traditions of Goldsmith House, as what was once the school is now fondly designated."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

SHIPBUILDING AT SANDGATE (7th S. x. 484).—If HARDRIC MORPHYN is not already aware of the fact, it may interest him to know that in Charnock's 'History of Marine Architecture' (1800) are particulars of several Sandgate ships.

BEAULIEU.

CURIOUS ORIGIN OF CARDS (7th S. x. 486; xi. 35, 135).—I know nothing of the Egyptian pack, and consequently said nothing about it. Indeed, I have grave doubts whether any old Egyptian ever handled a "Devil's Bible," as it is difficult to imagine on what material the cards would have been painted. My remark referred to the number of cards in the modern pack before the twenty-two tarots and the four knights were discarded. The modern continental tarot pack has retained the four knights and the four queens, but has discarded twenty-four of the pip cards, and therefore consists of fifty-four cards. L. L. K.

FORGERIES (7th S. x. 227, 296, 472; xi. 113, 194).—'Walladmor'—De Quincey's account of the original German novel will be found in the *London Magazine* for October, 1824. His own share in the translation or transmogrification is described by him with great candour in *Tait's Magazine* for September, 1838. This article is reprinted in vol. xiv. of Prof. Masson's edition of De Quincey's 'Works,' pp. 132–145. Q. V.

KABOBS (7th S. ix. 89, 216, 355; x. 153, 329, 495).—In my last note on this subject my bad writing has made me responsible for a curious *erratum*, which, in the interests of accuracy, I hope I may be allowed to correct. I am made to say that "there is more than one reference to 'kabobbea' written in George Selwyn's correspondence." For "'kabobbea' written" read *kabobbed mutton*. See 'The Selwyn Correspondence,' edited by J. H. Jesse, 1843, iv. 271, 290.

W. F. PRIDEAUX.

Kashmir Residency.

MIZE: MIZE MONEY (7th S. xi. 66).—*Mize*, or, as it is more usually spelt, *mise*, is a "Gift or customary Present of 5,000 Pounds, which the People of *Wales* give to every new Prince at his Entrance into that Principality" (Kersey, 'Dic. Anglo-Brit.,' 1721). See also Bailey, 'Eng. Dic.,' 1773. *Mise* is also used to express the tribute paid by the inhabitants of the county palatine of Chester to every new earl. See Kersey; Ash, 'New and Complete Dictionary,' 1775; and Bailey, 1727. In the case of the county palatine the amount of tribute appears to have been 3,000 marks. It would be interesting to know the date when these tributes ceased to be paid.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

The article in Blount's 'Law Dict.' is too long to transcribe. It will be seen that it is "a French word signifying expense or disbursement." It is also a law term, which Blount explains after Coke. There is an example in Blackstone, vol. iii., App., p. vi, No. 1, § 6, 1794. ED. MARSHALL.

"*Mise*, a *Law* term that has various significations; sometimes it is an honorary gift, or customary present wherewith the people of *Wales* used to salute every new King and prince of *Wales* at their entrance upon their principality; anciently it was given in cattle, wine, corn, &c., for the support of the prince's family; but when that dominion was annexed to the *English* crown, the gift was changed into money, the county of *Flint* paying 2,000 marks, &c. The county of *Chester* pays a *mise* or tribute of 5,000 marks at the change of every owner of the said earldom, for enjoying the privileges of that palatinate; at *Chester* they keep a *mise* book, wherein every town and village is rated."—'New English Dictionary,' by Thomas Dyche, London, 1754.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Mise is the spelling which is adopted in old dictionaries. In Littleton's 'Dict.' (1703) and earlier ones the word *mise*=expense, or a tax. Miege (1701) notes the application of the term to the Welsh custom, which is also explained by Bailey, *s.v.*: "*Mise* (Law Word)=a Gift or

customary Present of 5,000 Pounds, paid by the Inhabitants of *Wales* to every new Prince at his Entrance into that Principality." Bailey also has "*Mise-Money*=Money given by way of Composition or Agreement, to purchase any Liberty, &c." J. F. Mansergh.

Liverpool.

To Smalm (7th S. xi. 126).—This term is often used in the sense of Dr. Jessopp's vigorous protest against church falsification quoted by St. Swithin. It is well understood in London and the south midland counties, but I do not know it in print. It is, of course, equivalent to gaum, daub, and nearly, but not quite, the same as smear. O.

The Laxton Family (7th S. x. 367, 436; xi. 51).—The perusal of Mr. Stocken's reply to my query has given me much pleasure, and I shall go on hoping that little by little we may get together sufficient evidence to settle the point at issue. Is it possible that Sir William Laxton may have had a daughter Anne as well as a stepdaughter of that name, and that the former married Medley and the latter Lodge? The Medley pedigree is given in Horsfield's 'History of Lewes' and Berry's 'Sussex Pedigrees,' both these no doubt being copied from the original in possession of the family.

Eddone.

Precedence of City Companies (7th S. xi. 147).—William Herbert, late librarian to the Corporation of London, in his 'History of the Twelve Great Livery Companies of London' (i. 100), states that the precedency of the companies was a point of etiquette scrupulously adhered to in all pageantries, and was regulated by the mayor and aldermen, but for a long time was reduced to no fixed principle. He furnishes the order observed in the 5 Edward IV. (1465) and following year. Another order of procession is given for November 20, 1483, when the companies met King Richard III. on his entering the City. About this time the Tailors and Skinners had a dispute respecting their precedency in processions, which was decided by giving alternate precedence to the disputants. Other orders of processions were issued in 1485 and two following years. On August 31, 1487, the Grocers headed the list, followed by the Mercers, an arrangement which appears to have been reversed on October 9 of the same year; but on June 24, 1509, the Tailors took precedence, probably owing to an order that the mayor's company should always precede.

Everard Home Coleman.

71, Brecknock Road.

There is no prescriptive right; use and precedent only—say custom. Stow writes: "The 23rd of Henry VIII. these companies had place at the Mayor's feast in the Guildhall, in order as followeth: Mercers I., Bladesmiths LX. and last." Herbert, 'History of the Twelve Livery Companies' (i. 100-103), notices disputes, quotes a decision 4 & 5 Henry VIII., and gives various lists of deviations. A. Hall.

13, Paternoster Row, E.C.

Mathematics (7th S. xi. 102, 176).—Mr. W. J. Birch has attributed to Cambridge what belongs to Oxford. Thirty years ago the examination called officially Responsions was universally known as "smalls," and readers of 'Verdant Green' will recognize the term at Oxford ten years previous to that. The examination at Cambridge called officially the Previous Examination was termed the "little go." Similarly the degree examination was called "greats" at Oxford, and the "great go" at Cambridge. Frederic Larpent.

"Smalls," not "little go," was certainly the Oxford name in my day (1863-66) for the first examination. So in Cardinal Newman's novel 'Loss and Gain,' published in 1848, we find an undergraduate complaining to his tutor of being detained at Oxford "by those confounded smalls." "'Your *Responsiones*,' answered the tutor, in a tone of rebuke.....'Who is in the Responsion schools, Mr. Sikes?'" George Angus.

St. Andrews, N.B.

Mum (4th S. vii. 429; 5th S. iii. 308, 354, 434; 6th S. iii. 347, 496; iv. 57, 376; vii. 35).—When the question of the composition of this antiquated drink was raised in 'N. & Q.' I forget whether any of your correspondents remembered that it is mentioned by Lady Mary Wortley Montagu. She writes from Brunswick, under date November 3, 1716: "I have not forgotten to drink your health here in Mum, which I think very well deserves its reputation of being the very best in the world." E. Walford, M.A.

7, Hyde Park Mansions, N.W.

Restoring Engravings (7th S. xi. 47, 174).—M. A. J. will find ample and valuable directions on this subject in a far better work than 'Bartolozzi,' being 'Engravings and their Value,' by Mr. J. H. Slater, published lately by Mr. L. Upcott Gill, and a thoroughly practical book. O.

Riddle: "A headless man," &c. (7th S. x. 268, 374, 494).—This is undoubtedly a riddle, though not one of a high class. The first line, as I have always heard, is,

A headless man had a letter to write;

and the answer is that the letter he had to write was the letter *o*=nothing. The man who had lost his sight read nothing, and so on.

G. F. S. E.

Gin Palaces: Geneva Print (7th S. ix. 448; x. 78, 198, 352; xi. 178).—'The Rabble Rout in Gin Shop' is the title of a curious old print (14 in. by

12 in.) I possess, showing about a dozen figures got up as apes, cats, &c., in possession of a gin cellar, and surrounding a huge cask of "Geneva," no doubt. One of the party of the rout carries a flaming torch, and with it and a lantern suspended above the cask the arched cellar or gin shop is illuminated. To attempt a description of the grotesque appearance and antics of the extraordinary drunken group, male and female, of which it is composed is not my intention, but I wish to draw attention to the fact that underneath the title, at the back of the frame, is written, in an oldish handwriting, "Hemskirk, 1574." There is evidently an error in date here—1754, I think, would be nearer the mark, as I am aware that more than one noted painter of the name of Hemskirk (spelt variously) flourished in the last century. A few of their paintings hang in Hampton Court, and, if I recollect aright, a Hemskirk, about 1750, painted a very ludicrous picture representing a monkey-barber in the act of shaving a customer—a Cockney I believe, though let us trust he was no connexion. Probably he was also the artist who painted the picture (if such there was or is) from which the print 'The Rabble Rout in Gin Shop' is taken. May the latter not have some historical reference to probable riots, for instance, which may have occurred in the metropolis when the "heavy excise of five shillings per gallon" was placed upon gin in the year 1735? Previously gin "was so cheap that the poor could intoxicate themselves and be disabled from labour for one penny"; and so unpopular does this charge upon gin seem to have been, that the Act enforcing it (with some other Acts) was

"inclosed in a brown paper parcel, with a sufficient quantity of gunpowder, and blown up in Westminster Hall by one Nixon, a Nonjuring clergyman, while the courts of justice were sitting, July 14, 1736."

See Mortimer's 'Students' Dictionary,' 1777.

N. E. R.

Miscellaneous.

NOTES ON BOOKS, &c.

Studies in the Arthurian Legend. By John Rhys, M.A. (Oxford, Clarendon Press.)

To his 'Studies in the Arthurian Legend' Prof. Rhys prefixes a motto from the 'Chanson des Saxons,' attributed to Jean Bodel:—

Ne sont que trois matieres a nul home entendant,
De France et de Bretaigne et de Rome la grant.

To some extent the opinion therein expressed has received the assent of Milton and Lord Tennyson, to say nothing of subordinate writers. Not easily can the influence of Celtic legend upon English literature be overestimated; and the effort of Prof. Rhys to "throw light on the genesis and history of the Arthurian legend" will, as he hopes, extend beyond the students of Celtic to all who are interested in the growth of our literature.

From this point of view we are sorry that the professor has not simplified the task of comprehension of the English reader who is unacquainted with his Celtic studies. To those familiar with his 'Celtic Britain' his nomenclature may present no difficulty. The English reader, though he may arrive at the meaning of Brythonic, which is given in the 'New English Dictionary,' though not in the 'Century' or any other dictionary, may stand aghast before a word such as Goidelic. In the case of terms of this description, it is not going too far to ask that some prefatory information should be supplied. To a great extent the new volume is based upon the professor's Hibbert lectures on 'Celtic Heathendom,' delivered in 1886. The views therein put forward have not passed unchallenged; and as these are maintained, further discussion is likely to ensue. It is urged, however, in the preface that no fresh offence is committed; and on behalf of the terms of the Solar Myth theory it is pleaded that they are "convenient," and that "whatever may happen to that theory, nothing has been found exactly to take its place." As a contribution to comparative mythology the volume is equally ingenious and interesting. With the professor's theories it is difficult and needless to deal at length. The historical and literary portion, the analysis and account of existing works, from the Welsh Triads to the poems of the Laureate, constitute delightful reading and supply much curious information. In matters such as the origin, nature, and quest of the Holy Grail, or the relations between the three Elaynes of the legends—Elayne, the daughter of King Pelles, and mother of Sir Galahalt; Elayne, the fair Maid of Astolat; and Elayne, or Eleyne, the daughter of King Pellinore—Prof. Rhys is a pleasant, an erudite, and a trustworthy guide. As to whether Gwalchmei, Peredur, and Owein—we take the etymology of the professor—are indeed late editions of the Sun-hero, and as to the connexion between their exploits and those of Herakles, the writer must be left to explain his own views. Of the Welsh story-tellers, and their glorification of Galahad as the hero of chastity, it is assumed that their stories, "on the whole, were genuine echoes, however, (*sic*) inarticulate, of ancient myths: in other words, the story-tellers were as a rule neither prudes nor inventors, but merely editors, in their own way, of materials which they found ready for use." Earnest, well written, speculative, and erudite, the volume is a pleasing companion to the study of the most delightful of heroic legends. It may be added in its praise that it is got up with the daintiness and coquetry to which the publishers have accustomed us.

Visitations and Memorials of Southwell Minster. Edited by Arthur Francis Leach. (Camden Society.)

In the wake of Dr. Jessopp's admirable 'Visitations of the Diocese of Norwich, 1492–1532,' published in 1888 by the Camden Society, come these not less interesting or valuable 'Visitations and Memorials of Southwell.' In some important respects, as Mr. Leach points out, the register now published is of even higher interest. It gives a picture of the life and working of a collegiate church more clear and vivid than is often obtained. The visitations meanwhile in Norwich are those of an outside authority, knowing nothing of the inner life, and certain to be hoodwinked so far as was possible. The Southwell visitations "are the records of a domestic forum, in which the facts were almost as well known to the visitors personally as they were to the persons visited." A not very edifying record of offences is supplied, and a very curious light is cast upon the way in which discipline was enforced and looseness or irregularity was punished. Sufficiently trivial are many of the offences, ranging from unpleasant habits, such as spitting too much, to contumacy, an offence which seems to have merited the severest reprimand. Against Richard Penketh, a vicar choral, it is alleged that "sæpe stringit unum suum in

tantum sanguis inde effluit infra chorum in nocumentum aliorum vicariorum, et similiter spuit nimis procul a se, et quandoque in facies Rectoris chori." It is pleasant to learn that this very offending vicar promises amendment. Much worse must be held the conduct of Dominus Johannes Bagall, who, to the great scandal of the church, walks about the town at unseasonable hours of the night, throwing stones at people's windows, while John Bull, vicar choral, chauntry priest, and churchwarden, quite vindicates the reputation for pugnacity attached to his name, and is a very constant offender. It is on his account that no minister of the church is permitted to carry a hanger, unless when going into the country. Dominus Robert Backley does not sing in the choir—a frequent offence—and shirks duties to attend the mill, so that he is nicknamed the miller. Three vicars at a time breakfast in town during prime, and Dominus Ricardus Sledmyr keeps a school of dice and backgammon in his chamber. The house of Agnes Saynton, and those of two other Agneses, prove an irresistible bait. John Bull, before mentioned, is seen leaving the garden of Agnes Saynton at "first peal" for matins, and, worse to say, "diffamatur cum Margareta uxore poticarii," one result of such proceedings being that Agnes Saynton "impregnata est, secundum famam publicam." For these and other offences the punishments are seldom more than admonition, or, at worst, suspension for a few days. "Go and sin no more" is a maxim carried to its ultimate application.

Curious and suggestive as is this portion of the volume, it does not constitute the only, or even the greatest, claim upon attention. The information concerning Southwell itself, its constitution and administration, is of extreme interest and value. The entire preface is, indeed, a most important contribution to our knowledge of an exceptionally interesting and a long neglected subject.

Eyeonas relating to Wales and the Border Counties. (Oswestry and Wrexham, Woodall, Minshall & Co.; London, Stock.)

A goodly volume, in spite of its ungrammatical title, which it is not yet too late to change, is made by this year's issue of *Eyeonas*. A mass of information, much of it new and actual, and more of it curious and old, is collected, and is conveniently arranged for reference. For purposes of study and of research the volume has equally strong claims upon attention.

Baboo English as 'tis Writ. By Arnold Wright. (Fisher Unwin.)

Some specimens of Baboo English, many of them sufficiently amusing, are accompanied by a description of the press in India that may be read with advantage.

Le Livre Moderne for March contains a curious and interesting article on 'Une Edition Projetée des Fleurs du Mal.' In this are given two of the designs executed by Rracquemont for the title-page. These are peculiar, but not specially happy. Baudelaire's preface to the revised edition of his poems is reprinted. In the elegant impertinence of this readers curious in such matters may trace the origin of some recent utterances in England. "Quelques-uns m'ont dit que ces poésies pouvaient faire du mal: je ne m'en suis pas refusé. D'autres, de bonnes âmes, qu'elles pouvaient faire du bien; et cela ne m'a pas affligé." A further instalment of curious autographs is issued. M. R. H. Gamerym sums up the month's literature in his usual admirably condensed style.

The catalogue of Mr. M. W. Rooney, 37, Rathgar Avenue, Dublin, contains some scarce books at moderate prices.

The announcement of one of the most important folk-lore publications that has yet appeared reaches us from Messrs. Carlo Clausen, of Via di Po, Torino, and Palermo. It is nothing less than the 'Bibliografia delle Tradizioni Popolari d' Italia,' compiled by the greatest authority on the subject, Dr. Giuseppe Pitrè, who has devoted eleven years to the work. It will comprise the six divisions of (1) fairy stories, fables, legends; (2) folk-songs and melodies; (3) children's games and nursery rhymes; (4) adages, distiches, riddles; (5) proverbs and popular sayings; (6) popular customs, beliefs, and superstitions. The specimen sheet shows us that no writer of any country, including our own, even of remote date, but has a place in this comprehensive encyclopædia. It is estimated that the price will be approximately twenty lire; but in order to make it absolutely comprehensive and exhaustive, early notices of out-of-the-way contributions worthy to find mention, whether in old English writers or in isolated papers in modern periodicals, are invited by the publishers. The size of the volume may thus be increased; but with such an editor as Dr. Pitrè we know that there will be no entry but of value.

Canterbury Marriage Allegations.—In answer to some inquirers, Mr. J. M. Cowper states that there are at Canterbury sixty thousand (perhaps more) marriage allegations, extending from the year 1568; that he has extracted all the allegations to the end of 1615; that he has sufficient matter ready for the press to make a volume of some three hundred pages; and that if he can obtain one hundred subscribers at one guinea each the book can go to press at once. If printed, the book will be issued in the same size as his parish registers.

'Historic Thanet' is the title of a new work by E. James Simpson on the early history of the Isle of Thanet, to be issued by subscription by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. M. Gerahty.—

Call us not weeds, we are flowers of the sun.

is by E. L. Aveline, 'The Mother's Fables,' p. 107, 1861.

A Reader of 'N. & Q.' ("Dante").—Please send full name and address. We have a letter for you.

A. E. L. ("The Derby Ram").—See present number, p. 232.

J. D. ("Pyllid").—See Indexes to 'N. & Q.' Third, Fifth, and Sixth Series, and under 'Swastika,' Sixth Series, and present number.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 28, 1891.

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Notices to Correspondents.

Notes.

AN EASTERTIDE SCARE.

In the autumn of the year 1817 Mr. J. Reeves (the publisher, I presume) was much impressed with the idea that Easter Day for the following year was wrongly dated; and he felt so convinced of an error that he thought it necessary, although most of the almanacs had been published, to write to the Prime Minister upon the subject, as follows:

Mond: 24. Nov. 1817.

My dear Lord,—I have been to-day investigating a matter which has brought me, in conclusion, to think it of a public nature, and such as is very fit to be communicated to your Lordship. In an almanack for the next year Easter Day is on 22nd March; a full moon is also on that day. I was curious to see whether this prevailed in all the almanacks, I find it is the same in the Stationers Almanack, in the Oxford, in the Cambridge, in the Nautical Almanack and in all the common ordinary almanacks that are in the use of everybody.

Now this is not conformable to the Rule laid down in the calendar, which requires that, if the full moon falls on a Sunday, the Easter Day should be on the following Sunday; thus, in the next year it ought to be on the 29th of March. I admit, I have seen a table in our Prayer Books, where the Easter Day of the year 1818 is put on 22nd March; but I know no authority for such tables; nor can it have any sufficient to do away the above Rule which stands upon the Act of Parliament; Stat. 24. Geo. 2. ch. 23. for establishing the New Style. Perhaps, the maker of that subsequent Table meant, that it should still be controlled by the first Rule whenever that case of a full moon occurred. But the almanack makers have paid no regard to this.

The public consideration which seems to me of importance, on this occasion, is this; that the making of almanacks seems to be under no controul of authority. The stile of the year is fixt by act of parliament; the Rule is laid down; but the application of the rule is left to individuals to work upon as they chuse. It seems very odd that this measure is not carried into execution by the Government; so as to have one authoritative almanack, which all others ought to follow.

I learnt that the Stationers do submit their almanack to the Chaplains of the Archbishop; so they explained it to me, not the Archbishop himself. This looks like authority. The Oxford and Cambridge ought to have authority as coming from learned bodies, but all this is not the authority of Government; an authority that binds and controuls, and which others must follow. The Government may have the use of the Astronomer Royal, The Royal Society, and other sanctions to rely upon for producing an almanack that all the nation may depend upon. Whether we think of civil or sacred concerns, surely, it is the Government we should look to for appointing times and seasons to be observed thro' the year. The Law-Terms of Easter and Trinity are governed by the season of Easter; suppose some testy people were to refuse compliance with the Returns and appointment of business in these Terms, they would, in argument, have the act of parliament on their side, while the Almanack of the year had no authority at all to support it. I will not detain your Lordship with any more speculations. I beg you to take in good part, as it is meant, the opening I have made to you of this subject, and to believe me, as always, my dear Lord—Your Lordship's ever most truly and sincerely,

J. Reeves.

Upon the receipt of this letter by his lordship, the following correspondence ensued:—

Fife House, 27. Nov. 1817.

My dear Lord,—I have received the enclosed from Mr. Reeves. He thinks there is a mistake in the Calendars for next year in regard to the fixing of Easter. I don't feel myself competent to determine upon the question, but as the principal inconvenience of which Mr. Reeves seems to be apprehensive relates to the Law Department I have thought it right that your Lordship should be apprised of what he says, and I therefore trouble you with the enclosed. Believe me to be, my dear Lord—Yours very sincerely, Liverpool.

The Lord Chancellor.

St. James's Square, Nov. 28th 1817.

My dear Lord,—I got home very late from Westm' Hall, or would have answered your letter, concerning the enclosed, sooner. I am afraid Reeves is right—he is certainly so in what he states from the 24th Geo. 2d C. 23. that "Easter Day is always *the first Sunday after the full Moon which happens upon or next after the* 21st *day of March;* and if the full moon happens upon a Sunday, Easter Day is the Sunday after." I have not yet received my almanack for the year 1818 so as to know that the full moon which happens next after the 21st of March is *on a Sunday*—but if it is, all the Almanacks which Reeves mentions are in an Error as to Easter Day—but fortunately the error is discovered in time to prevent any mischief which might result from the erroneous returns of writs and legal process—commencement of Terms, &c. A notification of the mistake should be conveyed to the Archbishop of Canterbury, whose Chaplains (I presume in the name of the Archbishop) take upon them to direct the Stationers Company in this particular. They may be able to give some account how the mistake originated. I am afraid however almost all the almanacks will have been printed by

this time—so that a new edition of them will be necessary. I have not mentioned, nor shall mention the mistake to any human being, till it is completely ascertained whether there be one or not; and what shall be done upon it if there be one. I remain, my dear Lord—ever most sincerely yours, ELLENBOROUGH.

The next letter is from the Prime Minister to his Grace the Archbishop of Canterbury:—

Fife House, 29. Nov. 1817.

MY DEAR LORD,—I feel it necessary to trouble your Grace with the enclosed letters. The subject is one of considerable importance, as the legal Proceedings of the Country and a great part of the Pecuniary arrangements are involved in it. If our Almanacks as they are prepared for next year are in an error, they are in an error I have reason to think in common with the other Almanacks of Europe; and it would certainly be an unfortunate circumstance to have Easter kept in this country at a different period from that in which it is to be kept in other Christian and European countries. At the same time we are bound by our own laws and not by those of other nations, and we have an Act of Parliament on the subject, which Lord Ellenborough, as you will see, thinks, upon the face of it, supports Mr. Reeves's objection. I should recommend that in the first instance your Grace should direct your Chaplains to collect such information as they can upon the subject and they might then communicate with the Law Officers of the Crown upon it;—we may then decide what Proceedings it would be most proper to adopt. But as the doubt has been raised there must be some decision, and I do not see how a Decision can be finally or satisfactorily taken without bringing together and hearing the most competent authorities of the Church, of the Law, and likewise some of the most respectable Astronomers. I met Sir W^m Scott and Sir John Nichol at the Privy Council today on other business, and the latter told me he would see your Grace and talk to you upon it—I have the honor to be your Grace's very faithful Servant, LIVERPOOL.

The following is the Archbishop's reply:—

Addington, Nov. ye 30. 1817.

MY DEAR LORD,—I flatter myself all is right in respect to ye Almanacks for 1818. The Act of Geo. 2^nd provides that Easter Day shall be ye first Sunday after ye full moon which happens upon or next after ye 21^st of March. It also provides, that it shall be observed according to *ye new Kalendar tables and rules annexed to ye Act*. Of these tables there are two, for finding Easter, and by both ye paschal full moon for 1818, happens on ye 21^st of March. There doubtless is a difference between ye ecclesiastical full moon and ye real full moon; ye former being calculated by ye golden number which is ye guide in ye Tables and has ye authority of ye Act of Parliament; ye latter being calculated on different principles, and giving in fact a more correct astronomical result. If your Lordship after what I have stated, entertain further doubt, I will readily make further enquiry. I have ye honor to be with sincere respect and regard My dear Lord, Your faithful Servant,

C. CANTUAR.

P.S.—I will send ye contents of this letter to Lord Ellenborough.

Upon the receipt of this letter, Lord Ellenborough writes the following to the Prime Minister:

S^t James's Square, Dec. 5. 1817.

MY DEAR LORD,—I have again referred to the tables in the Stat. 24. Geo. 2. and have had a letter from the Attorney General containing calculations founded on those Tables; and now think that the *paschal full moon is on Saturday the 21^st March*, the day before Sunday the 22^d March, as designated by the Dominical letter D, and therefore that the 22^nd March is the proper Easter Day for the year 1818.

I remain, my dear Lord—Most faithfully yours, ELLENBOROUGH.

I send you a copy of this correspondence under the impression that it would be interesting to many readers of 'N. & Q.' at this season.

C. LEESON PRINCE.

The Observatory, Crowborough Hill, Sussex.

'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 3, 43, 130, 362, 463, 506; vii. 22, 122, 202, 402; viii. 123, 382; ix. 182, 402; x. 102; xi. 162.)

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P. 2 a. Bishop Harris. See 'Harriet Mousell,' by Canon Carter.

P. 8 a. Harris's 'Hermes.' See Morell, 'Hist. Mod. Phil.,' i. 184.

P. 17 b. Harris is mentioned with approval in the *Guardian*, 1713, No. 82.

P. 25 a. Tho. Harris. See a note in Gifford's 'Mæviad.'

P. 25 b. Dr. Harris attended Bishop Patrick 1700–1 ('Autob.,' 179). He signed the document 1696 prefixed to Garth's 'Dispensary.'

P. 31 b, l. 3. For "Cruickshanks'" read *Cruikshank's*."

Pp. 35–6. John Harrison. See 'N. & Q.' Second Series, Third Series; *Longman's Mag.*, No. 2, December, 1882. Members of his family were well-known bell-founders, bell-hangers, and clock-makers at Barrow and Barton, Lincolnshire, and at Hull, *c.* 1750–1850 ('Yks. Diaries,' Surt. Soc. 77, p. 148).

P. 39 a. Robert Harrison. See Sykes, 'Local Records.'

P. 39 a, b. Samuel Harrison. Some mistake in dates, 1812, 1821.

Pp. 45–6. The Victoria Bridge was not opened till 1888 (*Newc. Daily Chron.*, January 26, 1891).

P. 58 b. Lord Rochester, in his Panegyrick on Nelly ('Poems,' 1707, p. 26), mentions Charles Hart first among those who sued to her in vain. Sir Roger, in Gay's 'What d'ye Call It,' says, "I remember your Harts and your Bettertons."

Pp. 67–8. On Hartley's daughter, see 'Memoir of Amos Green,' 1823, pp. 76, 81. Rev. Jos. Berington wrote 'Letter on Materialism and Hartley's Theory,' 1776. J. F. Breyer wrote upon him, Erlang., 1775. Additions to his 'Observations,' translated from the German of Pistorius, appeared in a later edition. See also *European Mag.*, 1791, p. 93; Bishop Watson's 'Life,' 163, 164; Darling's 'Cyclop. Theol.,' 1367, 1409; Nichols, 'Lit. Anecd.,' ii. 69, v. 40, 447; Warner's

'Original Letters,' Bath, 1817. On his philosophy see 'Hartley,' by G. S. Bower, in "English Philosophers"; Morell, 'Hist. Mod. Phil.,' i. 121; Sidgwick, 'Hist. Ethics,' 208; Wilson and Fowler, part i., p. 86.

P. 74. John Flavell's 'Treatise of Fear,' 1682, was dedicated to Sir John Hartop, 6 pp. Cotton Mather's 'Winter Meditations,' Boston, 1693, was also dedicated to him. In I. Watts's 'Horæ Lyricæ' (eighth edition, 1743) are three poems addressed to Sir John Hartopp, two of which are probably intended for the son.

P. 87. Gideon Harvey signed the document 1696 prefixed to Garth's 'Dispensary.'

P. 91 a. Jane Harvey also wrote a tale in 2 vols., 'The Castle of Tynemouth,' second edition, 1830, and other things (*Newc. Daily Chron.*, January 26, 1891).

P. 101. Sir B. Harwood. On a skeleton in his house, Pryme's 'Autob.,' 141. His sisters kept a ladies' school at Welton, East Yks. (Thompson's 'Welton,' 1870, p. 71).

P. 104 b. "Heirn." Query *Heir?*

P. 106 a. An edition of 'The Seaman's Daily Assistant,' by Thomas Haselden, late teacher of the mathematics in the Royal Navy, was printed at Dublin, 1774.

P. 114 a. "Divine Aspasia." See 'N. & Q.,' 7th S. vii.

Pp. 121 b, 281 b. "Badly off," "well off." Vulgarisms?

P. 134. Lady Huntingdon. See Tyerman, 'Oxford Methodists'; Aveling, 'Clayton Family,' 1867; 'Life of Lady H.,' by Aaron C. Seymour, 2 vols., 1844; 'Memoirs of Pious Women,' by Tho. Gibbons, D.D., 1843; 'Narrative of Primary Ordination,' 1784. Several books were printed at Trevecca. There are also books of hymns and services.

P. 135 b. Rev. Granville Wheler, F.R.S., son of Sir George W., married Katharine Maria, daughter of seventh Earl of Huntingdon (Wrangham's 'Zouch,' ii. 206).

P. 145 a. Warren Hastings. See John Williams *v.* Faulder, at end of Gifford's 'Baviad and Mæviad.'

P. 155 a, l. 4 from foot. For "Longendale" read *Longdendale.*

P. 156 a. Bishop Hatfield built the fine hall at Durham Castle, now the hall of University College there.

P. 158 a. On John Hatsell's retirement, Mathias, 'P. of L.,' 133.

P. 163 a. Tho. Randolph addressed a poem to Sir Chr. Hatton prefixed to his 'Jealous Lovers.'

P. 164 a. Bishop Patrick's dispute with Lord Hatton about Hatton or Ely House, 'Autob.,' 164, *sqq.*

P. 174 a. There are tinted etchings of Beverley Minster, engraved by R. Havell & Son, 1817.

P. 182 b. Ray on 'Creation' quotes from "the ingenious writer Mr. Clopton Havers."

P. 186 b, l. 15 from foot. For "Communicants'" read *Communicant's.*

Pp. 186–7. Tho. Haweis. Sidney's 'Life of Sam. Walker'; John Newton's 'Letters,' &c.; 'Life of Dean Milner' (he wrote a second set of 'Animadversions'); Miller, 'Singers and Songs,' 258. Haweis's 'Church History' was added to later editions of Milner.

P. 198 b. Junius wrote highly of Hawke January 21, 1769, February 14, 1770. Hawke wrote in praise of Falconer's 'Marine Dict.'

P. 201. Rob. Hawker. Rev. Sam. Lane, of Hull, wrote a tract to recommend his Gospel Tract Soc. He also published a letter from him on the word "Shiloh," and preached a sermon on his death, afterwards printed.

P. 221 a. On Sir J. Hawkins's 'Hist. of Music' see Mathias, 'P. of L.,' 98.

P. 243 a. Hawles's 'Englishman's Right' was reprinted 1844.

Pp. 249–50. Haxey. See 'Mem. Rip.,' Surt. Soc., ii. 230. On his tomb, by ancient custom, rents and other dues were commonly paid.

Pp. 266–7. Robert Hall, son of Bishop Jos. Hall, dedicated his father's 'Occasional Meditations' to James, Viscount Doncaster.

P. 269 a, l. 5 from foot. "The barn held burgage," *i. e.*, the barn was held by burgage.

P. 280 a. See Smales, 'Whitby Authors,' 62.

P. 295. Thos. Hayley, D.D., Chaplain in Ordinary to the King, was Canon Residentiary of Chichester. See Mathias, 'P. of L.,' 53, 228; 'Life of W. Wilberforce.' Hayley wrote the epitaph for Flaxman's monument to Collins. On two differing copies of his 'Life of Milton' see Wrangham's 'Zouch,' vol. i. p. lxxxv.

P. 306 b. Hayter. See Smith, 'Bibl. Anti-Quak.' He printed his Accession sermon before the Commons 1746. Verses by him when scholar of Balliol, 'N. & Q.,' 7th S. i. 454. Churchill regrets his early death ('Candidate,' line 195).

P. 330 b. W. M. Heald published 'Translations of Select Odes of Horace,' 12mo., Wakefield, 1814, dedicated to his friend Rev. Henry Wiles, A.M., Fell. Trin. Coll., Camb.

P. 345. Nicholas Heath. See Cooper, 'Ath. Cant.,' i.; Ascham's 'Letters,' 1602, pp. 148–9.

P. 356. Reginald Heber. See *Annual Reg.*, 1826; 'Life of W. Wilberforce'; 'Mem. Rip.,' Surt. Soc., ii. 290, 311. Archd. Wrangham dedicated his 'Transl. of Horace,' 1821, *inter alios*, to Richard Heber. Reginald printed 'Europe, Lines on the Present War,' 8vo. 1809. Reginald was a family name, *e.g.*, Rev. Reginald H., of Marton, 1697; Reginald, son of Reginald H., merchant, and Jane his wife, born January 8, 1688/9 (Burn, 'Par. Reg.,' 1862, p. 91); Reginald H. published 'List of Horse Matches,' 1750 *et sqq.*

P. 359. Anecdotes of Dr. Heberden in 'Mem. of Amos Green,' 1823, pp. 178–9. A friend of Gray and Mason. Mathias calls "the venerable" Dr. H. "an accomplished scholar" ('P. of L.,' 123).

P. 363 a. See 'D. N. B.,' vi. 7 a.

P. 363 b, l. 5. Before "Historical" insert *Reports of the.*

P. 367. Tho. Warton's 'Poems,' 1748, p. 153, 'Virtue yields to Heidegger," who was "the introducer and manager of masquerades in this kingdom, to the great and irreparable depravation of English morals." The *Free-Thinker*, March 28, 1718, speaks of the midnight masquerades in the Hay-Market conjured up by Heidegger, which are described April 3 and May 8, 1719.

P. 386 a, l. 26. For "Magistrum" read *Registrum.*

P. 389. Bishop Henchman was an early patron of Stillingfleet ('Life,' p. 18).

P. 395 a. Alex. Henderson. See 'Ripon Treaty,' Camd. Soc.; 'Yks. Diaries' (S.S. 65), p. 132.

P. 407 b. Sir Tho. Heneage. Hemswell, "Lincolnshire," read *Yorkshire.* See Best's 'Farming Book,' Surt. Soc., p. 167.

Pp. 413–14. Dryden received a note from his "ingenious friend" Anthony Henley concerning Virgil (1721, iii. 1012).

P. 415. Orator Henley. Gray, by Mason, 1827, p. 37.

P. 420. S. Henley. See 'N. & Q.,' 4th S. vii. 35, 113, 174; *Gent. Mag.*, 1841, i. 15. He wrote a sonnet prefixed to Dr. N. Tucker's 'Bermudian,' Williamsburg, 1774.

P. 433 b. See 'A Briefe Relation of.....the Landing of the Qveenes Maiestie,' by Peter Heylin, Oxon., 1642; 'A Trve Relation of the Queenes Maiesties Returne out of Holland,' Yorke, 1643. W. C. B.

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(*Concluded from p.* 184.)

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ROBERT A. PEDDIE.

SPURN HEAD.—Mr. Boyle, in his 'Lost Towns of the Humber,' informs us that "the sands of Spurn *have* shifted, though not nearly to the extent commonly thought" (p. 58). The sage of the *Athenæum* who reviewed the book, improving upon that statement, told his readers that "the sands of Spurn *are* continually shifting, though not so much as uninstructed people imagine" (No. 3247, p. 82). The common opinion is that the Yorkshire coast wastes away at the rate of two and a quarter yards per annum. This is fairly accurate with regard to the rest of the coast, but we have Smeaton's testimony for the fact that between 1766 and 1771, high-water mark on the seaward face of Spurn Point had travelled one hundred and sixteen yards westward, *i. e.*, at the rate of about twenty-three yards per annum. Smeaton's small lighthouse was built in 1771, two hundred and eighty yards east of the High Light, and, according to Mr. Shelford, the sea, after destroying successively four small lighthouses, reached the High Light itself in 1863, "making a total westerly advance of two hundred and eighty yards in ninety-two years, or three yards per annum." Since the groynes were erected, in 1864, there has been a *gain* of land to the eastward, according to Mr. Pickwell, amounting, in 1875, to about six yards per annum. L. L. K.

MISAPPLIED METAPHORS.—Metaphors are edged tools in the game of literature. I met with a striking example of this in the *Times* the other day. In a review of Newman's 'Letters' it was stated that the owners of these documents considered them worth their weight in gold. Now, at that present value per ounce of that metal, and the ordinary weight of paper, this would appraise the Cardinal's epistles (if on single sheets) at something under a sovereign apiece—not a very high estimate. You may say that your innamorata is worth her weight in gold (say five or six stone), and the remark is intelligible, if exaggerated; but some other standard of value is required for such articles as letters written upon paper.

EDWARD H. MARSHALL, M.A.

Hastings.

MOBILE.—In the *English Current*, No. 2, Dec. 12–14, 1688, occur, "The Mobile.....committed may illegal things." "The Lords.....have issued a strict order to prevent future violences of the Mobile." "Rabble" is used interchangeably for the same crowd. In the *London Mercury*, Dec. 15, 1688, "From Hammersmith, we have an account of the Mobile gathering together resolving to pull down a Papist School." H. H. S.

FUNERAL CUSTOM.—It has always (within the recollection of the oldest inhabitant) been the custom at my parish church (St. Sidwell's, Exeter)—and at many other churches in the west for aught I know to the contrary—for a bereaved family to attend church the Sunday morning after a funeral, and *sit* the service through. This happened so recently as February 15, when a party of five, all dressed in deep mourning, occupied a seat in the north aisle; and never moved or looked up from the commencement to the end of the service. In a church such as St. Sidwell's, where ritual is somewhat "advanced," this custom is very marked. The people who appear to follow it are parishioners, but not regular church-goers. The same observance takes place in the island of Guernsey. My friend the Rev. G. E. Lee, rector of St. Peter Port, Guernsey, describing the same sort of thing at his church, says in a recent note, "On the Sunday after the funeral, the country folk and poorer people come to church at either service, '*pour prendre deuil*' (to 'take mourning'), and there, in black, sit dumb as stockfish throughout the service. It is only the near relatives of the departed who do this." On a recent Sunday, when I held the offertory bag in front of my fellow parishioners already referred to, none of the mourners appeared to see it. However, I was determined that, if they choose to sit the service, they should at least "stand" something towards the expenses; so I remained stationary with the bag under their noses until, for very shame's sake, they disgorged. HARRY HEMS.

Fair Park, Exeter.

RED COW'S MILK.—C. C. B. says, under the heading 'Arcana Fairfaxiana Manuscripta' (*ante*, p. 181), that "in South Notts at least" it is still believed that the milk of a red cow is good for a

consumptive patient. I think the belief is, or was, pretty general. Gayton says, p. 57 of his 'Festivous Notes on Don Quixote,' "Hadst thou not Sheep and Oxen, I and Cowes, yea and red Cowes (whose milk is good against the Consumption)." When I was a boy, I was so thin and pale that my parents were afraid I should go into a consumption, and this was their preventive,—a cupful of milk warm from the cow, put into a saucepan over the fire, and a good lump of sheep's "carfat" (that is the fat round the kidneys), which was all ready chopped fine, was put into it, and as soon as it was melted I drank it off. To the best of my recollection I received much benefit from it. I remember it had to be taken very early in the morning—sometimes it was before daylight—whether because they then milked the cows, and it was considered eesential not to let the milk cool, I cannot say. My father would only milk red cows. R. R.

Boston, Lincolnshire.

ST. CAST.—The following occurs in a 'History of Britanny':—

"En Septembre, 1758, les Anglais firent une nouvelle tentative pour s'emparer de la Bretagne, et débarquèrent dans la paroisse de S^t Cast, du côté de Saint-Malo. Le corn-bout se fit entendre jusqu'à Coat-Sall: Les Anglais! les Anglais! Bretons courez-leur sus!.....Les Anglais etaient au nombre de huit mille, et parmi eux se trouvaient des Gallois autrefois Bretons. Les Bretons chantaient en marchant contre les Anglais: 'Ceux qui ont déja remporté trois fois la victoire, seront toujours victorieux.' Les Gallois en entendant chanter en Breton, se mirent à chanter aussi dans la même langue. Des deux cotés on s'arrêta, étonnés; après le premier moment de surprise, l'attendrissement gagne les cœurs: de part et d'autre on jette les armes, et on court s'embrasser comme des compagnons et des frères, à la face des Anglais. Ceux-ci confus et pleins de colère de se voir abandonnés par les Gallois, se voyant les moins forts, se retirent promptement sur leurs vaisseaux et se rembarquent."

The "autrefois Bretons" is sufficiently absurd when applied to a race whose motto is "Tra mor, tra Brython"; but it would be interesting to know what contemporary records there are of the affair at St. Cast. The British accounts are not likely to be very full, as armies are seldom very explicit as to their repulses.

It is noteworthy that less than a century after St. Cast the Cis-Atlantic Brythons were fighting shoulder to shoulder. ARGLAN.

[Jules Janin, 'La Bretagne,' spoke to an old woman, "plus que centenaire," who recalled the battle of St. Cast, at which time she was twenty ('La Bretagne,' 7).]

WEIGHMENT.—It may be desirable to note the use of this word, in the margin of the Weights and Measures Act, 1889 (52 & 53 Victoria, ch. 21). Section 27 is described in the margin as giving "Power to require weighment of coal or vehicle." W. S. B. H.

HUNGARIAN CUSTOM.—A writer in the *Tablet* of February 7 says that:—

"According to theory, at least, the King of Hungary had no real authority until he had been recognized by the Diet, had been solemnly crowned, and had taken corporal possession of the soil by pulling a tuft of grass from an artificial hill made up of sods brought from every county in Hungary."

This about sods is new to me. As we have several English parallels, it may be useful to record it in your pages. K. P. D. E.

A DANGEROUS FIGURE OF SPEECH.—At a Diocesan Conference held recently a bishop who was about to leave for another see uttered, if one may believe the *Guardian* (February 11, 1891, p. 219), the following farewell words:—

"If in any way God uses me and permits me to do a little good work there in the last years of my life to bring people together and to try to make peace and to show people when they are one rather than when they are not one—if anybody upsets a bottle of petroleum and sets it on fire, and if I try to throw a pail of water on it, it will be through the wisdom and the experience and the kindness and the many useful lessons I have learned from all of you."

Let his lordship be warned; sand is a safer extinguisher than water in the case of petroleum, as water is apt to float the burning fluid and to spread the danger. ST. SWITHIN.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THOMAS KNIGHT died at his seat in Shropshire on Friday, Feb. 4, 1820. He was the chief proprietor of the Theatre Royal, Liverpool, and during some years a favourite comedian at Covent Garden. What was the date of his birth, which took place in Dorsetshire near the middle of last century? The *Theatrical Inquisitor* says, "His death was awfully sudden; and there are many philanthropic circumstances in his life which render it a subject of particular lamentation." Where can a full account of these be found? I am acquainted with what is said concerning Knight in the *New Monthly Magazine*, the 'Biographia Dramatica,' Genest, the *Dramatic Mirror*, &c. His first appearance as an actor was at Richmond Theatre as Charles Surface. Is the date of this ascertainable?

URBAN.

SALE OF LADY HAMILTON'S EFFECTS.—I shall feel obliged by your informing me through your valuable paper the date of the sale of Lady Hamilton's effects at Roehampton about 1805–7, in which were several relics of the great Lord Nelson. I have some, purchased by my late father, but unfortunately have lost the papers

relating to same. I require it for the forthcoming Naval Exhibition. H. J. Martin.

Charles II. during 1645–60.—Which are the best books and MSS. to consult for accurate details of the daily life of the king; and which give the names of all those who composed his court and household during this period?

C. Mason.

29, Emperor's Gate, S.W.

Guineas.—Will some reader of 'N. & Q.' explain the reason of the following extract from an old cash-book of 1717? "Loss in paying 38 guineas, 6*d.* per guinea 00 19 0." M. H. P.

Chaucer Quotations.—I should be very thankful for references to any of the subjoined quotations. They all occur in Chaucer's 'Parson's Tale,' and are all said to be from St. Augustine. I give them in modern spelling:—

1. Unless he be penitent for his old sinful life, he may not begin his new clean life.
2. Penance of good and humble folk is the penance of every day.
3. If thou hast disdain of thy servant, if he offend or sin, have thou then disdain that thou shouldest thyself do sin.
4. That science [*i.e.* the knowledge of hell] maketh a man to lament in his heart.
5. This our Lord suffered, after he had been betrayed by His disciple, and forcibly bound, so that His blood burst out at every nail of his hands, as saith St. Augustine.
6. I wot certainly, that God is enemy to every sinner.
7. Deadly sin is when a man turns his heart away from God, who cannot change, and gives his heart to a thing that may change and flit.
8. Sicut scintilla ignis in medio maris, ita omnis impietas viri ad misericordiam Dei.
9. There is nothing so like the devil's child, as he who chideth.
10. Through which despair, he abandoneth all his heart to every kind of sin.

Answers may be sent direct.

Walter W. Skeat.

2, Salisbury Villas, Cambridge.

Huish Family.—Can any of your readers give me any particulars of the family of this name which appears to have flourished in Devonshire for some time after the Conquest, and in Somerset in the sixteenth century? Gibraltar.

Calico Printing.—Wanted the names of places in England where this industry was formerly carried on. C. E. Gildersome-Dickinson.

Eden Bridge, Kent.

Leeds Grammar School.—Thomas King, dramatist and actor, is said to have been educated in a Yorkshire grammar school. I fancy it is Leeds. Are the registers of the Leeds Grammar School in existence; and will any resident, in the interest of biographical accuracy, examine whether a lad of that name was entered between, say, 1736 and 1747, when he was articled to a London solicitor? King is said to have proceeded thence to Westminster School, where I fail to trace him.

Urban.

German Degrees.—Will you kindly inform me, through the next issue of 'N. & Q.,' at which German university the degree of Ph.D. can be obtained without residence; also the method of procedure, necessary subjects, and fee?

F. C. S.

Holy Water Sprinklers.—Is there any instance still remaining of the sign of the Three Brushes, or Holy Water Sprinklers? In Hotten's 'History of Signboards' it is mentioned as the name of a tavern near the White Lion Prison, Southwark. E. B. M.

Heraldic Query.—In heraldry what is the exact meaning of the term "Nobilis Minores," or "second degree of gentry"? Does it mean people of good birth but without a title; or was the term introduced to denote baronets created by James VI. (I. of England)? The terms are used in Scottish heraldry, but I have not found them in Burke, at least not in the 'Armory,' which is the only volume of Burke which I possess.

Saltire.

The Families of English Sovereigns. (See 7th S. xi. 181.)—I see at the above reference an article on these by Mr. Murray Lane. I note with surprise James II. is credited with having fourteen children, viz., six sons and eight daughters. I should feel very much obliged to Mr. Lane or any of your numerous contributors who would supply names and fate of same.

Charles J. Hill.

Passage in Gibbon.—In Edwards's 'Memoirs of Libraries,' i. pp. 773, 774, it is said:—

"Gibbon complains that the writer who 'undertakes to treat any large historical subject' is still reduced to the necessity of purchasing from his private funds 'the books which must form the basis of his work,' and he registers on an enduring page his opinion that 'the greatest city in the world is still destitute of a public library.'"

Where is this passage from Gibbon to be found?

L.

Addison Family.—I am not in the habit of troubling 'N. & Q.' with matters of genealogy—a dreary subject for the most part. The following question, however, although it is certainly genealogical, may be said to possess, indirectly, something of a literary interest. My grandfather's, the Rev. Jonathan Boucher's, first wife (not my grandmother) was Miss Eleanor Addison, a daughter of John Addison, of Oxen Hill, which is, I believe, either in Maryland or Virginia, I cannot clearly make out which. My grandfather, in speaking of his intimate friend the Rev. Henry Addison, John's

brother, says, he "was descended from ancestors, who were respectable, in Cumberland, and of the same family as the celebrated Secretary of his name," that is the still more celebrated Spectator and Tatler. Can any one tell me what these American Addisons' degree of relationship to the great Addison is likely to have been? Miss Addison's marriage with my grandfather took place at Oxen Hill in 1772. My grandfather says of her, in his quaint eighteenth century way, that she "was handsome, sprightly, and a general toast."

JONATHAN BOUCHIER.

Ropley, Alresford.

VIPERS.—In the north of Hampshire the villagers declare that vipers have Chinese writing on their bellies, the English translation of which is:

If I could hear as well as see
No bird or beast should pass by me.

Is this believed in other parts of England?

W. M. E. F.

INVERNESS ANNUAL-RENTERS.—Your correspondent SIGMA refers (*ante*, p. 85) to "the book of annual-renters and wadsetters of Aberdeenshire, 1633 (*Spalding Club Misc.*, iii.)." Can any of your readers inform me whether any such book exists, either in print or in MS., for the shire of Inverness at that date and for fifty years later?

A. CALDER.

PORTRAIT OF LUCREZIA BORGIA.—Can any reader of 'N. & Q.' give some particulars concerning the portrait of Lucrezia Borgia, by Gentile Bellini, recently discovered at Eastnor Castle, Lord Henry Somerset's seat in Worcestershire? The portraits of Lucrezia Borgia are so rare that Gregorovius, in his history of this famous woman, says he does not know of the existence of one in Italy, unless it be the profile on a coin.

CHARLES ROBINSON.

New Brighton, New York.

KINGSTON'S LIGHT HORSE.—On an old silver punch ladle in my possession is inscribed, "The gift of Cap^ten Evelyn Chadwicke of Stroxton of Kingston's Light Horse to W^m Johnston 1746." I am well aware of the important part played by this regiment at Culloden and elsewhere, but I should be much obliged for any information leading towards the identification of the persons named.

WALTER J. ANDREW.

Ashton-under-Lyne.

LORD LYTTELTON'S 'HISTORY OF THE LIFE OF HENRY THE SECOND,' &c., 4to.—Johnson, in his life of Lyttelton, which is included among the 'Lives of the Poets,' states that three volumes of this book were published in 1764. I want to know whether this really was the case or not. Has any reader of 'N. & Q.' seen a copy of this date? Vols. i. and ii., and an unnumbered volume, entitled 'Notes to the Second and Third Books,' &c., were undoubtedly published first, and vol. iii. (the fourth in point of time) was subsequently published in 1771. In the British Museum there are three quarto copies of this history, one in the King's Library, another in the Grenville Library, and the third in the Reading Room. The title-pages of these copies of vols. i. and ii., and the 'Notes' are all dated 1767, the only difference between them being that the Reading Room copy bears the words "Second edition" on the title-page. This looks as if the first and second editions of these volumes were both published in 1767. At the end of all three copies, however, is a list of *errata*, referring to "a number of false prints" in "the last edition in quarto of the former parts of this History." I may add that the history is announced in the *London Evening Post* for July 16, 1767, as "this day published," and that it was first reviewed in the *Critical Review* for July, 1767, and in the *Monthly Review* for August, 1768. Horace Walpole, too, obviously alludes to the history as a newly published work when he asks George Montagu, on July 27, 1767, if he has "waded through or into Lyttelton," and remarks, *more suo*, "How dull one may be, if one will but take pains for six or seven and twenty years together."

G. F. R. B.

THE PILGRIM FATHERS.—The March number of the *Newbery House Magazine* contains an article upon 'The Pilgrim Fathers, by One who Knew Them.' It is based upon a book printed in 1632, written by one Thomas Morton, of Clifford's Inn, gentleman. The writer landed at New Plymouth in June, 1622—less than two years after the arrival of the Mayflower—and after an abode of some ten years returned to England and related his experience of the colonists in this book. The view given by the author of the character of the pilgrims is dark in the extreme, and, if anything approaching the actual circumstances, must modify considerably the popular notion concerning them. Is anything further known of this Thomas Morton, of Clifford's Inn, or of his book, concerning which it is said only three copies now exist?

W. D. PINK.

Leigh, Lancashire.

"A ROBIN HOOD WIND."—When the thaw came after the late snow (November), I heard an aged woman remark of the melting wind that it was a "Robin Hood wind," *i. e.*, a "thaw-wind," she answered to my query. Can any of your correspondents inform me as to this strange companionship of Robin Hood and a thaw-wind?

HERBERT HARDY.

Earls Heaton, Dewsbury.

SHOEBLACKS.—The organization of the Shoeblack Brigade in 1851 revived what would appear

to have been a familiar feature of London street life in the last century. Gay's allusion to the "black youth" in 'Trivia,' book i., is well known. I should be glad if any one could give me references to information about, or allusions to, these shoeblacks of the days before the Ragged School Union organized the familiar red-coated brigade.

GEO. L. APPERSON.

Wimbledon.

HANNAH MARIA JONES.—When I was a child I read—or, to be quite accurate, had read to me—a novel entitled 'The Gipsy Girl,' by Hannah Maria Jones. It is now, I believe, a rare book. There is a copy in the London Library. Can any of your readers give biographical particulars as to this authoress, and tell what other books she wrote? ANON.

SCOTCH MILESTONE.—Is it usual for milestones in Scotland to give the distance to London? Here is a copy of the inscription on one near Glenluce, in Galloway:—

LONDON
397.
P. PATRICK
18.
STRANRAER
10.
GLENLUCE
¼.

W. H. PATTERSON.

DE FLEURY.—Can any of your readers give me information as to the old French family of De Fleury? Are there any of the family now alive; and what is the family coat of arms? A Baronne de Fleury was living at Versailles at the beginning of this century. L. PH.

CRUIKSHANK.—I have a pamphlet of eight pages, entitled "A Letter from Hop-o'-my-Thumb, by Geo. Cruikshank to Charles Dickens, Esq., upon Frauds on the Fairies, Whole Hogs, &c." Being a collector, I have never seen this article before. I should be glad to know whether it is scarce. It was published by Bogue. INQUIRER.

RICHARD BURDON.—In an old MS. volume of 'Oxford Collectanea and Memoranda,' in my possession, are the following lines:—

In eighteen hundred and eleven
I gained the Newdigate.
In eighteen twelve a first-class man,
As chronicles relate.
In thirteen next at Oriel's prime,
A fellow I was found,
And in fourteen for English prose
My brow was laurel bound.

The author who has thus rhythmically described his successful academical career was, on the authority of the 'Oxford University Calendar' of 1820, Richard Burdon, of Oriel College, who in 1811 gained the Newdigate, the subject being 'The Parthenon'; was first-class in Lit. Hum. in 1812; and winner of the English Prose Essay in 1814 on 'A Comparative Estimate of the English Literature of the Seventeenth and Eighteenth Centuries.' The same authority gives as the senior B.A. of Oriel College, Richard Burdon, prefixing to his name an asterisk, as an ex-fellow. Is anything known of his subsequent career; and did it in any way fulfill the promise of his youth?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LABBÉ AND LABBE.—Can any one learned in French surnames explain these two? The former is, one would suppose, L'abbé; the latter, as borne by the famous Philip Labbe, the literary collector and editor, is usually printed without the accent, notably in the 'Nouvelle Biographie Générale' (Par., 1858), which contains articles on four persons of less distinction named Labbé, as well as one on himself. What is the origin of Labbe?

J. T. F.

Bp. Hatfield's Hall, Durham.

Replies.

T. P. COOKE AT TRAFALGAR.

(7th S. xi. 187.)

MR. GEORGE ELLIS is in error in stating that this actor "when a boy was with the fleet at the glorious battle of Trafalgar," as the battle was fought on October 18, 1805, and T. P. Cooke had finally quitted the navy by the year 1802. His first dramatic appearance took place at the Royalty Theatre in the month of January, 1804. Although not present at Trafalgar, he nevertheless took part in Earl St. Vincent's distinguished victory, besides many minor actions in the Mediterranean, and in an engagement with an Algerine corsair he is said to have distinguished himself by great bravery. Accident alone prevented him from being present at the battle of Camperdown, for his ship, the Raven, having sprung her main-mast in a violent gale, bore away towards Cuxhaven, upon which coast she was wrecked. For two days and nights her crew is said to have suffered great hardships, and Cooke was so affected by the exposure that he was invalided home, and left the navy. His affection for the service was, however, too strong for him to altogether relinquish it, and he subsequently joined H.M.S. The Prince of Wales, commanded by Capt. Prowse, and bearing the flag of Rear-Admiral Sir Robert Calder. In this ship he was employed in the blockade of Brest, whence, upon the escape of a squadron commanded by Gantheaume, he proceeded upon that celebrated but unsuccessful pursuit of the French fleet when Admiral Calder's squadron, in less than four months, ran from Brest to Lisbon, the Madeiras, Teneriffe, the Canaries, Barbadoes, Martinique, touched at all the inter-

mediate islands, including Jamaica, and returned to England. Off Cape Ortegal Cooke was again nearly wrecked by a hurricane, a ship within hail of his own foundering in a moment with all hands. At the approach of the peace of Amiens Cooke's ship was paid off, and he then relinquished the sea for ever. T. W. Tempany.

Richmond, Surrey.

Is Mr. Ellis's statement correct? The 'Dictionary of National Biography' states that Cooke was present at the battle of Cape St. Vincent (eight years before Trafalgar), and was engaged in other actions. These latter could not have included Trafalgar, as he is further stated to have begun his actor's career in 1804. It would, therefore, seem that Mr. Ellis was in error. The medal would probably be the St. Vincent medal. Cooke was born in 1786. His ship was the Raven.

Holcombe Ingleby.

T. P. Cooke was not at the battle of Trafalgar. At the age of ten he entered the navy, 1796, and served on board H.M.S. Raven, stationed for two years in the Mediterranean, was present at the blockade of Toulon, and took part in the engagement off Cape St. Vincent, for which he received a medal. Subsequently, after being wrecked off Cuxhaven, he was invalided through an attack of rheumatic fever, but again joined in active service on board the Prince of Wales, under the flag of Rear-Admiral Sir Robert Calder. He was at the blockade of Brest, and at the Peace of Amiens was paid off, quitted the service, and in January, 1804, made his first appearance on the stage at the Royalty Theatre, John Palmer's unlucky venture, afterwards better known as the East London, in Wells Street, Goodman's Fields.

Robert Walters.

[Mr. E. M. Borrajo supports the foregoing statements, and Mr. J. F. Mansergh quotes corroborative evidence from the *Drama, or Theatrical Packet Magazine*, February, 1823.]

Lord Iveagh (7th S. xi. 125, 212).—In reply to Mr. West I beg to say that the statement in the Peerages in reference to the change of spelling from Macgennis to Guinness may be justified in some particular instances; but, that any ancestor of Richard Guinness, the great-great-grandfather of the new Lord Iveagh, ever was a Macgennis is simply guesswork, because even the father of this Richard has yet to be discovered. In old times it was the custom for gentlemen of position to keep a man on the premises to brew their table beer. Tradition says that Richard Guinness, who was in the employ of the then Protestant Bishop of Ferns, was so clever in the manufacture of this everage that he was remembered in the prelate's will. There is no doubt as to the fact of his being remembered, because the will mentions him as "my servant Richard Guinness," and he is left a small sum of money. Richard had two sons, Arthur and Samuel. From Arthur you may trace Dublin stout and the pedigree of Lord Iveagh. Samuel was a goldbeater, living in Copper Alley, Dublin, and from him descends Adelaide Mary Guinness, now Lady Iveagh. I do not believe that Sir Bernard Burke had anything to do with the reviving of the title of Lord Iveagh, because he would naturally have given it to Lord Ardilaun. Probably Sir Albert Woods is the offender. I protest against his action in this matter. Not that I love "stout" less, but genealogy more. There are many members of the Macgennis stock who can with some show of reason lay claim to the title, notably General Macgennis; and a bogus revival of an old one like this is only calculated to bring the Heralds' College into contempt. X. X. X.

With regard to the queries of Mr. R. F. West respecting the connexion of the family of Guinness, recently created Baron Iveagh, with that of Magenis, Viscounts of Iveagh, I can inform him that the last holder of the ancient title died in 1693, in exile, having conducted a portion of James II.'s army to Hamburgh. He left no children, but, being the head of an Irish sept, many relations or persons of the same descents shared his fortunes, and took service in Austria and France. In the former country there still exists a family of Magenis who are barons, and the family is not unrepresented in Ireland, its present head being General Henry Magenis, of Finvoy, co. Antrim, also a proprietor in the county of Down. His great-grandfather married Elizabeth Berkeley, niece of the celebrated Bishop of Cloyne, and had a very numerous family. The eldest son, Richard, who was member for Enniskillen, married Lady Elizabeth Cole, daughter of the first Lord Enniskillen. My own grandmother, Mrs. Leslie, of Ballibay, was sister of this last Richard, and my great-grandmother, Mrs. French, of Frenchpark, sister of his father. Magh-inis was, according to Joyce, the ancient name of Lecale, a barony in Down, in which I have property, and it signifies level island, part of Lecale being a peninsula. From this the family took its name, one which is not uncommon in Ulster, both in Down and Monaghan. I do not think we have the honour to be connected with the new peer. I have always understood that the father of the most respected and much to be admired Sir B. L. Guinness was house-steward to the first Duke of Leinster, and that he started a small brewery, which gradually increased, and has proved such a remarkable success. R. C. Leslie.

Ballibay, co. Monaghan.

Sir William Dawes, Bart., Archbishop of York (7th S. xi. 25, 146).—In the Guildhall at York is a portrait of this prelate by Vandergucht. It is a three-quarters length, and represents him in a large wig, full-sleeved black gown with bands,

seated in an arm-chair, his left hand resting upon an open book, which stands on a table. This portrait was engraved by the artist. Upon the engraving is "M. V^dr Gucht Effigieon Sculp.," and below is a shield surmounted by a mitre, whereon are the arms of the see of York impaling Dawes, with Ulster hand and an escutcheon of pretence, with the arms of Darcy, those of his wife. The inscription is, "The most Reverend Father in God S^r William Dawes, Bart., by Divine Providence Lord Arch-Bishop of York, Primate of England, and Metropolitan, and one of the L^ds of y^e Regency of y^e King 1715." There is another portrait of him as a younger man, in full wig, with a gown and bands, by Closterman, engraved by Gribelin. The engraving has the arms of Dawes with Ulster hand and his crest, on the point of a halberd a flying dragon.

He was entered at Merchant Taylors' School September 11, 1680, and the date of his birth is given as August, 1671. He became master of Catherine Hall, Cambridge, in 1696, at the age of twenty-five. His wife Frances was daughter and coheir of Sir Thomas Darcy, Bart., and died during his mastership in 1705. In the chapel of Catherine Hall there is a monument to her, with a long Latin inscription. Having been Vice-Chancellor of Cambridge, chaplain to King William III. and to Queen Anne, he was promoted to the see of Chester, and consecrated on Sunday, February 8, 1707/8, by the Archbishop of York. He was confirmed Archbishop of York on Tuesday, March 2, 1713/14, at St. James's Church, Piccadilly, the Bishops of Durham, Winchester, Coventry, Lincoln, Norwich, and Hereford being present and assisting. He was appointed one of the Lords of the Regency and a member of the Privy Council to King George I. in 1715. He was one of the commissioners for finishing St. Paul's Cathedral, and also one of the commissioners for building fifty new churches. He died on April 30, 1724, in the fifty-third year of his age. Few men have held so many and such distinguished appointments as he did, or have been preferred to them at so early an age. There is a volume of his sermons dedicated to Queen Anne, printed at the University Press, Cambridge, and sold by Thomas Speed, London, 1707. Prefixed to the volume is an engraving from his portrait by Closterman.

G. L. G.

If he is not already aware of it, Mr. Pickford may be glad to know that there is an account of this archbishop in the 'Dictionary of National Biography.' W. C. B.

Lynx-eyed (7th S. xi. 7, 210).—The origin of this phrase is to be sought in ancient natural history, which credited the lynx with extraordinary powers of eyesight. Sam Weller, even if he had been able, by the aid of double-million magnifying glasses of hextra power, to see through a staircase and a deal door, would have found himself completely surpassed by this animal's natural vision, which by popular accounts was not so limited as his. According to the worthy twelfth-century philosopher Alexander Neckam, who was a foster-brother of Richard Cœur-de-leon, the lynx could see through nine walls! It was reported, he says, in his 'De Naturis Rerum,' by the acuteness of its vision to see through nine walls; so that if a man on the other side of them carried a piece of raw meat up and down near the outside wall the lynx would move up and down as he did, and would stop when he stood still. Even in Neckam's day, however, there were doubters, for he says that some, skilled in the nature of things, attribute this action of the lynx to its sense of smell rather than its power of sight (Neckam, in Rolls Series, p. 219). That Neckam himself was very emphatic in sharing this doubt appears from his metrical paraphrase of his earlier prose work. He there distinctly asks the reader to grant to the lynx's power of smell what error thinks should be given to its strength of eye:—

> Viribus olfactus lyncis concede, quod error
> Dandum virtuti luminis esse putat.
>
> Neckam, p. 489.

Erasmus seems to have said something about the lynx and its relation to Lynceus. In my copy of his 'Colloquiorum Familiarium Opus Aureum,' ed. Patrick, 1750, the index has "Lynces et Lynceus," but the page is wrong, and I have failed to find the reference. I observe that Facciolati (ed. 1828) favours the view of L. L. K., saying that Lynceus got his name from the animal—"nomen a lynce sortitus." Geo. Neilson.

'Black Eyes': Sonnet (by Tennyson?) (7th S. x. 188, 333, 471; xi. 53).—"Black for beauty, but blue for love," is a saw familiar enough. In connexion with this subject we should remember Keats's sonnet in answer to one by Reynolds in which it is affirmed that

> Dark eyes are dearer far
> Than those that mock the hyacinthine bell.

Keats maintains the contrary:—

> Blue! Gentle cousin of the forest green,
> Married to green in all the sweetest flowers,—
> Forget-me-not, the Blue bell,—and that Queen
> Of secrecy, the Violet; what strange powers
> Hast thou as a mere shadow! But how great,
> When in an Eye thou art, alive with fate!

C. C. B.

Charles Lennox (7th S. xi. 188), third Duke of Richmond, was originally in the Guards; but I cannot discover which regiment nor the date of his commission. Sebastian.

Rev. Matthew Worthington (7th S. ix. 508).—He was instituted to the Vicarage of Childwall, dio. Chester, Sept. 10, 1778, on the presentation of

the bishop (P. R. O., Institution Book, Series C, vol. i., p. 51). DANIEL HIPWELL.
34, Myddelton Square, Clerkenwell.

MARQUIS (7th S. xi. 189).—The incident of a marquis claiming the return of his sword from the Court at Rennes is described in Sterne's 'Sentimental Journal.' EDWARD M. BORRAJO.
The Library, Guildhall, E.C.

[Very many contributors oblige with this reference.]

FRAMEWORK IN A GRAVE (7th S. x. 344, 432; xi. 54, 216).—In my communication under this heading (p. 216) there is a double misprint. Two references were made to the parish of *Dunino*, and in both cases it appears as "Duvino."

D. H. F.

St. Andrews.

WORDS OF SONG WANTED (7th S. xi. 128).—I have not heard the song for upwards of forty years, but I think my recollection of it is tolerably correct:—

Mr. Bourne and his wife
One morning had a strife,
He wanted bread and butter to his tea.
Mrs. Bourne ruled the roast,
Said she 'd have a plate of toast,
So to loggerheads, to loggerheads, went she.

There lived on the same floor,
A man named Mr. Moore,
Who was very strong in the wrist;
And when he heard the splutter
About toast and bread and butter
He knocked down Mr. Bourne with his fist.

"Mr. Bourne, on my life!
You should not beat your wife,
For 'tis both a shame and disgrace."
And then said Mrs. Bourne,
"It 's no matter of your'n,"
And she smacked a cup of tea in his face.

And then said Mr. Moore,
As he sneaked to the door,
"Oh! I surely am a man without brains!
For when married folks are flouting,
If a stranger pokes his snout in,
He 's sure to get the worse for his pains."

GERALD PONSONBY.

[J. E. G. supplies a version with slight verbal differences.]

'LILLIBULLERO' (7th S. xi. 227).—The music will be found in the 'Beggar's Opera,' of which there are musical scores. The tune is familiar to me, and must be known to many other persons.

D.

DAME REBECCA BERRY (7th S. x. 289, 451; xi. 21, 189).—ALPHA wishes to know whether "an apothecary of this period (1689/90) would not be an ordinary medical practitioner." It is true that the apothecaries of that time did practise medicine; but they were not legally entitled to do so, and the physicians bitterly resented the encroachment. By various means they endeavoured to restrain the apothecaries within the terms of their charter of 1617; indeed, they seem to have tried to reduce them to their original position as grocers or vendors of drugs, by setting up dispensaries of their own. Their efforts were, of course, unsuccessful. The war between the two bodies is referred to in Garth's 'Dispensary.' C. C. B.

WEST CHESTER (7th S. v. 469; vi. 32, 116).—As a proof of the old use of this term the appended excerpt from the "abridged reprint" (1852) of King's 'Vale Royall of England' (1656) is perhaps worth noting:—

"What we find in *Mr. Harding's* old *Chronicle* is not to be omitted.....
In the same year 603 [613?] of Christ's Incarnation
The *Brittains* all did set their Parliament
At *Caerleon*, by good information,
Caerlegio Chester hight, as some men meant
That Westchester is come of intent,
Where they did chuse *Cadwan* to be their King
To defend them from the foes warring.....
And this Chronicle saith also that King *Ethelwalf* was crowned at Westchester in the year 839."—Pp. 18, 19.

J. F. MANSERGH.

Liverpool.

WAYWISER (7th S. x. 386, 453; xi. 78, 117, 195).—The 'Abridgments of the Specifications relating to Watches, Clocks, and other Timekeepers,' Patent Office, 1858, contains a notice of "certain new improvements of pedometers or pedometrical watches," by R. Gout (A.D. 1799, November 4, No. 2351). There is also a reference in the *Repertory of Arts*, vol. xiii. p. 73. ED. MARSHALL.

My father had one of these, which would be now more than a hundred years old. It had a face like a watch, suspended by a movable handle ending in a hook. Hooked on to the belt, the instrument would be moved by the motion of the leg in walking, each motion allowing a wheel to revolve one notch, like a pendulum in a clock, and registering by its two pointers on the face—one marking hundreds, the other units—how many steps had been taken.

E. LEATON-BLENKINSOPP.

REMAINS OF ST. MARGARET, QUEEN OF SCOTLAND (7th S. xi. 147, 209).—Edinburgh Castle was under siege in 1093, when Queen Margaret died. Her body was therefore secretly conveyed by the "west yhet" down the steep western side of the castle rock, and carried to Dunfermline, where it was buried in the nave of the church. In 1246 the queen was canonized; and in 1250 her sainted remains were borne "ben" as Wyntoun says, to a more honourable resting place in the choir. In Reformation times it was not always the reformers who troubled the shrines. By desire of Queen Mary the head of St. Margaret was taken from Dunfermline to Edinburgh, and after the queen's flight to England it was removed to

the house of the Laird of Dury, where a Benedictine monk kept it till 1597, when the Jesuits obtained possession of it, and one of them—John Robie—took it with him to Antwerp. There it was duly authenticated and exposed to the veneration of the pious. After seven years it was once more translated, this time to the Scots College at Douay, where it was exhibited as a genuine relic. A Papal brief in 1645 gave plenary indulgence to those who should visit the church of the college on the festival of St. Margaret. Like so many relics, the head of the Scottish queen and saint, after all its migrations, was fated to disappear in the troubles of the French Revolution. As regards the other remains of the queen the evidence is much more questionable and far from satisfactory. Papebroch and George Con are rather doubtful authority for the statement that they were acquired by Philip II. of Spain, and that the urn containing them was placed in the church of St. Laurence at the Escurial. An attempt was made some time ago to have them restored to a Scottish shrine, and the aid of the Pope was invoked to that end; but the remains were no longer to be found. If Viscount Melville has not already seen the paper from which I have taken the foregoing statements, I may refer him to 'Notices of the Burial of King Malcolm III.,' by Dr. John Stuart, in *Proceedings* of the Scottish Society of Antiquaries, vol. ii. pp. 81–89. Geo. Neilson.

In Bellesheim's 'History of the Catholic Church of Scotland,' translated by Dom. O. Hunter-Blair, O.S.B., the following note occurs in vol. i. at p. 261:—

"Papebroch ('Append. ad Vit. St. Marg., Acta SS. mens Junii') relates that the head of the saint was brought to Edinburgh Castle at the desire of Mary, Queen of Scots, on whose flight into England in 1567 it was removed to the house of the Laird of Dury..... It was given up in the year 1597 to John Robie, a missionary Jesuit, who conveyed it to Antwerp..... Seven years later it was removed to the Scotch College at Douai, where it remained until the French Revolution, in the storms of which all trace of it was lost. The remaining relics of the saint are said to have been acquired by Philip II. of Spain, and by him placed in the church of St. Laurence at the Escurial."

In the Roman Breviary Margaret is said to have died on June 10, on which day her feast is observed; but this is an inaccuracy. She died on November 16, 1093. George Angus.

St. Andrews, N.B.

[C. C. B. obliges with a quotation from Chambers's 'Book of Days,' and L. L. K. refers to Burton's 'Hist. of Scotland,' i. 414.]

'The Golden Legend' (7th S. xi. 205).—In the very interesting note by Anon. upon Caxton's 'Golden Legend' he appears to infer that no reprint has been made of it prior to the one that he says is now in prospect. Might I be allowed to mention that the Holbein Society issued as their annual volume for 1878 a very beautiful reprint of an imperfect copy in the Manchester Free Library? This was printed for the Holbein Society by Wyman & Sons, of London, accompanied with an introduction and copious notes by Mr. Alfred Apsland. Facsimiles of the water-marks on the paper used by Caxton are also given. The fragment consists of 152 leaves, or 304 pages, of the first edition. According to the following extract from Caxton's prologue to his translation of 'The Golden Legend,' which I give in modern English,—

"But forasmuch as I had by me a Legend in French, another in Latin, and the third in English, which varied in many and divers places,"—

it may be understood that there was an earlier English rendering than Caxton's.

Joseph Beard.

Ealing.

That some portion of 'The Golden Legend,' if not the whole, was translated into English before the appearance of Caxton's work, we know on the authority of Caxton himself, for he says, in the prologue to his own edition,—

"ageynst me here myght somme persones saye that thys legende hath be translated tofore, and trouthe it is, but for as moche as I had by me a legende in frensshe, another in latyn & the thyrd in englysshe, whiche varyed in many and diuers places, and also many histoyes were comprysed in the two other bookes whiche were not in the englysshe book, and therfore I haue wryton one oute of the sayd thre bookes which I haue ordryd otherwyse than the sayd englysshe legende is whiche was so tofore made, besechyng alle theym that shall see or here it redde to pardone me where I haue erryd or made fawte, whyche yf ony be, is of ygnoraunce and ageyn my wylle, and submytte it hooly of suche as can & may to correcte it, humbly bysechyng them so to doo."

Of this earlier English translation there are, as Mr. Blades informs us, two MSS. still extant, viz., Harl. 630 and 4775, both of the fifteenth century. F. N.

Who first gave this name to Voragine's 'Legends of the Saints'? Longfellow says only that it was given to it "by his admirers." It was from the French version of De Vignay (says Warton) that Caxton made his translation. The same writer refers to a MS. metrical 'Lives of the Saints' in English of a considerably earlier date than Voragine's. Besides this work there existed in English before the publication of Caxton's translation another 'Lives of the Saints' by Osbern Bokenam, taken from Voragine, "not wurde for wurde, for that may be In no translacyoun, aftyr Jeromys decre, But fro sentence to sentence, I dar well seyn, I hym haue folwyde euene by and by" (quoted from fol. 88, by Horstmann, 'Altenglishe Legenden,' cxxix). Warton says this work is "chiefly from 'The Golden Legend,'" and contains ten 'Lives,' but Horstmann quotes from MS. Arundel 327, a list of thirteen, all of which (says the scribe) were

Translatyd in to englys be a doctor of dyuynite, clepyd Osbern Bokenam, frere Austyn of the Conuent of Stokclare; and was doon wrytyn in Canebryge by hys sone, frere Thomas Burgh, The yere of our lord a thousand foure hundryth seuyn & fourty; whose expence dreu thretty schyllyys; & yafe yt on-to this holy place of nunnys, that thei shulde haue mynd on hym & of hys systyr Dame Betrice Burgh, of the wych soulys Jhesu haue mercy. amen."

C. C. B.

Shelley's 'Cloud' (7th S. ix. 207; x. 511; xi. 170).—Does Mr. Ward wish to pose as an apostle of facetiousness; or does he mean his remarks at the last reference as sober criticism? To understand Shelley's 'Cloud' requires only that we take up the poet's position towards the subject. Shelley was a nature worshipper, and personified and individualized all her forces. Throughout this poem it is the spirit, or genius, of the cloud that is addressed—a spirit inhabiting all the conditions of the cloud, but bounded by none of them; creating, yet also witnessing them all. Man's soul acts thus in a dual capacity—as actor and critic both.

I feel reticent in offering any textual vindication of the poem, though to a more perfect student I feel this would be an easy task. My desire in writing the above is to plead for a sympathetic criticism as opposed to a wordy hair-splitting tirade. T. G. Watts.

Mattins (7th S. xi. 107, 196).—I do not remember to have seen it spelt otherwise in the Prayer Book, where it has been fossilized as an archaism, and as denoting a service differing considerably from the "matins" in the Breviary. I think our "morning prayer" would only be called "matins" by persons affecting Roman terminology.

J. T. F.

Winterton, Doncaster.

February, Fill-dike (7th S. xi. 188).—Mr. Mount's usual preciseness of quotation rather fails him in two points. 1. It is a wish, not a statement. 2. It means snow as well as rain. Tusser has, *s. v.* "February," ch. xxxv.,

> Feb, fill the dike,
> With what thou dost like;

or in Hazlitt, p. 138, 1882 (or Bohn's 'Proverbs,' p. 32, after Ray)—

> February fill dyke, be it black or be it white;
> But if it be white it 's the better to like.

In Wilfrid Allan's 'Weather Wisdom' (p. 14, Field & Tuer, *s. a.*) the reason is:—

> "The nourishment of the fruits of the earth is the all-important point, and
> If in February there be no rain,
> 'Tis neither good for hay or grain."

If Mr. Mount will consult the above references *in situ*, and will also look at Le Roux de Lincy, i. p. 98, he may see much more to a similar effect. The popular phraseology is anything rather than trustworthy, *e. g.*, in the instance of a Saturday's moon. Ed. Marshall.

The name "Fill-dike" does not necessarily mean "the rainy." It refers also to the snow, which, falling in the early months of the year, is melted at the approach of spring, and floods the fields and ditches. We must remember, too, in interpreting these old saws concerning the weather, that the difference between the old style and the new requires to be taken into account.

C. C. B.

I saw in the *Times* the following explanation of this old saying,

> February fill-dike,
> Whether black or white:

black being stagnant water, which does not evaporate; white, drifted snow, which does not melt; neither implying much fall, either of rain or snow. E. Leaton-Blenkinsopp.

Hodening (7th S. xi. 184).—Surely this custom of "hodening" with the "hoodining horse" is but a remembrance of "the comming into the hall of the hobby horse" at Christmas. The hobby horse was made much in the same way as the cutting from the *Church Times* describes the "hoodining" horse to have been, and there can be little doubt they are one and the same. Brand, in his 'Observations' (p. 263), says the hobby-horse dance was so called because "one of the performers carried between his legs the image of a horse made of thin boards." At Christmas, New Year's Day, and Twelfth Day lads with these horses used to go round soliciting alms. J. W. Allison.

Stratford, E.

This custom is described by Hone ('Every-Day Book,' ii. 821, under date December 24) from Busby's 'Concert Room and Orchestra Anecdotes,' and

> "is supposed to be an ancient relic of a festival ordained to commemorate our Saxon ancestors' landing in that island [Thanet]."

H. Scherren.

Rev. Richard Roland Ward (7th S. xi. 149).—He died May 31, 1834, and was buried in Sutton-on-the-Hill Church. I am permitted to say that the Rev. R. G. Buckston, of Sutton, will be glad to give any further information respecting his grandfather, Mr. Ward. H. H. B.

Celibitic or Celibatic (7th S. x. 505; xi. 178).—Perhaps our Editor will allow me to offer Mr. Neilson an English story on this subject in return for his Scotch one. Some twenty years ago, when prosecutions for "ritualism" were in vogue, a High Church clergyman was appointed to a country parish near to a Low Church town. He was youngish and unmarried, and so was his curate. The local newspaper, ever zealous (as local news-

papers so notoriously are) for Evangelical truth, soon informed its readers of the new rector's crimes. He turned to the east; he bowed at the Gloria; in the pulpit he wore a surplice—that characteristic garment of the Scarlet Woman. And there was one accusation which touched both the rector and his curate. "Will it be believed," said the pious print, "that they openly practise celibacy, even in the public streets!" This charge was perhaps meant to arouse, and no doubt it did arouse, the spinsters and widows of the neighbourhood to a timely vindication of the rights of woman.

A. J. M.

To Whet (7th S. x. 507; xi. 55, 173).—When W. H. states that in recutting the small grooves in millstones steel picks or hammers have been generally used, though diamonds have been employed for the purpose, he surely does not speak literally, for it certainly does appear that "the game would not be worth the candle." Some confusion of ideas must have arisen from the fact that stone-masons apply the term "diamond hammer" to a hammer having upon its face several pyramidal sharp-pointed teeth to give a uniform roughness to flat surfaces, and to a steel pick having one (more acutely pointed) diamond-shaped point at each extremity to form or recut V-shaped grooves in stone. If I am wrong in my conjecture, some further information from W. H. as to the employment of actual diamonds for such purposes would be interesting. G. Watson.

Penrith.

Old Tale (7th S. xi. 128).—It may not assist Mr. T. E. Galt-Gamble very much, but I humbly contribute my source of authority for what it is worth. My first acquaintance with the old tale to which he obviously alludes was made half a century ago in an edition of the fables of our old friend Æsop, published about three-quarters of a century before that date, and illustrated by the rough and vigorous woodcuts of *the* Bewick of Newcastle-upon-Tyne. I quote from memory, premising that the vignette represented the old "triple tree" of Tyburn with the traditional cart, the sheriff and his javelin men (javelins markedly accentuated) in the three-cornered hats and square-tailed coats "of the period." Thus ran the story:

A thief coming to the gallows to be hanged, besought the sheriff that he might be allowed to speak his dying words to his widowed mother, whom he espied among the crowd. The official allowing the woman to approach, the condemned man, under pretence of whispering to her, bit off her ear! The sheriff was naturally indignant at the outrage, and addressed the offender as a scoundrel. "Scoundrel or not," replied the moribund, "it only serves her right. If she had not brought me up to picking and stealing, and encouraged me from my earliest days in my predatory practices, I should not have been in my present miserable position." Nemo.

Temple.

Mr. Galt-Gamble need look no further than Croxall's 'Æsop's Fables' for the story to which he refers. I have not seen the book for half a century, but I remember well the tale of the thief biting off his mother's ear, in his parting salute at the foot of the gallows, on the ground that by winking at his petty thefts as a child she had brought him to that sad end, and the rude woodcut—was it not one of Bewick's?—by which it was illustrated.

E. Venables.

The original source, probably, is Æsop's fable 'The Boy and his Mother,' to which I refer your correspondent, who will see that his *résumé* omits the fact that the felon, on the day of his execution, under the pretence of whispering something important to his mother, bites off her ear, and then justifies the deed, and, I fear, with reason.

Fredk. Rule.

Firing Cannon at Weddings (7th S. x. 445; xi. 76).—I have an autograph letter from the Rev. Thomas Rennell, vicar of Kensington, dated November 10, 1823, to Sir Augustus Callcott, R.A., thanking him for a wedding gift, and saying,

"Not only were the bells rung on my wedding day, but our nuptials were celebrated by a discharge of cannon."

John J. Merriman.

45, Kensington Square.

"The repeated shouts of 'Ashton and Bucklaw for ever!'—the discharge of pistols, guns, and musketoons, to give what was called the bridal-shot, evinced the interest the people took in the occasion of the cavalcade as they accompanied it upon their return to the castle."—Scott, 'Bride of Lammermoor,' Centenary ed. 1886, chap. xxxiii.

Jonathan Bouchier.

Brazil (7th S. xi. 108).—A quarto volume entitled 'A History of the Brazil, comprising its Geography, Commerce,' &c., by James Henderson, was published in 1821. The maps and plates in this volume are somewhat early specimens of lithographic book illustration in this country.

J. F. Mansergh.

Liverpool.

Wordsworth's 'Ode on Intimations of Immortality' (7th S. vii. 168, 278, 357, 416; viii. 89, 369; ix. 297; x. 109, 196, 258, 375; xi. 94)—I am on such amicable literary terms with Mr. C. A. Ward—as indeed I hope I am with all my fellow-writers in 'N. & Q.'—that I am sure Mr. Ward will readily forgive me when I say that I feel sorry to hear him speak of Wordsworth as a "dull writer" with "his moments of inspiration .....to which be all glory attached when they come round." To call a great poet and great teacher like Wordsworth a "dull writer," even with this

qualification, savours of irreverence, though unintentional irreverence. Wordsworth is no doubt dull at times; but is it not better to leave his dull periods alone, and to dwell on the glories of his poetry? How numerous and "beautiful exceedingly" these are no lover of Wordsworth needs to be told. It would take from morn to dewy eve to point them out. So much for Wordsworth's literary merit. With regard to the moral tone of his writings—save and except the deplorable series of 'Sonnets upon the Punishment of Death'—this is fully equal to their poetic merit. Mr. J. Russell Lowell, who, after criticizing Carlyle pretty severely in 'My Study Windows,' ends by blessing him altogether, evidently thinks that he is paying the philosopher of Chelsea the highest compliment in his power in ranking him as a moral teacher with Wordsworth: "As a purifier of the sources whence our intellectual inspiration is drawn, his [Carlyle] influence has been second only to that of Wordsworth, if even to his." Mr. Stopford Brooke, in his 'Primer of English Literature,' says, "He [Wordsworth] lies asleep now among the people he loved, in the green churchyard of Grasmere, by the side of the stream of Rothay, in a place as quiet as his life. Few spots on earth are more sacred than his grave." MR. WARD will, I feel sure, sympathize with both Mr. Lowell and Mr. Stopford Brooke in these pious sentiments.

JONATHAN BOUCHIER.

ROBERT BROWNING'S 'LOST LEADER' (7th S. xi. 208).—The person to be identified with the Lost Leader was discussed in 'N. & Q.' seventeen years ago (4th S. xii. 473, 519; 5th S. i. 71, 138, 192, 213, 292, and apparently in earlier volumes which I have not got). In 5th S. i. 213, MR. WALTER THORNBURY wrote, "Two years ago Mr. Browning himself, in reply to a correct guess of mine, told me that Wordsworth was the 'Lost Leader.'" Dr. Furnivall, in his 'Bibliography of Robert Browning from 1833 to 1881,' second edition (1882), says, in a foot-note on p. 49:—

> "Wordsworth, having turnd Tory, was chiefly aimd at here; but other men and incidents were mixt up with him and his career. The excellent review of Browning's prose 'Essay' and 'Works' to 1864 in the *Contemporary Review*, Jan. and Feb. 1867, well says, in its second paper, p. 135, 'We know not what individual leader, if any, Mr. Browning had in view; but if the early admirers of the French Revolution had wished to utter their hearts over the Toryism of Wordsworth or Southey, or the Chartists and Christian Socialists of 1848 over Mr. Kingsley's panegyric on the peerage and his vindication of martial law *ad libitum*, they could hardly find fitter language.'"

No doubt this is the truth. Mr. Browning's lines are applicable to any person who appears to have deserted any party which regarded him as a leader, and had made a demi-god of him. They may have been suggested by Wordsworth's defection, but they are obviously not applicable to him in their details. They have been applied to a venerable statesman who is yet with us.

WILLIAM GEORGE BLACK.

Glasgow.

Mr. Browning, it is said, admitted that it was Wordsworth, but Goethe has also been suggested; see 'N. & Q.,' 3rd S. iii. 327, 377, 400; 4th S. i. 482; xii. 473, 519; 5th S. i. 71, 138, 192, 213, 292. Mrs. Browning says that poets now "wear better broadcloth, but speak no more oracles."

W. C. B.

The best answer I can give to X. is in Mrs. Sutherland Orr's 'Handbook to the Works of Robert Browning,' p. 292 of the fifth edition. The 'Lost Leader' is a lament over the defection of a loved and honoured chief. The language of the poem shows the lost "leader" to have been a poet. It was suggested by Wordsworth in his abandonment "(with Southey and others) of the liberal cause."

F. C. C.

PORCUPINE MAN (7th S. xi. 209).—It may interest your correspondent to know that particulars of this uncommon case of a distempered skin appear in the *Philosophical Transactions* of the Royal Society for 1732, No. 424, p. 299, together with three illustrations; also in vol. vii. p. 542 of the 'Abstracts of the *Transactions*' of the same society. Another account by Prof. Blumenbach, but descriptive of the three generations of this Suffolk family, will be found in Granger's 'Wonderful Museum,' vol. iii., 1329, together with analogous cases in Biseglia and Vienna.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TURNING THE CANDLESTICK (7th S. xi. 207).—A "candlestick" in the game of "see-saw" is the Yorkshire name for the boy or girl who stands in the centre of the plank and assists the motion by swaying from side to side.

M. H. P.

"THAN" FOLLOWED BY THE ACCUSATIVE (5th S. vii. 308, 454, 494, 516; viii. 77, 118; 7th S. xi. 104).—I have already explained in another column of 'N. & Q.' the slenderness of the grounds on which I venture to meddle with matters which in my day—dim, far-away day!—we used to trust to the light of nature, or of use which became to us second nature, *but which* have now come to be scientific problems. Nevertheless, "nullius addictus," &c., I am tempted to submit to MR. E. YARDLEY the audacious suggestion that Spenser, Byron, Prior, Swift, all wrote bad English in the passages quoted by him.

> Dearer is love than life, and fame than gold,
> But dearer than them both your faith once plighted hold.—Spenser.

The poet should, I submit, have written, "Dearer than *they* both are," although the mistake in daily

language is so common that the correction seems strange to the ear; for the sentence is, "Love is dearer than life *is*, and fame dearer than gold *is*; but hold thou thy plighted faith dearer than they both *are*."

Byron, it seems to me, should have written, "He goes to woo a bride more true than she [was] who left his side."

Prior's couplet should, *me judice*, have run, "For thou art a girl as much brighter than she [is] as he was a poet sublimer than I [am]."

Swift should have said, "You are a much greater loser than I [am]."

The question from Scott's 'Journal' should have been "whether Queen Mary was taller than *herself*."

Was ever such *outrecuidance?* I am sorry; but "them 's my sentiments."

T. Adolphus Trollope.

Budleigh Salterton.

1. The example quoted from Spenser is not apposite. The accusative* *them* which there follows *than* is not governed by it, but by the verb *hold* understood. This is plain if we turn the passage into prose: "Love is dearer than life, and fame than gold; but hold your once plighted faith dearer than [you hold] them both."

2. The passage given from Byron is grammatically indefensible:—

> 'Tis said he goes to woo a bride
> More true than her [is] who left his side.

The poet seems to have sacrificed grammar to euphony.

3. The construction in Latin is *not* the same. In the passage quoted from Terence the two subjects have one and the same predicate, which is not the case in the passage from Byron:—

> *Ego* hominem callidiorem vidi neminem,
> Quam [vidi] Phormionem.—'Phormio,' iv. 2.

"I have seen no man more cunning than [I have seen] Phormio [to be]." It might be allowable, following the Latin idiom, to say in English, "I never saw a prettier girl than [I see, or saw] her [to be]"; but it would be more consonant with the usage of the language to say, "I never saw a prettier girl than she" (is, or *was*, according as the present or the past is spoken of).

4. The remaining examples quoted by Mr. Yardley are one and all grammatically incorrect, and when defensible at all are so only *euphoniæ causâ*. This is specially the case with *than whom*, so commonly used by good writers, both in prose and poetry, that Dr. William Smith, in his 'School Manual of English Grammar,' has ventured on the *ex post facto* canon, "The relative pronoun *who* is used in the objective case after the conjunction *than*, *when any other pronoun would be in the nominative case*" (fifth edition, p. 241). The italics are mine. This is certainly sufficiently arbitrary. Would it not have been better to have stated the fact, "*Than whom* is found *euphoniæ causâ* where adherence to grammatical accuracy would have required *than who*"?

I conclude with a canon which I do not think will be disputed: "When *than* is followed by a pronoun in the objective case the governing word is not *than*, but a verb or preposition understood."

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

* I adopt Mr. Yardley's term, but, as relating to a point in English grammar, should myself prefer *objective*.

Church of Scotland: Campvere (7th S. x. 69, 117, 212). — In continuation of the correspondence regarding this church, I note that the Society of Antiquaries of Scotland announce that at their meeting on March 9 "there will be exhibited four beaker-shaped communion cups of the Scottish congregation of Campvere, in the Netherlands, of the beginning of the seventeenth century." These cups are to be exhibited by the Right Hon. Lord Egerton of Tatton. Notices of these silver cups are to be read by Alexander J. S. Brook, F.S.A., and it would doubtless be interesting to many to know how these cups came into the possession of the Tatton family in Cheshire.

Appleby.

Horses' Cry in Agony (7th S. xi. 189).—Confer also the last stanza in the 'Burial of the Minnisink' (Longfellow):—

> They buried the dark chief; they freed
> Beside the grave his battle steed;
> And swift an arrow cleft its way
> To his stern heart. One piercing neigh
> Arose—and, on the dead man's plain,
> The rider grasps his steed again.

The stanza in itself is—may I say so?—a good instance of Longfellow's deft and poetic handling, where the incident itself (the Indian belief referred to) and the swiftness of result are happily blended. But beyond this the subject of the inquiry put by Ken is one of much interest. When as yet my pleasant acquaintance with 'N. & Q.' had not begun, when I knew more of the implement dear to Izaak Walton and of that still deadlier one which the 12th of August brings into activity than of the pen, it used to be an article of faith with me that a pure-bred dog was silent under correction, while a half-bred was sure to yelp. And in connexion with this belief I have often since reflected on Byron's lines:—

> Mute
> The camel labours with the heaviest load,
> And the wolf dies in silence. Not bestowed
> In vain should such examples be: if they,
> Things of ignoble or of savage mood,
> Endure and shrink not, we, of nobler clay,
> May temper it to bear.—'Childe Harold,' iv. 21.

But if the wolf dies in silence, and the dying horse gives a piercing neigh, are we to hold that the

former is of a higher mettle than the latter? Surely not! Ravaillac, when put to the question, gave only a few cries during his six hours' agony; yet he was not a noble being. The result, I take it, was due to the marvellous physical strength he possessed in combination with a low degree of sensibility. But in the horse, combined with wondrous powers of endurance and physical strength, we see one of the most nervous and highly sensitive organizations in existence. I put the wolf and Ravaillac together *quoad hoc*, and regard the horse as coming nearer to—well, something beyond Ravaillac and the wolf.

THOMAS J. EWING.

Leamington.

In reply to your correspondent KEN, who requests information on the above subject, I beg to say that a number of years ago a person whom I had long known, and whose evidence I could rely on with absolute certainty, told me the following. He said he was in a field in East Lothian when a pack of fox-hounds passed him in full cry. Presently the hunters came up, and one of them leapt a fence close to him. The horse impaled itself on a stake, which tore out a large portion of its bowels. My informant said he would never forget the long piercing cry of agony the poor horse gave vent to. That horses have the power of uttering long piercing screams is known to all who live in India, where tigers or panthers abound. By some strange instinct they know by smell when either of these animals are prowling near them at night. A son of mine, who is at present home from India, tells me he has again and again been awoke in the night by the prolonged and very peculiar and distressing screams of his horses that had discovered the near presence of a panther.

I have myself frequently been present when horses in agony uttered deep sounds of pain when suffering from acute colic or some painful internal disease; but the sounds I heard were rather prolonged groans than screams. Finally, horses, when strongly excited by animal passion, frequently scream.

R. S. S.

Edinburgh.

I have only heard this once in my life. On the occasion of an accident with a pair of horses in a dogcart, the mare on the near side got her leg over the splinter-bar. As she fell over on her side the roller-bolt tore open her belly, and she hung upon it. Her yells reminded me more of a pig's than anything else; in fact, some friends who happened to be within hearing, though unaware of the accident, told me they thought the screams were those of a pig. The mare, though terribly wounded, recovered, and did her work for several years after the accident.

HERBERT MAXWELL.

Not only have I often heard their shrieks in agony—the last time was two years ago in Park Lane, where a horse had, during a heavy fog, transfixed one of its legs between the spokes of the wheel of a passing cab—but also in rage, when, as constantly happened, our troopers in India, entire Arabs, would savagely fight in the "lines" (open stables).

HAROLD MALET, Colonel.

I have never heard this myself; but it is well known to those who have much to do with horses, and certainly to veterinary surgeons. The late Mr. Neale must have heard it, and been, like Scott, much impressed by it, for he repeatedly alludes to it in his 'Tales.' I could give at least three or four references; but it seems hardly needful.

C. F. S. WARREN, M.A.

Longford, Coventry.

BEAUFOY TRADE TOKENS (7th S. xi. 147).—There is a 'Descriptive Catalogue of the Beaufoy Cabinet of London Trade Tokens,' by Jacob Henry Burn, printed for the Corporation, 1855 (second edition). This collection was really made by Mr. Francis Hobler, if I mistake not, a member of the Common Council, and a solicitor at 30, Walbrook. The following notice, in Mr. Hobler's hand, prefixed to a presentation copy, explains how Mr. Beaufoy's name became connected with these tokens:—

"This collection of tokens originally belonged to me, and was classed and enumerated by me, but my friend Mr. Beaufoy having made very considerable donations through me to the City of London School, I presented this collection to the Guildhall Library Committee in the name of Mr. Beaufoy, and as his gift to the City of London; but he never saw them or had any knowledge of them, for he was not a collector of coins. The cabinet they are in once belonged to Col. Durrant, a well-known coin collector.—FRAS. HOBLER."

Mr. Burn's notes upon the individual tokens are of much interest, and his introductory memoranda of some value. Mr. Henry Benjamin Hanbury Beaufoy, citizen and distiller, is described as a Fellow of the Royal and Linnean Societies, &c. His portrait, engraved after H. W. Pickersgill, prefaces the book.

JOHN J. STOCKEN.

The following work may probably interest E. B. M.:—

"Descriptive Catalogue of the London Traders', Tavern, and Coffee House Tokens, current in the Seventeenth Century, presented to the Corporation Library by Henry B. Hanbury Beaufoy. By Jacob H. Burn. London, 1853, first edition, 8vo., cloth (port. and plates); 1855, second edition, 8vo., cloth (port. and plates)."

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

[It may interest E. B. M. to know that Messrs. James Fawn & Son, of Queen's Road, Bristol, have on sale a copy of the Catalogue of the Beaufoy Collection, which, they state, is not in the British Museum. MR. A. HALL also possesses a copy.]

COASTING WAITER (7th S. xi. 148).—An officer of Customs in the Port of London, whose duty it

was to visit and make a return of coasting vessels trading from any one part to any other of the United Kingdom, which, from the nature of their cargo, were not required to report and make entry at the Custom House, but were nevertheless liable to the payment of light dues; to examine the transire, or account of the cargo; and, if considered necessary, to cause search to be made for contraband goods, which might be received from passing vessels homeward bound from foreign parts. The titles of coast waiter, landing waiter, and tide waiter are of some antiquity, but were abolished about thirty years ago, the various duties being now performed by the modern examining officer. In the last century such appointments were conferred by the Government of the day upon the nominees of political adherents. C. A. Pyne.

Hampstead, N.W.

I cannot give Horseshoe any information as to the "nature and duties of the office of coasting waiter during the early part of the last century," but those upon whom the office was conferred must have been persons in very humble life. In 1718 there were seventeen coasting waiters on the London Custom House establishment, at a yearly salary of 40*l.* (Miege's 'Present State of Great Britain,' &c., 1718, p. 372). Jaydee.

Miscellaneous.

NOTES ON BOOKS, &c.

The Historic Note-Book. With an Appendix of Battles. By the Rev. E. Cobham Brewer, LL.D. (Smith, Elder & Co.)

With the present work Dr. Cobham Brewer closes a series of useful handbooks, the two previous volumes of which are well known to readers of 'N. & Q.' Of these the 'Dictionary of Phrase and Fable' came first, the second being 'The Reader's Handbook.' These are to be found in all libraries of reference, where they will be joined by the present volume, which aims at explaining, with the utmost possible brevity, allusions to historical events, Acts of Parliament, and other similar matters. To use Dr. Brewer's own explanation, "the present book does for history what the first of the series did for phraseology and the latter did for poetry and romance." A vast mass of information has been brought together; and if the arrangement is not always ideal, it is at least convenient. Sometimes we are inclined to protest, as when we find under "Adversity Hume" the only mention of "Prosperity Robinson"; and at others we admire the way in which the most newly acquired information grows out of date when, under "Almack's," we find the statement that the suite of assembly rooms once so called, after the tavern-keeper M'Call, is "now called Willis's Rooms, from a proprietor named Willis," while as the book was being published Willis's Rooms ceased to exist. Much of the information has been naturally threshed out in 'N. & Q.,' as will be seen on reference to a subject such as "Provant Rapier." Brevity now and then leads to the supply of imperfect or inaccurate information. Henry West Betty was rather known as the Infant or the Young Roscius than the "Modern Roscius." The numerous existing lives call him either "Infant" or "Young." Henderson, if such things are worth mentioning, was generally known as the Bath Roscius. A *mignon* under Henri Trois was something different from a *gommeux* or a *petit crevé*. "Marguerite des Marguerites" may have been the title bestowed in affection by Francis I. on Marguerite de Valois, or d'Angoulême, his sister; but "La Marguerite de la Marguerite des Princesses," it should be said, is the title of the collection of her poems by Simon de la Haye. In addition to the two French Pleiades mentioned by Dr. Brewer, there is a third pleiad of poets still living. More often, however, we are disposed to marvel at the amount of information supplied in briefest space. Sometimes our author appears as an advocate for the redress of what he regards as a wrong. Under "Poets' Corner" he thus gives the names of the poets to whom monuments exist, followed by a much longer list of those necessary to constitute it a national Valhalla. At the close he suggests statues to men of the first rank, a cameo profile for those in the second rank, and a cartouche, with name and dates, for the minor poets. Reference to Dr. Brewer's three volumes would save many needless applications in our columns. No finality is possible in works of this description, and some additions may be commended to the volume when reprinted. With the Masters of the Buckhounds, the Ceremonies, the Household, and the Rolls should be given the Master of the Revels, once a person of great authority. The mention of a name such as Max O'Rell suggests a list of pseudonyms that might swell the volume to double its bulk. We congratulate Dr. Brewer on the result of labours spread over sixty years, and commend to the study of our readers the method that has enabled him to render easily accessible such stores of information. The list of great battles at the close of the volume is a good feature.

The Stuart Dynasty. By Percy M. Thornton. (Ridgway.)

Mr. Thornton has acted wisely in publishing a second and popular edition of 'The Stuart Dynasty,' a work dedicated, by permission, to Her Majesty. It supplies a good account of the misfortunes of this noble and ill-fated race, next to the line of Pelops the most ill-starred of the great houses. To the genealogist the book appeals almost as directly as to the historian. Of special interest and value are the appendices, which are, in part, derived from the Stuart collection at Windsor. It happens, however, that the most interesting of these relate to the period of 1715–16, that of the first Jacobite insurrection, while Mr. Thornton's text is arrested at the death of James II. On subjects, such as the Casket Letters, which are debated in 'N. & Q.' much information is supplied. It is to be hoped that a companion volume will furnish a record equally succinct and interesting of the future fortunes of the Stuarts.

Homes of Family Names in Great Britain. By H. B. Guppy. (Harrison & Sons.)

To find a spot of virgin soil in the much tilled field of literature might seem well-nigh hopeless in the last decade of the nineteenth century; yet this it has been Mr. Guppy's good fortune to light upon. While many have taken in hand to treat of family names etymologically and genealogically, from an historical or anecdotal point of view, Mr. Guppy for the first time has essayed to deal with them topographically by noting their native habitats and local dispersions. The result is a very useful book indeed, which merits a place in the library between Mr. Bardsley's 'English Surnames' and Canon Taylor's 'Words and Places.' Mr. Guppy methodically classifies his surnames under six headings, ranging from the "General Names," common to a large majority of the counties, down to the "Peculiar Names," which are confined to

some one county or even division of a county. The classes lying between these extremes he denominates, according to the frequency of their occurrence, "common," "regional," "district," and "county" names. Cornwall and Devon, as might be anticipated, afford the largest percentage of peculiar names which are not found elsewhere. Surnames are found to gravitate, like their bearers, towards the great meeting-place of the metropolis. Thus the familiar Robinson, which is native to the northern counties, in drifting southwards has left large deposits in the Midlands, but is hardly traceable in the south-west of England. Similarly Welsh names can be tracked in their eastward migration, converging to the metropolis. Camden long ago ventured the suggestion that the surname Ball was an abbreviation of Baldwin. Mr. Guppy notes that this explanation finds an interesting confirmation in the fact that Baldwins are still found to abound just within those areas where the Balls are most congregated. He takes as the basis of his comparisons of family names in their relative frequency the farmers and yeomanry of each county, as being the class which has yielded least to the migratory instinct. He then appends to each name in the index the proportional number per ten thousand of the farming class found in each county; but it is well to remember that this number is in some cases only proportionately, not absolutely true. The 200, *e. g.*, appended to the Smiths of Staffordshire does not assert that this number of farmers had actually been observed bearing the name, but that this is the proportion that Smith would bear to other names if Staffordshire contained ten thousand farmers, which it does not. As a matter of fact the bucolic Smiths of that county can only muster a hundred all told.

Historic Towns.—New York. By Theodore Roosevelt. (Longmans & Co.)

THIS book will be read with interest on both sides of the Atlantic. The first chapter opens with the arrival, in September, 1609, of the Half-Moon, manned by a score of Dutch and English sailors and commanded by Hendrick Hudson. The subsequent establishment of a few fur-traders' huts at the south end of Manhattan island was the origin of the great commercial city of New York. To realize the marvellous rapidity with which it has developed one has only to glance at the three plans for 1664–8, 1767, and 1890 which are given in Mr. Roosevelt's book. In tracing the causes which gradually changed the little Dutch trading village of the seventeenth century into the huge American city of to-day the author has been somewhat handicapped by the limited space allowed him. We can, however, congratulate him on having successfully surmounted this difficulty, and heartily recommend this little book to our readers, both English and American. Those who are interested in the progress of this delightful and instructive series will be glad to hear that two other volumes are in the press, viz., Mr. Raine's 'York' and Mr. Lodge's 'Boston,' Massachusetts.

Cassell's Dictionary. Edited by John Williams, M.A. Oxon. (Cassell & Co.)

To the merits of the 'Encyclopædic Dictionary' of Messrs. Cassell we have frequently drawn attention. The present useful and compendious dictionary, which aims at supplying an index practically complete of the words and phrases used in the English of the present day, is based upon this. It is a comprehensive volume of eleven hundred closely printed pages, in double columns, and is adequate to the requirements of all who are not engaged in philological or other similar labours. It has the largest vocabulary of any dictionary of its class, comprising more than a hundred thousand words and phrases. It is especially rich in scientific words, and introduces a large number of American, provincial, and archaic words, and in a useful appendix supplies a short history of the language, with specimens of its progress at different periods, and other matter of no less interest and importance.

Francis Bacon, Poet, Prophet, Philosopher, versus Phantom Captain Shakespeare the Rosicrucian Mask. By W. F. C. Wigston. (Kegan Paul & Co.)

WE have here one more contribution to the Bacon-Shakspeare controversy. Mr. Wigston is a man of application, and the list of thoughts or phrases that are to be found in both Shakspeare and Bacon which he supplies is curious. At the bottom of Mr. Donnelly's cipher Mr. Wigston finds the Rosicrucians. Those interested in the various questions opened out are told of the existence of the volume, and to them we commend the study of Mr. Wigston's proofs.

IN *Trade Unionism New and Old* (Methuen & Co.) Mr. George Howell, M.P., traces the growth of labour organizations from the early guilds to their latest development. Mr. Howell states in his preface that the book is "written in view of the later developments of trade unionism, with a special reference to what may be termed the new departure in the organization of labour."

IN reference to the wish expressed by MR. CECIL CLARKE, p. 206, in regard of Byron's birthplace, Messrs. Lewis & Co. inform us that it is their intention to affix a medallion of Byron on the front of No. 24, Holles Street.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GEORGE ELLIS ("Scarlet Opera Cloaks").—The origin of the remark in Dickens's 'Dictionary of London' is as follows. When it was the custom for acting managers to "paper the house," that is, fill with their friends a theatre that was not in good odour, their visitors used not seldom to cover with a red opera cloak, often borrowed on hire, a costume plainer than that of the ordinary frequenters of a theatre. This garb and the seats in back rows of stalls or dress circle, together with a general air of "seediness," were supposed to indicate "deadheads," or non-paying spectators.

A. E. B.—"Mothering Sunday," more commonly "Simnel Sunday," is said to be so called from the children taking home to their mothers simnel or mothering cakes. See 'N. & Q.,' 4th S. v. 399; xi. 313.

CORRIGENDA.—P. 228, col. 2, l. 9 from bottom, for "Tudor Exhibition" read *Guelph*; p. 232, col. 1, l. 25, for "157" read 187.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 4, 1891.

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Notes.

MEDIÆVAL WORDS.

The following first list of stray words which I have chanced to note, mainly from twelfth and thirteenth century sources, may be useful in furnishing detailed references for some future dictionary such as that projected by the Selden Society. It will, I hope, elicit information from correspondents whose reading is more mediæval than mine. Here and there it may establish some fresh conclusion, but more frequently its purpose is that of an illustrative note or query,* seeking information oftener than giving it.

Appennis ('Textes Rel.,' pp. 8, 9), a legal document of the nature of an indenture executed in duplicate. Here is the quotation, of which the grammar is execrable, but the sense clear: "Ut hanc carthola, qui vocatur appennis.....adfirmare deberet." Further mention is made of "duo appennis.....unum quem ipsi aput se reteniat et alium quem in foro puplico suspenditur."

Arenga (4 'R.P.D.,' xc, xci), the complimentary preamble of an address. Here is the full explanation, which is, mayhap, open to criticism. It is the work of a style-compiler:—

"Arenga est præambula benivolenciæ captacio per verba primæ secundæ ac terciæ personæ attentes reddens et alliciens auditores. Unde dicitur arenga. Et dicitur arenga ab ares quod est virtus quia virtuosum est cuilibet perornato reddere auditores benivolos et attentos."

Styles of these *arengæ* or *dictamina* were not uncommon. This is our modern word *harangue*. See Brachet.

Bedding and *breding* (1 'S.A.,' 743). In a disputed jurisdiction at Forfar, where the Abbot of Arbroath was claiming a prisoner from the king's court, one answer made to the claim was that the man "non fuit ad bedding nec breding in terra abbatis propter quod non debuit habere curiam domini abbatis." This probably means that he had not a domicile by residence, *i.e.* bedding, nor a domicile of origin, *i.e.* breding, in the abbot's lands.

Berivagium (1 'S.A.,' 437), beverage, drink-money. In 1281, when wine was shifted from one cellar to another the dues were a penny for the town and three halfpence *pro berivagio*. See Du Cange, *voce* "Biberagium."

Blalyt (1 'S.A.,' 743). There were four pledges or wagers in which no essoign or legal delay was admissible. These were the "plegium de blalyt," the wager of redhand, the wager of judgment, and the wager of leading proof.

Bothena, bothyn (1 'S.A.,' 321, 382), used as equivalent to a lordship. Skene, *hac voce*, traces it to *bucht*, a sheepfold, a suggestion which leaves a good deal to be desired.

Caturius (1 'S.A.,' 378), probably a form of *chacurius*, a courser or swift horse. See Blount's 'Tenures,' ed. 1679, pp. 68, 134. Compare *gatharion, infra*.

Cindra, sundra (1 'S.A.,' 688), a herd of ten pigs, "qualibet sundra videlicet de decem porcis." Skene, in his edition of the 'Regiam,' &c., writes *cindra*.

Cragga (1 'S.A.,' 358), a crag, a rock.

Crudis (Glasgow Chartulary, 198, 227), "in le crudis," referring to a part of the cathedral, supposed to be the crypt.

Cudernus (1 'S.A.,' 359), a measure of cheese.

Culqwanus (1 Exchequer Rolls, 127). When Bruce was dying at Cardross in 1329 a house was built there, "ad opus culqwanorum domini regis."

Dintellum (Glasgow Chart., 73). "A dintello de Westerdene.....ad aquam Line." Du Cange has also the forms *dentillum* and *dentellus*, but gives no satisfying explanation.

Emyna (4 'R.P.D.,' lxxxi), a measure of corn

* A word will explain my method. The gloss, where there is one, is always made to follow the reference, except where the gloss itself is a vernacular quotation the source of which is included in the reference. The following are the abbreviations: 'S. A.'='Scots Acts of Parliament,' ed. Thomas Thomson; 'Textes Rel.'='Textes Relatifs aux institutions privées et publiques aux époques Mérovingienne et Carolingienne,' par M. Thévenin, 1887, Part I.; 'R.P.D.'='Registrum Palatinum Dunelmense' (Rolls Series); 'T.A.C.'='Très Ancien Coutumier' ('Coutumiers de Normandie,' par E. J. Tardif, 1881).

and other things. Du Cange has a great body of learning about it, *voce* "Hemina."

Ethekris (1 'S.A.,' 751), Scots vernacular equivalent of *spicas*, ears of corn.

Felling and *herlebreking* (1 'S.A.,' 435). Where goods bought and godspenny given price was payable "sine felling vel herlebreking." They both mean a breach of contract. *Herlebreking=arle breaking*, and, of course, refers to a breach after a godspenny had been given.

Feryngmannus (1 'S.A.,' 432, 434, 437), farthingman.

Flett, "the inner halfe of the hous that is callyt the flett" (1 'S.A.,' 337). From A.-S. *flet*. Word still used all over Scotland where tenement houses are in flats (pronounced by older illiterates *flets*) or floors. I seek parallels of old definition quoted above. In 'Political Songs' (ed. Wright, for Camden Society), p. 337, a poem on the times of Edward II. mentions a poor man that "hath an hep of girles sittende aboute the flet."

Forisvia (1 'S.A.,' 408), trespass.

Gatharion (1 'S.A.,' 378). "III gatharions or for ilk gatharion ix ky." I am responsible for a printed statement as follows: "*Gatharion* is *caturius* in the Latin version. What either word means the present writer does not know. No existing dictionary clears away his ignorance." As to *caturius* the conclusion I have now arrived at is stated under that head above. Thanks to the kindness of a friend, I believe I may say that *gatharion* has ceased to be inexplicable. It is simply the word still known in parts of England and Scotland as *garron*, now meaning an old horse. It is said to be of Irish origin. Can any Celtic student connect *gatharion* and *garron* in a chain of examples?

Gresman, *gerysman* (1 'S.A.,' 359, 404), appears in Latin as *homo herbe* contradistinguished from *homo terre*. He is ranked below the bondman in one classification in a charter of David I., where allusion is made to the teinds "decimas que proveniunt de hurdmannis et bondis et gresmannis." He could not serve on a jury of life and limb in 1248. Jamieson defines him as a landless man, a cottar, but the definition lacks distinctness.

Hyrdman, *hirdman* (1 'S.A.,' 317). Possibly a different word from *hurdman*, appearing, apparently, in a servile connexion, *s.v.* "Gresman." A person accused of theft could, under the laws of David I., take "purgacionem xii fidelium hominum cum clengyng de uno hirdman." One assumes from this that the *hirdman* must have been the equal, if not the superior, of the *fidelis homo*. It is of interest to note that amongst the Norsemen the *hirdman* took his name from the *hird*, or court. He was a paid man-at-arms, regularly mounting guard round the residence of the king. He was apparently of the class udal-born to land, and could sit in the Thing. Indeed, *thingman* is an alternative name for him. See Laing's 'Heimskringla,' 1889, vol. i. pref. 158–9, also 343.

Ignitegium, *courfeu* (1 'S.A.,' 349). Curfew was not a solely English institution, but was well known both in Scotland and on the Continent. See Du Cange.

Inborch (1 'S.A.,' 414, 416). On the Scottish borders *inborch* and *uteborch* were persons who could distrain in both countries.

Jugerum (1 'S.A., 386, 407). This is said to be a different quantity from the hide. I shall be obliged for a reference to any detailed examination of the point. Is there any handy gloss of ancient weights and measures? There is great need for something of the kind—one's ideas of the meanings of terms like *skep* and *lesca* and *mela* and the like are lamentably indefinite. A standard for averaging them, just as one arrives at the pound Scots by dividing the pound sterling by twelve, is devoutly to be wished. Merlin foretold of a lion which was to come, "Having taken a seat he will study measures of corn." Would that he were here! Is there nobody with a statistical turn of mind who could tabulate a few of these measures in 'N. & Q.' with explanations? A useful body of land measures is grouped in Dr. Birch's 'Domesday Book' (S.P.C.K.).

Kethres (Glasgow Chart., 117). "Servientum suorum qui kethres nuncupantur."

Kirseth, *kyrset* (1 'S.A.,' 338). When a new burgess had no land *herberyt* (*hospitatam*) or broken in, "potest habere kirseth, et post unum annum hospitabit terram suam."

Knorhald (3 Exchequer Rolls, 81). Certain stores and necessaries for repairs, &c., at Edinburgh Castle in 1381 included the item: "Et pro ducentis knorhaldis," vi lib.

Lesca ('Domesday of St. Paul's,' pref. p. 68), a measure of cheese. Compare *lesha* in Du Cange.

Manbote (1 'S.A.,' 415), wergild.

Mautoll (1 'S.A.,' 514), the great custom, "magne custume que dicitur le mautoll." Appears also as *maletout* (1 'S.A.,' 681). Evidently allied to English and continental *malatolte*.

Mela (1 'S.A.,' 365), a measure of cheese.

Murthedrix (1 'S.A.,' 377), a murderer.

Noppis (1 'S.A.,' 536), "the best fether bed or noppis gif ther be na fethir bed." A nop bed was made of wool or flock.

Olla. The following jottings, while they do not settle the question of 'Pro Olla' (7th S. x. 47, 111, 198), will at least bear out the opinions of others as to the general sense of the word being a pot. "Olla erea.....a brasyn pot" (1 'S.A.,' 356). "Tres ollas.....thre gret poyttis" (Barbour's 'Legendensammlung,' i. 225), and again (ii. 192) "in quandam ollam" is Englished as "a mykil pot." Raoul Glaber (ed. M. Prou, 1886, p. 39) says Vesuvius was called Vulcan's cauldron ("Vesevus mons qui et Vulcani olla dicitur"). In the Scots Exchequer

Rolls there are frequent payments for pots and pans, and *olle ereе*, plainly meaning brass pots, occur again and again, vol. i. See "Pots" in index.

Perapsis, a dubblar (1 'S.A.,' 356), a large wooden platter.

Pulverulentum (1 'S.A.,' 435), a dust heap.

Quiminum ('T.A.C.,' ch. xv.), a road, variant of *cheminum*.

Ramayll' (1 'R.P.D.,' 42), tree branches, &c. Du Cange has *ramale*.

Rechatum (1 'S.A.,' 467, 469), ransom. Query, any connexion with *recheate*, a particular blast of a huntsman's horn? Blount's 'Tenures,' 1679, p. 170.

Reda, a char (1 'S.A.,' 356), a form of *rheda*, a car.

Refbost (1 'S.A.,' 750), hernia or rupture. "Si faciat eum refbost habere" is rendered "gif he be rymbrossyn." See Jamieson, *s.v.* "Rimbursin."

Refullum maris (4 'R.P.D.,' 53), ebb of the tide.

Revelayk (1 'S.A.,' 381, 400), robbery. Stubbs's 'Select Charters,' glossary and p. 87.

Rohallum ('T.A.C.,' ch. 67, also appendix 22), supposed to be coral, "aurum et argentum ebur et rohallum, varium, grisum."

Roume (1 'S.A.,' 345, 698), turn, due place in sequence. The miller swore to observe the "locum molendini qui vocatur roume" as regards all comers with grain to grind. No preferences; first come first served.

Sagena scilicet draunet (3 'R.P.D.,' 40), a drawnet.

Salvagina (1 'S.A.,' 388, 408), wild game. Compare O.F. *sauvegine* in Du Cange, *voce* "Sylvaticus."

Scalinga (1 'S.A.,' 387), a shieling or hut.

Schyrn (1 'S.A.,' 356), a shrine or hutch.

Servagium (1 'S.A.,' 381). "Terra servagii" is service land, the territory thirled to a mill.

Sheep, black and white (1 'S.A.,' 491, 498, 574). In an inquiry ordered in 1358 as to the rents and goods of Scotsmen with a view to taxation, the white sheep, broken-in horses and oxen, and house utensils were excepted—"exceptis albis ovibus"—but every black and milking sheep—"qualibet ovis nigra et lachtan'"—that is, I suppose, every black sheep and every ewe—was to be liable in computing the tax. The white sheep were again exempted in 1366 and 1398, the exception in the vernacular being "owtane qwhite schepe."

Squrbuile ('Muses' Threnodie,' p. 138), said to be an adopted French word and to be an epithet implying an ingenious artist—

> To Master Mill whose squrbuile brain
> Could ten Escurialls well contain.

Trigild (1 'S.A.,' 388), probably tree-gild, a fine for damage to woods.

Twertnay, thuertnay, tuernay (1 'S.A.,' 338, 735). One passage in the old Scots laws says that in pleas of burghs *twertnay* is used in defending wrong and unlaw; another states that a person sued before the king's justiciar will be restored to his lord's jurisdiction if claimed in due time, but if he plead *thwertnay* to the charge—"si per negligenciam responderit et dixerit thwertney de omnibus rebus sibi appositis"—he loses his right to be tried in his lord's court. It may from this be concluded that the word was a term implying "not guilty," or something to the same effect.

Urceolum, a stop (1 'S.A.,' 356), a stoup or jug. See Du Cange.

Uteborch. See "Inborch."

Vaga lane, "a waw of wol that is to say half a sek" (1 'S.A.,' 668). Another passage (1 'S.A.,' 673) says: "Item, vaga debet continere xij petras cujus pondus continet viij libras." Thus Englished: "Item, the vaw aw to conteyn xij stane." Fleta, p. 166, has mention of a *waga casei*, one waw of cheese, as the expected yield of two good milking-cows for twenty-four weeks over and above a weekly half gallon of butter—*dimidium lagenæ butiri*. 1 'S.A.,' 477, has note of a *wauga* of peats.

Valseta, wauseta ('T.A.C.,' ch. lxviii.). Apparently a whale-trap. "Habet unam valsetam ad crassum piscem capiendum."

Veriscum ('T.A.C.,' ch. lxvii.), a form of *wreckum*, sea-wreck.

Wainagium (1 'S.A.,' 88), here used in the sense of arable land.

Warseth, warset (1 'S.A.,' 687), a name given to a herdsman of kine pasturing as trespassers in the forest. Perhaps, however, the name rather belongs to the trespass itself than to the herdsman or the dog grammatically bearing the name in the following passage: "Nisi animalia inveniantur per forestarium dispersa cum custode eorum ignem cornu vel cane habente qui warseth appellatur."

Woch (1 'S.A.,' 742). In a case of "woch et wrang et unlaw," the defender was bound straightway to state his exceptions. Skene says "Voth signifies outlawrie, 'utlagium.'" *Woch* and *voth* seem to be the same word.

Wordlaik (1 'S.A.,' 432), by word of mouth, the vernacular equivalent of *verbotenus*.

GEO. NEILSON.

Glasgow.

UNPUBLISHED DOCUMENTS RELATING TO PERSONAL EFFECTS OF CHARLES I. AT HAMPTON COURT.

Mr. Henry G. Hewlett's article, 'Charles I. as a Picture Collector,' in the August number of the *Nineteenth Century*, has confirmed me in the opinion that a few original documents which I have at present in my charge have some historical importance. These documents, which have never been published, have descended by inheritance in

my family from William Smithsby, Deputy Keeper of Hampton Court under Charles I. and Charles II. Other duties have prevented me from attending to this matter sooner; and now, most fortunately, Mr. Hewlett's able article has appeared, to save me not only the labour of establishing the relative value of these documents, but also to relieve me from the necessity of writing any further introduction than is comprised in these few lines.

I. Appointment of William Smithsby to be Deputy Keeper of Hampton Court, together with Thomas Manly, Nov. 10, 1647:—

Charles R. Whereas by a Deputacon under the hand & seale of our most trusty & most entirely beloved Cousin & Counceler James Duke of Hamilton, bearing date the 17th day of July 1646, ye are authorized jointly & severally to execute the Office of Keeper of our new Park, aliâs the House-park, at Hampton Court: Wee doe hereby confirme & approve the said Deputation, and command you jointly, or severally to putt the same in due execution, for the good of that s[d] Parke, and to take present effectuall order, That Nicholas Myles, & Charles Deane the Underkeepers, or either of them, presume not to cutt my Wood, Hay to be conveyed away, or other detriment whatsoever to be done, to our said Parke, or the Deere there, by themselves, or any under them, or their connivence, as they will answer the contrary at their perils: But that they & either of them be obedient, ayding, & furthering to you, jointly, or severally in the performance of every thing pertaining to yo[r] dueties, as deputies in the premisses, to the said Lord Duke chiefe keeper of that our Parke. And our will & pleasure is That you render Us a true accompt from time to time during the said Lord Dukes absence, of yo[r] effectuall proceedings herein, as you tender our pleasure. Given at s[d] Hou[r] of Hampton Court the 10th day of November 1647.

To our trusty & welbeloved Servants William Smithsby, & Thomas Manly, Deputie Keepers of Hampton Court House Parke under y[e] Duke of Hamilton, or to either of them.

II. William Smithsby's petition to Charles II., requesting that he be reinstated as Keeper of Hampton Court, whence he had been expelled by Cromwell (June, 1660):—

Mr. William Smithsby his petition.
To the Kinges most Excellent Majestie.

The humble peticon of William Smithsby esq[r] Keeper of the privy Lodgings and Standing Wardroab at Hampton Court, and one of the Groomes of yo[r] Ma[ties] privy Chamber.

Sheweth That yo[r] Ma[ties] late father of blessed memory by his letters patents dated 15[o] Novemb' in the 4th yeare of his raigne conferrd the said place on yo[r] pet[r] before which, hee was one of the Groomes of the privy Chamber and enjoyed the same till the late troubles and continued in the said place of Keeper of the lodgings and standing Wardrobe till hee was unjustly displaced by the late Oliver Cromwell since which hee hath been a very great sufferer.

That yo[r] Ma[ties] Royall Grandfather King James of famous memory by his Ma[ties] Letters patents dated 13[o] Feb' in the 19th yeare of his raigne graunted to yo[r] pet[r] for his service 100[£] p' ann' dureing his life which is in arreare ever since the yeare 1640 amounting to 2000[£] or thereabouts.

That his late Ma[ty] yo[r] Royall Father was also pleased by L'res patents dated 26[o] Octob' in the 13th yeare of his raigne) to graunt yo[r] pet[r] 1000 p' ann' which cost him 6250[£] for 16 years of which yo[r] pet[r] hath not rece'd any thing since the said yeare 1640 soe that there now remaines due to him by vertue of the said patent 12,000 or thereabouts.

The premises Considered, and yo[r] pet[rs] inordinate sufferings for his continued fidelity in his said severall imployments

Hee humbly beeseecheth yo[r] Ma[ty] that hee may be restored to his said places of keeper of the privy Lodgings and standing Wardrobe, and one of the Groomes of yo[r] Ma[ties] privy chamber wherein he will ever continue his fidelity and allegiance to yo[r] Ma[tie] as to yo[r] late Royall Father

And (as bound) ever pray etc.

On the back of the foregoing petition one reads:*

At the Court at Whitehall June the 20th 1660.

His Maj[tie] haveing had some cause of suspition of y[e] peticion[r] as a servant dissaffected to his Cause and person, and a close complyer with his Enemies. Nevertheles having had some better intelligence of him then his Ma[tie] had when he rejected his petition and being in his onely princely nature apt to beleeve the best of an old servant, being put in mind of some signall service done of late by the pet[r] to his Maj[tie] is gratiously pleased to referre the Examination of his Loyalty and the truth of his petition unto his Maj[ties] two principall Secretaries of State who are accordingly to certifie his Maj[tie] how farre they conceive him capable to be restored unto his former trust, and service and then his Maj[tie] will declare his further pleasure. Rob[t] Mason.

III. "Note of y[e] Kings Jewles"†:—

One Pickture of the Quene Mother in A Large Case of Gold edged with blew and white Enamell.
One Large Saphir Seale Richly Sett in Gold with Enamell.
15 Christalles.
31 Counters of Gould in A Purse.
5 Medalles of Gold.
One Little Pickture in an Ivery Case.
One Picktur in A Blew Case.
One Enameled Case with Diamonds for A Pickture.
One enameled touthpick Case.
One Pickture in A Wooden box.
One imbroidered Booke.
One Cabinet.
One Pickture richly sett in Gold and enamell.
Delivered to the Duke of York by his Late Ma[ties] Order.

GEO. H. F. NUTTALL.

Dresden, Saxony.

(To be continued.)

NEWTON AND MRS. CONDUITT.—The well-deserved popularity of Dr. Cobham Brewer's 'Reader's Handbook' renders it desirable to point out an error under the head "Newton and the Apple" in that work. "It is said," we read, "that Newton was standing in the garden of Mrs. Conduitt, of Woolsthorpe, in the year 1665, when an apple fell from a tree and set him thinking." The garden in question was that of Mrs. Smith, Newton's mother, who returned to Woolsthorpe in

* Note in this connexion that Charles II. landed at Dover May 26, 1660.

† Written on back of document.

1656, on the death of her second husband, the Rev. B. Smith. Hannah, one of her daughters by her second marriage, became the mother of Catherine Barton, who married Mr. Conduitt (afterwards Newton's successor at the Mint) in 1717. This lady (unless we accept the theory of her secret marriage with the Earl of Halifax, respecting which see 'N. & Q.,' 1st S. viii. 429, 433; also 'Newton, his Friend and his Niece,' 1885) had not been married before, though it has often been imagined that she was, owing to her being often called, in accordance with the custom of the times, Mrs. Catherine Barton. It is a pity that in the account of Conduitt in the twelfth volume of the 'Dictionary of National Biography' she is so called, without mention that that was her maiden name, and that the prefix "Mrs." did not in those days necessarily mean a married woman or widow. Col. Barton was Mrs. Conduitt's brother.

W. T. Lynn.

Blackheath.

April Fool.—The origin of sending persons on fools' errands on April 1 has puzzled many, and the suggestion that it refers to the mockery of Jesus satisfies no one. It has just occurred to me that it is probably a relic of the Cerealea, held at the beginning of April. The tale is that Proserpina was sporting in the Nysian meadows, and had just filled her lap with wild daffodils, when Pluto carried her off to the lower world. Her mother Cerês heard the echo of her scream, and immediately went in search of her daughter; but her search was a fool's errand—it was looking for the "echo of a scream." I need not remind the readers of 'N. & Q.' that the tale is an allegory of seed-corn.

E. Cobham Brewer.

The French Equivalents of the Word "Influenza."—I was quite astonished last summer in France to find their familiar word *grippe*, which has always been considered as the French equivalent of *influenza*, superseded to a great extent—for the time being, at all events—by *influenza*. "We use," said a French friend to me, "*grippe* of the kind of influenza which is always more or less with us,* and keep *influenza* for such severe epidemics as we recently have had." But there had been many severe epidemics of influenza before that of 1889–90 (as, for instance, in 1782, 1803, 1833, 1837, and 1847*), and for those the term *grippe* seems to have been almost exclusively used in France, though Littré does just give the word *influenza*.

As for the French pronunciation of *influenza*, I found that it was sometimes pronounced as in Italian, with the exception that the *z* was made a French *z*, but much more generally with the vowels as in French, as though it were written *in-flu-an-za*. Littré gives *in-flu-in-dsa* only, but this pronunciation had not been heard by my French friends, though it no doubt occurs, as the French have a partiality for pronouncing *en*=*in*, when it can be done. One French lady I heard use the French form *influence*, and though I am told that this is uncommon among the educated classes, it seems likely that it prevails to some extent among less educated people.

F. Chance.

Sydenham Hill.

Families of Maude and Morland.—In vol. ii. of Burke's 'History of the Commoners' (1836), a book which contains much curious information not to be found elsewhere, are no fewer than four pedigrees of the ancient and widely spread family of Maude: (1) Maude of Alverthorpe and Wakefield; (2) Maude of Moor House, co. York; (3) Maude of Kendal; (4) Maude of Sunnyside, co. Durham. The volume is, in addition, dedicated to John Maude, Esq., of Moor House, in the county of York, by the editor, John Burke. On a reference to Burke's 'History of the Landed Gentry,' 1871, no pedigree appears, an omission difficult to account for, as many members of the family are now in existence.

Some forty years ago, when an undergraduate, I knew personally the Rev. John Barnabas Maude, M.A., Senior Fellow of Queen's College, Oxford, who graduated as B.A. in 1799, and died in 1852, and had once been among the *detenus* when Napoleon I. ordered the English who happened to be travelling in France to be seized, and he officiated as chaplain at Verdun. There was not a more respected man than Mr. Maude in college. He was, on the above authority, seventh son of Joseph Maude, Esq., of Kendal, by Sarah his wife, daughter of Thomas Holme, of Kendal, by Elizabeth his wife, youngest daughter of Jacob Morland, Esq., of Capplethwaite Hall, co. Westmoreland. Charles Watkin John Shakerley, Esq., of Somerford Park, co. Chester, born in 1767, married Dorothy, daughter of Jacob Morland, Esq., of Capplethwaite Hall, and died in 1834. He was the grandfather of the present Sir Charles Watkin

* It is now held, I believe, that there really is considerable difference between epidemic influenza and the affection which is always more or less about, and which resembles the epidemic disease so much that it is commonly called influenza also, both by medical men and by the public generally. In Fowler's 'Dict. of Practical Medicine' (Churchill, 1890) we are told that influenza is "a specific epidemic disease," and "that it does not appear sporadically." But even so far back as 1848 Sir Thomas (then Dr.) Watson ('Lectures,' third edit., ii. 40) had stated that epidemic influenza was distinguished from the "ordinary sporadic disorder" by "the sudden occurrence, in the outset, of more decided febrile disturbance."

* See Watson (*op. cit.*) and Aitken's 'Medicine' (second edit., 1863, i. 543). This latter writer states that we have "credible accounts of the existence of influenza" so far back as "the tenth century."

Shakerley, Bart. The question here arises, What was the relationship between Mrs. Maude and Mrs. Shakerley?

The Morland family reside, as they have done for many years, at Court Lodge, Lamberhurst, Sussex, but, on the authority of Burke's 'Landed Gentry,' a branch was originally located at Morland, in Westmoreland. Capplethwaite Hall, the seat of another branch of the family, is situated in Westmoreland, in the township of Killington, in the parish of Kirkby Lonsdale.

The arms of Maude are Arg., three bars gemelles sa., over all a lion rampant gu., charged on the shoulder with a cross crosslet fitchée or. Crest, A lion's head couped, charged with a cross crosslet fitchée or. Motto, "De Monte Alto."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FOLK-LORE.—Under the head of 'Baptismal Superstitions,' I some time ago gave the Editor of 'N. & Q.' an instance of a curious expression in reference to the rite which had come to my knowledge while staying in the neighbourhood of Ludlow. A lady of my acquaintance, meeting a farmer whose wife had recently been confined, inquired if the baby had been christened. "Yes," he replied; "but I do not think the parson drove the devil out of him, for he never cried." I wished to know if this superstition had once been general, or if it were commonly known. While waiting an answer, an article by Archdeacon Farrar on 'Nooks and Corners of Westminster Abbey,' in the *English Illustrated Magazine*, throws a curious light on the antiquity of the belief, so common once that the event the farmer hinted at was architecturally prepared for. The writer, in describing the baptistery, says:—

"The vestibule is meant to teach that the Church is only entered by Holy Baptism, while the little useless north door at the end of the nave was built for the escape of the evil spirit exorcised in the water of the font."

C. A. WHITE.

Preston on the Wild Moors.

ANDELINDA, a Christian name, appeared in the Norwich obituary a few weeks since.

WM. VINCENT.

"REST AND BE THANKFUL."—At the top of the steep ascent of Glencrae there is a stone with the above inscription. This is how Mr. and Mrs. Pennell, in their eccentric 'Journey to the Hebrides,' 1889, refer to it:—

"At the last we made a short cut up to the stone, known, out of compliment to Wordsworth, as 'Rest and be thankful.' There may be men and women with so much poetry in their souls that after that stiff climb they will still care to find the appropriate lines in their guide-books, and then have breath enough left to repeat them. But we were too hot and tired," &c.—P. 18.

Now the authors honestly tell us that the country they came to see was one "about which we cared little and knew less" (p. 3), and that the "Waverley Novels"

"to us were but a name. Since our return we have tried to read them again, to be quite honest, with but indifferent pleasure."—P. 7.

But surely when they were not "hot and tired" they might have turned up their Wordsworth. What he says is in Sonnet xiii. of 'Poems of the Imagination,' headed '"Rest and be thankful!" at the Head of Glencrae:—

Doubling and doubling with laborious walk,
Who, that has gained at length the wished-for Height,
This brief, this simple wayside call can slight,
And rests not thankful?

Thus the inscription suggested the sonnet, not the sonnet the inscription. It would be an endless task for a Scotsman to traverse all Mr. and Mrs. Pennell's odd statements about Scotland, and this is only a humble plea for literary accuracy.

WILLIAM GEORGE BLACK.

Glasgow.

EATING A LIVE COCK.—

"The Man that eat the live Cock at Islington, and another since, on the 15th of June last, at Stand up Dicks at Newington Butts, near the Borrough of Southwark, is to eat another there on Tuesday next, being St. James's Day, with the Feathers, Bones and Garbage. Any Person may see it performed, paying but 2*d.* for their admittance."—*Flying Post*, No 655, July 20-22, 1699.

H. H. S.

RAIN AT BURIAL.—Ray's 'Collection of Proverbs' has, "Happy is the bride the sun shines on, and the corpse the rain rains on." The latter part of this expression is illustrated by the following passage:—

"*Widow.* O, such a dear knight, such a sweet husband have I lost, have I lost! If blessed be the corse the rain rains upon, he had it pouring down."—'The Puritan; or, the Widow of Watling Street,' Act I. sc. i., 1607.

F. C. BIRKBECK TERRY.

EDMUND WALLER.—"The second part of Mr. Waller's Poems, containing his Alteration of The Maid's Tragedy and Whatever of his is yet unprinted," &c., was published in 1690, with a critical preface by an anonymous editor (Atterbury), by "Thos. Bennet at the Half Moon St. Paul's Churchyard." In the same year Jacob Tonson published "The Maid's Tragedy Altered, with some other pieces by Edmund Waller, Esq. Not before printed in the several editions of his poems." It may interest your correspondent MR. G. T. DRURY to know that last year I purchased of Mr. Harper, Tabernacle Street, Finsbury, a copy of this last edition with an autograph memorandum by Tonson. Following the title is a brief notice, which runs thus:—

"Most of the following pieces, being unfinished, were never intended to be published; but that a person who

had borrowed a manuscript copy of them took upon him to print them. The copy from which they were printed was very imperfect," &c.

To the words "a person" a manuscript note has been appended "Dr. Atterbury borrow'd them of Dr. Birch," with the signature, "Jacob Tonson, Sen^r." J. T. Y.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'HUDIBRAS': THE FIRST ILLUSTRATED EDITION.—One generally sees the 12mo. edition of 1720 described in booksellers' catalogues as "the first illustrated edition"; but is the description correct? I have before me an illustrated copy of the poem in 8vo. in which each part is dated 1709. The first part (with seven illustrations) "printed by J. M. for Geo. Sawbridge and sold by Matth. Hawkins"; the second (with six illustrations) "printed for R. Chiswell, G. Sawbridge, R. Wellington, and G. Wells"; and the third "printed for Thomas Horn." Prefixed is a portrait of Butler, which, like the other plates, is unsigned. The illustrations are all (except that of the Skimmington) of equal size and uniform in style; this last is considerably larger and more elaborate. This general uniformity, coupled with the facts that each plate is inscribed with the number of the part and page to which it refers, and that the binding of the volumes (old panelled calf) appears to be contemporary with the letterpress, lead me to think, notwithstanding the variety of imprints, that the three parts of the poem and the plates were published together. I think the book must be scarce, as I have never come across another copy. I should like to have the opinion of an expert on the above points. F. W. D.

TWO LINES IN THE 'ILIAD.'—

Αι δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
Lib. V. Vv. 778–9.

These two lines, in which Homer describes the approach of Hera and Athene to the battlefield, are very differently rendered by two equally competent translators. Lord Derby, supposing rapidity of motion to be intended, renders them—

> The Goddesses,
> Swift as the wild wood-pigeon's rapid flight,
> Sped to the battlefield to aid the Greeks.

Mr. W. Leaf, thinking that manner of gait is described, translates them—

> "So the goddesses went their way with step like unto turtle-doves, being fain to bring succour to the men of Argos."

Will some of your scholarly contributors determine which is right? My own suffrage is on the side of Mr. Leaf. The rapid flight "between earth and starry heaven" had already been depicted. The banks of Simoeis reached, the horses had been unyoked; thence to the battlefield the goddesses proceeded on foot. Any one who has ever observed the measured step and gracefully poised bodies of two doves walking side by side must, I think, have seen what suggested Homer's simile. R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

MILES'S COFFEE-HOUSE, PALACE YARD, WESTMINSTER, is mentioned by Aubrey. See Mr. Wheatley's 'London Past and Present.' When did it cease to exist? When Tom King ruined himself by play, in 1785, it is said to have been at Miles's. Is this the same place? H. T.

ROWCLIFFE OR ROCLIFFE FAMILY.—I shall be glad to receive any genealogical information concerning this family, which belonged to cos. York, Hants, Devon, Dorset, and Somerset, or to receive references in respect of the same other than the Visitations of Devon and Yorkshire, Whitaker's 'Craven,' and Glover's 'Derbyshire.' T. BEESON.

'SATURDAY REVIEW.'—Several years ago, perhaps as many as seven, an article on Edinburgh appeared in the *Saturday Review*, and in the following week another on Glasgow. I am very anxious to read them again, and would be obliged if you could give me the dates of issue as reference. I made this application to the *Saturday Review*, but they were unable to give the information. GEO. BIRD.

ESSEX CAPTAINS AND THE PLAGUE OF LONDON.—As an Essex man I think the enclosed cutting (from the *County Chronicle* of January 16) interesting and worthy of a place in your columns. Can any of your readers give any information as to this order of the Corporation and its repeal?

SIR,—May I be allowed to add to your columns this information. At the time of the Plague, vessels from Essex delivered corn in London when others would not. By order of the Corporation the captains of those vessels were allowed one farthing per quarter on every quarter of corn delivered. I am in my 89th year, and would like to know if there still exists another captain in Dengie or Rochford Hundreds who did, like myself, receive the said farthing, for the order was not repealed when first I traded to London. WM. HATCH (Captain).

Bradwell-on-Sea.

KING'S BENCH WALK.

BEARDED DOMINICANS.—Charles Lever, at p. 320 of vol. i. of his inimitable novel 'Charles O'Malley,' speaks of "a portly Dominican friar with a beard down to his waist"; but the artist H. K. Browne ("Phiz"), in depicting the scene makes the friar cropped and shaven as we have always seen them. Is not the latter correct; and

was it not a slip of the pen when the author gave the friar "a beard down to his waist"? Has not the Romish Church since the days of Anselm, Archbishop of Canterbury, and even long anterior to that, been distinguished for its fierce opposition to long hair; or were there exceptions, and was this one of them? He was a Spanish friar of whom this is spoken. J. W. ALLISON.

Stratford, E.

ORIGIN OF THE NAME EALING.—Is there any probable origin of this place-name known? Two centuries ago it was usually called Yealing, and Newcourt arranges it under that spelling, but says there were other forms, "Yelling, Ylling, Eling..... and in some old Records Zealing or Zelling."

W. T. L.

Blackheath.

THE REV. JOSHUA AMBROSE.—He was vicar of Childwall, near Liverpool, 1683–1689. Where and when was he born? Who were his parents? Whom did he marry? Was he a member of either university? And what was his employment prior to his incumbency of Childwall? F. D.

DEATH OF MR. PICKWICK.—In the August (1890) number of the *Cornhill*, in an article on 'Dodson and Fogg,' is the following note *à propos* of the immortal Pickwick:—

"He died in 1862. See the obituary notice 'The Death of Samuel Pickwick,' reprinted from one of the daily papers of May 2, 1862, in the works of Messrs. Besant and Rice."

Could any reader of 'N. & Q.' inform me which of the daily papers this notice appeared in, or the name of the novel in which it is reprinted?

SYDNEY SCROPE.

Tomkinsville, New York.

PRESENT POPULATION OF AFRICA COMPARED WITH THAT OF INDIA.—The present population of the whole of British India (including the British dominion over the Indo-Chinese Peninsula) was stated at the recent annual meeting of the Church Missionary Society, held in this university, to amount to nearly two hundred and fifty million of souls, or to more than twice the number of the inhabitants of Africa. It would be desirable and worth while to have such a public statement sifted and verified by some of your correspondents interested in this matter. An approximate calculation of the inhabitants of Africa seems to remain uncertain with regard to the unexplored interior regions. In either case, does the above given statement not overrate the population of British India and underrate that of Africa?

H. KREBS.

Oxford.

CHOICE EMBLEMS.—I have lately met with a copy (Newbery, 1788) of a book which Lowndes describes from the title as: "Choice emblems, natural, historical, fabulous, moral, and divine. Lond., 1772." At p. xii there is: "They were written for the amusement of a young nobleman, not more than nine years old" ("The Rt. Hon. Ld. Newbottle, now Ld. Ancram," note). The illustrations are somewhat of the character of those to Æsop or Pilpay's fables in the last century. Can any one tell me anything about it, or who was the author? ED. MARSHALL.

ROYAL CUSTOM.—What custom is here spoken of?—

"Friday last, being Twelf-Day, the King according to Custom plaid at the Groom-Porters; where, we hear, Esq; Frampton was the greatest Gainer."—*Flying Post*, No. 573, Jan. 10–13, 1699.

H. H. S.

FOLK-LORE.—Is there any appreciable difference between the colt-pixy and the French *lutin* or the Lincolnshire shag-foal? The former is alluded to in the 'Frolics of Puck' (see a review in the *Athenæum*, 1834, p. 120) in the following verse:—

Friar Rush! halloo! halloo!
Jolly Rob, we wait for you.
In what corner are you hidden?
At what merry prank forbidden?
Are you now *colt-pixy* playing,
Silly foals around you neighing?

These lines seem to imply that the colt-pixy is identical with the mischievous equine goblin who plays so many practical jokes in France and eastern England. But no reference is made to his favourite trick of leading travellers into a bog, stream, or pool, after the fashion of the Scotch water-horse and his Scandinavian cousins; hence I am not quite certain whether he is the ragged colt under another name or not. B. L. R. C.

OLD CHRISTMAS NIGHT.—In the north of Hampshire the villagers say that on this night all the old people should sit up till twelve o'clock; then, as soon as they hear the leaves rustling, they should walk to the nearest cow or horse stable to watch the animals stand up and lie down on their other side. How is it that only the old people may do it; and what was originally meant by their waiting till they heard the leaves rustling? The villagers who keep up the custom can no longer explain either thing. W. M. E. F.

DAME MARY SLINGSBY.—The register of old St. Pancras, co. Middlesex, contains this entry:—

Dame Mary Slingsby, Widow, from S. James, buried March 1, 1693/4.

It is most probable that this was the actress whose name occurs as Lady Slingsby in the *dramatis personæ* of Dryden's and Lee's plays between the years 1681 and 1689. In 1680 she appears as Mrs. Lee. Her name was originally Aldridge (Downes's 'Roscius Anglicanus,' 1708, p. 31). Sir Arthur Slingsby, of Bifrons in Kent, created

a baronet October 9, 1657, left a son Charles, who succeeded to the title in 1665 (Burke, 'Extinct Baronetage,' 1844, p. 490). *Quære*, Was Sir Charles the husband of this lady?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RETICULE.—A writer in the *Lady's Magazine; or, Entertaining Companion for the Fair Sex* (1812) tells us that—

"this pretty article of feminine accoutrement, is most ridiculously miscalled *ridicule*. Its true name is *reticule*. Originally made of net-work, it was in French very properly called *reticule*, from the Latin *reticulum*, a little net."

Looking over the volumes, mostly odd ones, on the book-shelves of my lodgings in the New Forest on a wet day last summer, I came upon a little book entitled 'Old Times Revisited,' in which, among much quaint and interesting, but ill-arranged matter, I came upon the following passage *à propos* of the reticule:—

"The assegnats, or French paper money, had (1795) so fallen in value that the louis d'or was worth in paper 3,050 francs. The fashionable Royalist ladies, after the Reign of Terror was over, pretended they found purses of no use, so made use of a silk bag, which they carried at the side or in their hands, stuffed full of this paper, and to show their contempt of it, alluding to the ridiculous nature of the bag and its contents, they called it 'une *Ridicule*.' This was the reticule of our grandmothers."

Which of the two interpretations is right?

C. A. WHITE.

Preston on the Wild Moors, Salop

OLD PERCY MANOR COURT ROLLS.—Are the ancient court rolls or other records relating to the Percy manors of Spofforth and Topcliffe, co. York, in existence; and, if so, where? H. D. E.

FAMILY OF MAYNE.—I want to find out to what branch of the Mayne family the Mr. John Mayne belonged who was a judge at Madras in the early years of this century, and whose two daughters married respectively Major Arthur Gore, of Ballina, and Hon. John Byng. The latter marriage took place in 1806. E. J. MATHEW.

Trinity Hall, Cambridge.

ESQUIRE.—I believe that Royal Academicians are, by virtue of the charter granted by George IV., legally styled "esquire," and should be obliged for any information as to a similar privilege having been accorded to the members of any other learned societies. CANTAB.

[A list of all the persons entitled to rank as esquires is given 7th S. i. 34. No mention is made of Royal Academicians.]

WILLIAM BECKFORD, LORD MAYOR.—Who is responsible for the monument to Beckford erected in the Guildhall? Mr. Walter Thornbury attributes it ('Old and New London,' i. 387) to a sculptor named Moore, who lived in Berners Stree', while LADY RUSSELL ('N. & Q.,' 6th xi. 514) ascribes it to Bartolozzi. A. C. W.

AUTHORS OF QUOTATIONS WANTED.—

Man's plea with man is that he never more
Will beg again, and never begged before.

EDINB.

O multum ante omnes infelix litera Theta.

ESTE.

There is a book
By seraphs writ with beams of heavenly light.

LORA.

Replies.

SIR JOHN FALSTAFF.

(7th S. xi. 47, 117.)

That the chroniclers' Fastolfe and Shakespeare's comic knight Falstaff were two different personages is shown by this, that Fastolfe is spoken of as alive and running away at Patay in the reign of Henry VI., while the death of Falstaff is narrated in 'Henry V.' It has been doubted whether Shakspeare's Falstaff was originally named Oldcastle, he following in this the 'Famous Victories.' But why should it be doubted? If he had not at first adopted the name Oldcastle, why should he in his epilogue to his '2 Henry IV.' say, "Where (for any thing I know) Falstaffe shall dye of a sweat, vnlesse already he be kill'd with your hard opinions: For Old-Castle dyed a Martyr, and this is not the man"; or why should the Prince in '1 Henry IV.' I. ii., thus speak to Falstaff: "As the honey of Hybla, my old lad of the castle," a speech now all but senseless, which could only have had true sense as a quibble on his name? For myself, too, I am inclined to think that Shakespeare, starting from Fastolfe and his running away, coined after the manner of Jonson and others, and as he himself had done in Doll, Pistol, Nym, and other such names, Falstaff, quasi False staffe, a broken reed not to be depended upon, one not a staff, but a thrasonical coward. Of a personage created by Shakespeare there can be no true monograph, but there is a paper which may be read with advantage 'On the Historical Element in Shakespeare's Falstaff,' by J. Gairdner, in his and Spedding's 'Studies in English History,' 1881. As to the reproduction of his type, Jonson's Bobadil is somewhat of the same, but wanting Falstaff's humour—a humour so Shakespearian that we can look for it in no other.

BR. NICHOLSON

There are no circumstances in the career of Sir John Fastolff that could at all encourage the supposition that Shakspere had this historical character in his mind when framing that of the celebrated Bacchanalian knight.

In a short biographical notice of Fastolff which appears in what I believe to be a somewhat rare

little volume (title-page wanting) of 'Worthies of the Eastern Counties,' he is referred to as

"that renowned genera and governor, who distinguished himself in the reigns of Henry IV., V., and VI. of England, and was employed in the foreign wars for the long space of forty years."

It goes on to say that he was a descendant of an ancient family in Norfolk, and could boast of a train of illustrious ancestors. He appears to have been of a branch seated at Castre or Caistor, which he afterwards adorned with a beautiful seat, and was probably born there or in Yarmouth about the year 1378. In 1408 he married a rich widow of quality in Ireland, Lady Castlecomb, relict of Sir Stephen Scrope.

Not long after his marriage he appears to have engaged in foreign service. He signalized himself at the memorable battle of Agincourt. He was likewise at the taking of the castle of Tonque, the city of Caen, the castle of Courcy, the siege of Seez, the town of Falaise, and at the great siege of Rouen in 1417; and, indeed, in almost every engagement of consequence during the long period of his service. In all these he displayed so much courage, prudence, and knowledge of the art of war, that his respective sovereigns bestowed on him the highest marks of regard and honour.

In 1436, and for about four years longer, he filled the office of Governor of Normandy, but in 1440 he returned home, and, laden with the laurels he had gathered in France, became illustrious in his domestic as he had been in his foreign character. In 1459, having reached the age of four score years, he says of himself that he was "in good remembrance, albeit I am greatly vexed with sicknesse and thrugh age infebelyd." He lingered under a hectic fever for nearly five months, and expired at his seat at Caistor above mentioned. He was buried with great solemnity under an arch in a chapel of his own building, on the south side of the choir of the abbey church of St. Benet of the Holm, Norfolk. J. M. RUSSELL.

Liverpool.

I published in the *Gentleman's Magazine* for May, 1887, as much on the above question as most readers are likely to desire. I was encouraged to do so from having found in the Irish Record Office some curious inedited MSS. referring to Sir John Fastolf, Wine Butler for Ireland in the reign of Henry IV., and afterwards the hero of various battles, not to speak of some retreats.

W. J. FITZPATRICK, F.S.A.

Dublin.

M. PARIS is undoubtedly aware that Verdi is at present at work on an opera in which Falstaff is to be the central figure. SYDNEY SCROPE.

MEDAL OF POPE PAUL II. (7th S. xi. 106).—Paul II. was Pietro Barbo, a Venetian. It has been a usual practice of the Sovereign Pontiffs to order from time to time the coinage of commemorative medals, on the front of which appears the portrait of the reigning Pope, and on the reverse some subject chosen from a notable event or expressing the general policy and intentions of the Pontificate. The medal in question represents the Pontiff engaged in driving the heretics of the day from the fold of Christ, while the legend—said by Molinetus to be taken from the works of St. Augustine, though I am assured by a learned friend that he has never been able to find these words in the writings of the great doctor—denotes the combination of firmness and clemency which should be characteristic of the true Shepherd of the fold. Pope Paul II. was especially gentle with heretics, and was inclined to inflict on them no severer punishment than the mildest form of imprisonment. The medal has been frequently reproduced and is of little value, unless there is reason to believe that the particular *exemplaire* is really an old one of the period 1464–70.

W. KENWORTHY BROWNE.

Viareggio, Toscana, Italy.

The medal of Pope Paul II., with reverse inscription "Solum in feras pius bellatur pastor," is published in Bonanni's 'Numismata Pontificum,' vol. i. p. 84 (see plate, fig. x.). The Cardinal du Molinet is quoted as authority for the statement that the motto is a dictum of St. Augustine in reference to the persecution of heretics; but Bonanni says that he searched through the learned doctor's works for it in vain. Paul's zeal for the faith was shown in his persecution of the Hussites and his excommunication of George Podiebrad, King of Bohemia. E. RAPSON.

British Museum.

RANDAL HAWORTH (7th S. xi. 167).—The Roland Hayward, "clothworker, of Milk Street," is doubtless Sir Rowland Hayward, clothworker, Sheriff 1563; Alderman (1) of Farringdon Without, 1560, (2) Queenhithe, 1564, (3) Cripplegate, 1566, (4) Lime Street, 1571; Mayor 1570, and again (*loco* Sir John Allot, deceased September 17) 1591. He was the son of George Hayward, of Bridgnorth, Salop, and married (1) Joan, daughter of William Tillesworth, citizen and goldsmith, by whom he had issue three sons and five daughters, of whom all but three daughters died in infancy, and of these Elizabeth was married, firstly, to Richard Warren, Esq.; secondly, to Thomas Knevit, Esq., one of Her Majesty's Privy Chamber; Susan, the second daughter, was married to Henry Townesend, Esq.; whilst Joane, the third daughter, was married to John Thinne, Esq. (ancestor of the Marquis of Bath), whose mother was a daughter of Sir Richard Gresham, Lord Mayor in 1537, and sister of Sir Thomas Gresham.

Sir Rowland Hayward married (2) Katherine,

second daughter of Thomas Smythe, Esq., of Osterhanger Castle, Kent, the famous Customer, by whom also he had three sons and five daughters, of whom George, John, Alice, Katherine, Mary, and Anne, all young and unmarried at his death, survived their father.

Lady Katherine Hayward, granddaughter of Sir Andrew Judd, Lord Mayor in 1550, was remarried to Sir John Scott, of Nettlested, Kent, where she was buried.

Sir Rowland is stated to have lived in Philip Lane, Cripplegate. He died, senior Alderman, on December 5, 1593, and was buried in St. Alphage's, London Wall. JOHN J. STOCKEN.

Even small items are sometimes useful. Ranulp Haworth is mentioned in pedigree of Haworth, of Haworth Hall, as marrying a Margaret ——, and had issue a son Edmund, living in 1542, and a daughter Margaret. This Edmund had two sons, Randal and Edmund. Randal married and had three daughters, Hester, Mary, and Jane.

CHAS. GOLDING.

Colchester.

COUNTESS NOEL (7th S. xi. 147, 192).—A. H. calls attention to the fact that Noel is a French name, so also is "De Beaule." It is not quite certain that the name of Noel may not refer to another lady whose name is not known, or rather was not at the time, for there follows in the paragraph at p. 65: "Another lady, whose name we have not learned, arrived also in an open boat."

ED. MARSHALL.

HONE'S 'EVERY-DAY BOOK' (7th S. xi. 169).—The "Table Book" is the third volume of the 'Every-Day Book,' the full title of each of the three volumes being 'The Every-Day Book and Table Book.'

While on this subject, may I ask if any explanation can be given for the non-appearance of 'Hone's Scrap-Book; or, Supplementary Volume to the "Every-Day Book," the "Year Book," and the "Table Book,"' advertised by J. C. Hotten, of Piccadilly, on March 10, 1866, as then "being in preparation"? See 'N. & Q.,' 4th S. x. 399; 6th S. i. 354, 522. EVERARD HOME COLEMAN.

71, Brecknock Road.

The reply which the Editor gives about these books is strictly correct; but may I supplement his prompt reply? Hone's 'Every-Day Book' was in 2 vols. 8vo., and the 'Table Book' in 1 vol. 8vo. The late Mr. Tegg purchased the copyright and stereotype plates of Messrs. Clowes & Sons, printers, Stamford Street, and some time after the sale engaged Mr. Hone to write a fourth volume, to match the other three books, and named it the 'Year-Book.' Chambers's 'Book of Days' was founded on Hone's books, and Mr. Chambers once told me he never regretted the "great anxiety and trouble" which writing the books caused him. All trifles, however insignificant, sometimes are worth remembering. WILLIAM TEGG.

13, Doughty Street, W.C.

The original issue, in boards, usually had a double set of titles, viz., one set for binding in two volumes (which was more frequently done), and the other for binding in four. I have had a set, however, which, besides the usual titles, had a supplementary set for vols. i., ii., and iii., the third volume being what is usually known as the 'Table Book.' W. KING.

Paisley.

In reply to MR. HIATT, I may safely say that the 'Every-Day Book' was only published in two volumes, my authority being the preface to the second volume, quotations of which I give, as I presume MR. HIATT has not that volume in his possession:—

"But there were some readers who thought the work ought to have been finished in one volume, others who were not inclined to follow beyond a second; and their apprehensions that it could not, or their wishes that it should not be carried further, constrained me to close it."

He then goes on to state that the matter he was obliged to omit from the 'Every-Day Book' "in order to conclude it within what the public deem a reasonable size, I purpose to introduce in my 'Table Book,'" thus showing that no third volume was ever published.

As regards the accuracy of their contents, in very many cases he gives references as to where he found his matter; and I have always understood he has been looked upon as trustworthy—at any rate testimony from his books has been deemed correct enough to be inserted in 'N. & Q.' G. S. B.

COLLECTION OF AUTOGRAPHS (7th S. x. 505; xi. 38).—The following, quoted from a paper by F. Somner Merryweather, 'Some Remarks on collecting Miscellaneous Papers and Autographs,' in the *Archivist and Autograph Review*, vol. iii. No. 12, December, 1890, may be of interest to MR. CROFTON:—

"From a kindred spirit of reverence and love for the good and great has sprung a desire for the acquisition of autographs. Collections of such memorials were from necessity rare previous to the sixteenth century. A book of crosses and marks, although the marks and crosses of kings and nobles, would have afforded but a dreary prospect of amusement. It was not every great man that could use his pen. The nobles of France affected to think it vulgar to write. It is related of a Duke of Montmorency that on being required to fix his signature to a marriage contract he drew his sword and cut the mark of the cross on the parchment, exclaiming 'that being a great noble he was unable to write his name.' The Knights of the Garter at Windsor kept an album, which those whom they entertained were sometimes requested to enrich with their autographs. It was not always that this request could be complied with. Shassek, Secretary to the Mission of Leo, Ambassador from Bo-

hemia to the Court of Edward IV., mentions that, after dining with the Knights in 1466, Leo, Baron of Rosmithal and Blatna, was asked to write his name and titles in the book, a feat which he accomplished with such dubious success that when he had departed an application was sent after him to return and read it. This is an early, if not the earliest, instance of autograph collecting; but in the sixteenth century it became the fashion on the Continent, and especially in Germany, to gather into a white-paper book the autographs of friends and persons of eminence. The book was called an Album, or Thesaurus Amicorum. Mr. Nichols, in his valuable work on the 'Autographs of Royal, Noble, Learned, and Remarkable Personages,' refers to the existence of many such albums in the British Museum. The most ancient bears the date of 1578. Charles I., whose fine taste led him to appreciate these memorials, was a collector, and his album, rich in mottoes and autographs, is also preserved in our national library."

J. CUTHBERT WELCH, F.C.S.

There does not appear to be in 'N. & Q.' any direct reference to the trouble which Sir Henry Wotton brought upon himself by obliging an autograph collector in Germany about the year 1604. He was on his way to Venice as the Ambassador of James I., and at Augsburg, being induced to write a sentence in an "*Albo* (a Book of white Paper, which for that purpose, many of the German Gentry usually carry about them)," he wrote "a pleasant definition of an Ambassadour, in these very words: 'Legatus est vir bonus peregrè missus ad mentiendum Reipublicæ causâ.' Which Sir Henry Wotton could have been content should have been thus Englished: 'An Ambassadour is an honest man, sent to *lie* abroad for the good of his Country.' But the word for *lye* (being the hinge upon which the Conceit was to turn), was not so exprest in Latine, as would admit (in the hands of an Enemy especially) so fair a construction as Sir Henry thought in English. Yet as it was, it slept quietly among other Sentences in this *Albo*."

In about eight years, however, Jasper Scioppius, who was engaged in writing books against James I., by some means saw the sentence in the album, and using it to the full against his adversary, Sir Henry Wotton had much difficulty in appeasing the irate monarch. See 'Life' by Izaac Walton ('Reliquiæ Wottonianæ,' ed. 1685). J. F. MANSERGH.

Liverpool.

"The collecting of autographs came into fashion in the middle of the sixteenth century, when the gentry carried about with them white-paper books to obtain and preserve in them the signatures of persons of eminence, 1626. Nichols himself made a most extensive collection."

I have had this note by me for some time, but do not remember its source. C. A. WHITE.

Preston on the Wild Moors, Salop.

In reply to MR. CROFTON'S suggestion that autograph collecting is a modern invention, see the *Archivist* of March, 1888, which contains an interesting article upon 'Autograph Collecting in the Sixteenth Century,' and refers to early collections entitled "Albo Amicoram."

Isaac Walton defines the "Albo" to be a white-paper book which the German gentry usually carry about them for the purpose of requesting eminent characters to write in. There are seven albums in the British Museum, the earliest being No. 851 in the Sloane MSS., formed in 1579.

The article in the *Archivist* is said to be indebted to Mr. J. G. Nichols's work, published in 1829. I. C. GOULD.

EGYPTIAN ROGUE = GIPSY (7th S. xi. 67).—This was a common form in registers, statutes, or elsewhere. See Blackstone, book iv. chap. xiii. Burn has,—

"Loughborough, 1581. Margaret Bannister, daughter of W. Bannister, going after the manner of roguish Ægyptians, was baptized April 2."—Burn, *u. inf.*, p. 83.

"Lanchester, William, the son of an Egiptian, bap. 19 Feb., 1564."—P. 92.

"St. Nicholas, Durham, 1592. Simson, Arington, Fetherstone, Fenwicke, and Lancaster were hanged for being Egyptians."—P. 193.

The note, apparently after Blackstone, but without mention, states,—

"The 22 Henry VIII. (1530), cap. 10, is 'an Act concerning outlandish people, calling themselves Egyptians.' In 1554 another Act, passed 1, 2 Philip-Mary, c. 4, has a provision in favour of such Egyptians as shall leave that life to become servants." — Burn's 'Hist. of Parish Registers,' Russell Smith, 1862.

ED. MARSHALL.

"WE SHALL LIVE TILL WE DIE, LIKE TANTRABOBUS" (7th S. x. 447, 476; xi. 97).—*Tantraboobus* is the word as I have heard it pronounced, not as applied to a child, but to a great noise made by children. I should think the origin would be difficult to trace. Does *tantarabobs* mean the devil in Devon? I doubt it very much, in spite of Halliwell. He himself gives *tantara* for a confused noise, as of a drum. This I think wrong also. *Tantara* is a metallic onomatopœia, and *taratantara* is a sound of trumpets. *Tantarabobs* would be bell-ringing, and might be rung to drive the devil away, but not to represent him. *Tantra* and *tantara* are both of affinity with *tantrum*, an explosion of ill temper. *Taram* signified thunder in the old language of Gaul. Their Jupiter Tonans, Borel says, they called *Taramis* or *Taranis*. Webster gives *tintamar* as being a confused noise. Littré gives *tintamarre* as from the Wallon *titamâr*. It appears to me that it comes from *tinter*, to ring a bell so slowly that the clapper only strikes one side of it. Borel and Pasquier give a fanciful derivation. It is the same imitative sound as in *tintin*, the clash of glasses, or in *tink*, the sharp, shrill noise that we get in our word *tinker*. The same sound recurs with reduplication in *tintinnabulum*, and again in Montaigne's happy word, "Le son mesme des noms qui nous *tintouine* aux oreilles." I am afraid this only shows lingual tendencies. We must no more expect exact etymons for *Tantrabobus* and *Tantarabobs* than for such a word as Rabelais's *Raminagrobis*. C. A. WARD.

"Days and moments quickly flying" (7th S. xi. 47).—It ought to be noted that the additional verse referred to by Mr. Terry is not retained in the latest editions of 'Hymns Ancient and Modern,' another being substituted for it. To the former of these additional verses there were grave objections, which do not apply to the latter.

C. C. B.

The couplet in Bohn is found in John Stow's 'London.' I cannot at this moment put my hand on it. It is given as part of an old epitaph in some City church :—

As tree falleth, so it lieth;
As man liveth, so he dieth.

C. A. Ward.

Walthamstow.

"The shadow of a shade" (7th S. x. 427; xi. 74).—The place in Æschylus in which εἴδωλον σκιᾶς, the Greek counterpart of "a shadow of a shade," occurs is 'Agamemnon,' l. 838 (Dindorf, 'Poet. Scen.'). It runs thus :—

εἰδὼς λέγοιμ' ἄν, εἰ γὰρ ἐξεσίσταμαι
ὁμιλίας κάτοπτρον, εἴδωλον σκιᾶς
δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.

Which may be thus rendered: "I can declare from my own knowledge, for I know it well, that some who appeared to be exceedingly friendly to me were but the mirror of friendly converse," *i. e.*, the unreal semblance, "the shadow of a shade."

The same phrase occurs once in Sophocles in a fragment of his 'Tyro' (xv. 6), with reference to a mare seeing her own image reflected in a river, after her mane had been shorn by the grooms, and starting back in horror at the sight :—

ἥτις . . . ἐν λειμῶνι ποταμίων ποτῶν
ἴδῃ σκιᾶς εἴδωλον αὐγασθεῖσ' ὕπο.

The term Œdipus applies to himself ('Œd. Col.,' 110) is ἄθλιον εἴδωλον alone, without σκιᾶς. Both the words occur in consecutive clauses in 'Ajax,' 126 :—

ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἴδωλ'., ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.

Philoctetes also describes himself (946–7) as the shadow of smoke, a mere idle semblance (καπνοῦ σκιὰν, εἴδωλον ἄλλως). Edmund Venables.

Mr. E. Walford's is an excellent reference, but requires to complete it Æsch., 'Agam.,' 812. Εἴδωλον σκιᾶς also occurs in a 'Fragment of Sophocles,' p. 75, Oxon., 1826.

Ed. Marshall.

Allow me to thank Mr. Walford for his reply. I felt confident that there was a similar expression in one of the Greek tragedians, but through some *lapsus memoriæ* I could not call to mind its whereabouts. Εἴδωλον σκιᾶς is used by Æschylus in 'Agamemnon,' l. 839. Scott has the phrase in 'Guy Mannering,' c. xxxvii. :—

"'Why, I hope, Colonel, a plain man may go to heaven without thinking about them at all; besides, *inter nos*, I am a member of the suffering and Episcopal Church of Scotland—*the shadow of a shade* now, and fortunately so."

F. C. Birkbeck Terry.

The Union with Ireland (7th S. xi. 45).—The sentiment pointed at in the "Union of Hearts" of the political parlance of our day was far more commonly heard in the last century than the note of G. F. R. B. seems to imply, and found more distinguished expression than that which he cites. In the debate on the commercial propositions in 1785, Pitt, referring to the "heavy loss" sustained by the separation of the American colonies, appealed to the House

"to preserve from further dismemberment and diminution, and to unite and connect what yet remained of our reduced and shattered empire, of which Great Britain and Ireland were now the only considerable members, in the bond of mutual affection, of mutual kindness, and reciprocity of interest."—Hansard, May 12.

And seven years earlier than this, and a year before the instance cited by G. F. R. B., Burke, writing to his Bristol constituents respecting Lord North's Bills for removing restrictions on the trade of Ireland, says :—

"You tell me that you prefer a Union with Ireland to the little regulations which are proposed in Parliament. .....This union is a business of difficulty, and, on the principles of your letter, a business impracticable. Until it can be matured into a feasible and desirable scheme, I wish to have as close a union of interest and affection with Ireland as I can have; and that, I am sure, is a far better thing than any nominal union of Government."—'Letters to Gentlemen in Bristol,' April 23, 1778.

In 1800 we find Pitt once more reverting to the sentiment, and declaring that the measure (the union), then before Parliament (among other recommendations) was the only one which could "unite the affections and resources of two powerful nations."—Hansard, April 21.

Thomas J. Ewing.

Leamington.

To Ungrammatically Write (7th S. xi. 188).—Prof. Earle, in his 'English Prose,' has several pages on the mode of verbal collocation thus exemplified. But nine years ago I showed that it "can be traced as far back as to Wyclif's coadjutors and first disciples, if not to Wyclif himself." Of the essay in which this is proved a copy is now sent to the Editor of 'N. & Q.' Since it was published I have collected materials establishing the fact that expressions like "to ungrammatically write" have been used sporadically, without the break for a generation, for upwards of five centuries. Among authors of various periods, I have quoted for them, in the pages herewith enclosed, Bishop Pecock, Sir John Fortescue, Lord

Also in 'The Antiquary,' Chap. VI.

Berners, Tyndale, Sir John Harington, Dr. Donne, Dr. Henry More, Sir Thomas Browne, Pepys, Dr. Bentley, De Foe, Burke, Wilkes, Foote, Dr. Johnson, Burns, Southey, Coleridge, Lamb, Wordsworth, Lord Macaulay, De Quincey, Mr. Herbert Spencer, Bishop Ellicott, Matthew Arnold, Mr. Ruskin, Charles Reade, Bishop S. Wilberforce, Mr. Congreve, Bishop Ullathorne, Mr. Leslie Stephen, &c. F. H.

Marlesford.

CELER asks for an earlier example than he gives from Jerrold of an adverb introduced between *to* and a verb. I think very little search would find him examples in all times; but I will give him one which I heard recently at the Chester assizes, no doubt handed down through many generations, —the jurors were sworn "to well and truly try." APPLEBY.

CELER will find the collocation of an adverb between the word *to* and the verb spoken of in Earle's 'English Prose,' recently published, as "an astonishing change which has come up in our time." He, however, gives (p. 185) an instance, taken from the Transcript of the Rolls of Parliament, of a statute of Henry VIII., in the expression "Men hable to sufficiently examine," but, notably, in the print of the statute, ed. 1543, the phrase is altered to "Men able sufficiently to examine," placing the adverb before the sign of the infinitive. TARDUS.

THE "IVORY GATE" (7th S. xi. 68, 155).—Mr. William Morris speaks very prettily in the Apology to the 'Earthly Paradise' of his dreams coming through the "ivory gate":—

> Dreamer of dreams, born out of my due time,
> Why should I strive to set the crooked straight?
> Let it suffice me that my murmuring rhyme
> Beat with light wing against the ivory gate,
> Telling a tale not too importunate
> To those who in the sleepy region stay,
> Lulled by the singer of an empty day.

By the way, we are not told in any of the notes at the second reference why these two gates were of horn and ivory respectively. Is the explanation given in Brewer's 'Phrase and Fable' the true one? It seems somewhat too ingenious. C. C. B.

The gate of death is called the golden gate, at any rate, if not the ivory gate. In 'An Old, Old Story,' by Messrs. Besant and Rice, in the volume 'The Case of Mr. Lucraft, and other Tales,' 1877, p. 92, the ghost-seer hears a song, of which this is the last verse:—

> Still believe that ever round you
> Spirits float who watch and wait;
> Nor forget the twain who found you
> Sleeping nigh the Golden Gate.

WILLIAM GEORGE BLACK.

Glasgow.

PRAM (7th S. xi. 104, 132).—Although *'umble* was gibbeted in 'David Copperfield' in 1849, it had been disused by the upper ten at least twenty years before. I well remember, in 1834, taking service in a church and dining afterwards with one of our peers. The conversation turned on certain affectations of pronunciation then current. Lady —— said to me, "Mr. Brewer, you are but a young man, and will excuse me for remarking that *'umble* is not now the received pronunciation in good society." I shall never forget the delicacy with which this was said, but I felt the reproof most keenly; and you may be sure that I never dropped that *h* again. When in 1849 I read Uriah Heep I always thought of that *'umiliation*. E. COBHAM BREWER.

I think MR. MARSHALL is rather severe in his characterization of this word. It has always been taken by me to be simply the attempt of childish lips to find a pronounceable substitute for the rather formidable "perambulator." Viewed in this light, the phrase "odious and meaningless vulgarism" may perhaps appear a little strained. Does MR. MARSHALL think that to speak of a vulgarism being "exploded from popular use" is a quite justifiable mode of expression? GEO. L. APPERSON.

Wimbledon.

This horrible contraction will no doubt remain in force so long as the only alternative name for the humble vehicle so designated is a quinquepedalian word. It is curious that, while the largest vehicles or set of vehicles—such as train, tram, truck, brake, cart, &c.—can be designated by a single syllable, it requires no fewer than five to describe the modest baby-carrier. I long ago introduced the *babicle* to my own family circle, but I am aware that it has no chance against its meaningless rival. HOLCOMBE INGLEBY.

PROVERBIAL PHRASES IN BEAUMONT AND FLETCHER (7th S. x. 361, 431; xi. 53).—MR. YARDLEY points out that Beaumont and Fletcher, in the following passage, were guilty of plagiary from the play of 'King Henry VIII.':—

> All your better deeds
> Shall be in water writ, but this in marble.

The passage from 'Henry VIII.,' IV. ii. being:—

> Noble madam
> Men's evil manners live in brass, their virtues
> We write in water, may it please your highness
> To hear me speak his good now?

But most students of old English drama hold as an established fact that Fletcher wrote the whole of the fourth act of 'Henry VIII.' *Ergo*, if this be granted, Fletcher in this case stole his own child. Who can fail to recognize in the last line quoted the peculiar crack of Fletcher's whip?—

> To hear me speak his good now.

J. E. SMITH.

"Every bullet has its billet" (5th S. viii. 68; 7th S. xi. 18, 117).—The stanza of the ballad quoted by your correspondent from memory is is not quite accurate. Will he excuse me for giving it correctly?—

What signifies pride and ambition?
Soon or late death will take us in tow:
Each bullet has got its commission,
And when our time 's come we must go.
Then drink and sing—hang pain and sorrow,
The halter was made for the neck.
He that 's now alive and lusty, tomorrow
Perhaps may be stretch'd on the deck.
Charles Dibdin, 'The Benevolent Tar.

A song beginning "I'm a tough, true-hearted sailor," and set to music by Sir H. R. Bishop, has for its burden

Ev'ry bullet has its billet;
Man the boat, boys, yo, heave ho!

I cannot say who is the author of the words. The much neglected 'New English Dictionary' gives, under date 1765 (Wesley, 'Journal,' June 6):—

"He never received one wound. So true is the odd saying of King William, that 'every bullet has its billet.'"

F. C. Birkbeck Terry.

'The Provincial Spectator' (7th S. xi. 108).—A bound volume in the British Museum Library, consisting of eight parts of this provincial magazine (Nos. 1–8, June 27 to August 15, 1821), 8vo. printed and published by T. D. Dutton, Market Hill, Bury St. Edmund's, contains the following MS. note on the fly-leaf:—

"These Papers were published at Bury, but were very soon dropped. I am not sure whether any more were ever published than appear here."

Daniel Hipwell.

34, Myddelton Square, Clerkenwell.

Will-o'-the-Wisp (7th S. xi. 103).—That Jack o' the Lantern is still seen in England at rare intervals is certain. Some years since (I believe it was in September, 1858), after a long period of wet weather, I was standing near the shepherd's hut on Mere Down, talking to an old labourer who had worked on the farm some years, when suddenly I observed a light in the distance, far away from any human habitation. I said to the man, "What is that light yonder on the Down?" He replied, "It is Kitty Candlestick. I have often seen it in the bottom east of Mere Down farmhouse"; but I have lived on these downs between thirty and forty years, and this is the only time I have been fortunate enough to see it. I should have said that it was shortly after the sun had set when we saw it, and it was getting dark.

If Mr. Bouchier will refer to 'N. & Q.,' 4th S. iii. 125, he will find an account of something of the kind seen by my brother, Mr. Ernest Baker, on December 18, 1868.

An old man named Thomas Topp has told me that he has often met Jack o' the Lantern on the down between Hindon and Mere, over which he travelled many years in the night. He met a particularly fine specimen in the autumn a few years since. He says:—

"It went across the down like a flash of lightning. By-and-by it came back again, and we looked at one another a bit, and I said, 'What! have 'ee a-lost your way?' and off he went again. It was a beautiful light as big as a plate."

I have known several people who have seen lights similar to those seen by my brother, as referred to above. Thos. H. Baker.

Mere Down, Mere, Wiltshire.

This phenomenon is seen occasionally in this neighbourhood. The following is a copy of a letter which a neighbour sent to me on the 5th of last July. His house is situated in a ravine, in which are several large ponds and marshy ground:—

"I wonder whether you have ever observed the Will-o'-the-wisp which for several years we have observed from the windows of the house here facing W.N.W., that is, in the direction of Gill's Lap. He is a stately fellow, and does not condescend to dance, hopping and skipping close to the ground, like some of his brethren, but prefers a sort of stately minuet high up in the air above the tree tops. He was magnificent the night before last, and I never saw him so high. His appearance always betokens bad weather, and the higher he goes the worse the weather. So you see we have quite a novel kind of barometer, and always a true prophet."

In confirmation of this prognostic, I will add that during the twenty-four hours following the gentleman's appearance I registered 1·83 inches of rain.

C. Leeson Prince.

The Observatory, Crowborough, Sussex.

I am unable to offer Mr. Bouchier a personal introduction to the tricksy gentleman he wishes to meet. I wish I could. But I think it is plain that we must necessarily expect to meet him much less frequently "in this our isle" than we did when George III. was king, in consequence of the great increase in subsoil draining. I have very little doubt that the sprite is still to be met with in certain districts of Essex or among the Norfolk Broads. Cambridge, no doubt, was a likely district to have seen him in in Milton's day.

T. Adolphus Trollope.

Budleigh Salterton.

I find in Dr. Brewer's 'Guide to Science' the following:—

"This luminous appearance (which haunts meadows, bogs, and marshes) arises from gas of putrefying animal and vegetable substances, especially from decaying fish. These luminous phantoms are so seldom seen because phosphoric hydrogen is so very volatile, that it generally escapes into the air in a thinly diffused state. They fly from us when we run to meet it, because we produce a current of air in front of ourselves (when we run towards the *ignis fatuus*), which drives the light gas forwards. It runs after us when we flee from it, because we produce a current of air in the way we run, which attracts

the light gas in the same course, drawing it after us as we run away from it. The Welsh 'corpse candles' are the same thing as the *ignis fatuus*. Swarms of luminous insects passing over a meadow sometimes produce an appearance similar to the *ignis fatuus*."

CELER ET AUDAX.

THREADS AND CORDS (7th S. xi. 141).—Touching garters, when I was young and in Lincolnshire I heard folk say with smiles that Miss Blank or Miss Dash must knit herself a pair of green garters; but, as Gama Grossmith used to sing in 'Princess Ida,' "I can't think why." Probably it had some reference to love or matrimony; indeed, it would be a wonder if it had not. I see that Brand quotes from a seventeenth century play of 'A Woman's a Weather-Cocke,' Act I. sc. i., the following declaration of Sir Abraham Ninny:—

> Well, since I 'm disdained, off, garters blew,
> Which signifies Sir Abram's love was true.
> Off, cypresse blacke, for those befits not me,
> Thou art not cypresse of the cypresse tree
> Befitting lovers; out, green shoe-strings, out,
> Wither in pocket, since my Luce doth pout.

Here green strings would seem to be regarded as the sign of successful love, whereas in the old colour rhyme

> Green 's forsaken, yellow 's forsworn,
> And blue 's the colour that shall be worn.

The chapter in Brand's 'Antiquities' from which I cite, "Garters at Weddings" (vol. ii. p. 127), is worthy of MR. JEAKES's attention.

ST. SWITHIN.

I well remember the scene of unfastening the bride's garter in the operetta 'Giroflé-Girofla,' which, I believe, was performed for the first time in 1874. Whether this scene was Lecocq's own invention or was based on some existing Spanish custom I am unable to say. L. L. K.

The symbolism of garters takes us back to Edward III., to Shakespeare and the dramatists. See a note in Dr. Brewer's 'Phrase and Fable'; and for some lettered garters of 1745 see the *Reliquary*, vol. vi. Black ones are mentioned in *Archæologia*, xv. 161.

"At Tembleque we bought a few dozen garters for the use of some pretty legs at Paris; these garters, of all colours, cerise, orange, and sky-blue, were ornamented with gold or silver thread, and marked with various-lettered devices, that would put to the blush the most gallant ones on the trumpets bought at the *fête* of St. Cloud. Tembleque has.....reputation for its garters."—'Wanderings in Spain,' by Th. Gautier, 1853, p. 151.

W. C. B.

The bride-garter-favour custom is used as a leading incident in Marcel Prévost's 'La Cousine Laure,' 1890. R. H. BUSK.

GRUB STREET IN PARIS (7th S. xi. 86).—Your correspondent speaks of Grub Street in Paris in the seventeenth century and mentions one of the incidents which took place. Allow me to relate another. There was one Rangouze, a Gascon by birth, who, finding himself without employment, hit upon a scheme of writing letters to important and well-known personages. He published a volume in 1645 entitled 'Lettres Héroïques aux Grands de l'Etat, imprimées aux dépens de l'auteur,' &c. He was careful not to have the pages numbered, so that the binder might put the letters in any order he was directed; and when Rangouze presented a copy of his book the noble recipient was flattered to see that the letter addressed to him occupied the foremost place in the volume, and he gratified the author accordingly. Those were the days when authors lived, in Paris at least, upon dedications and pensions, as was especially the case with Scarron. This letter-writing was the same sort of industry, though perhaps more ingeniously imagined. Rangouze boasted that he gained altogether—though probably not by this scheme alone—1,500 livres. One noble lord gave him 50 pistoles, another one pistole and told him to take his book away with him. H. M. T.

BINDON (7th S. xi. 148).—I cannot supply MR. BINDON with all the information he requires, but one thing is certain—the name is local, and probably must be sought for in East Hants. In the Hundred Rolls (1273) the place is referred to, "Abbas de Binedon," vol. ii. p. 223. The reference is to the above-named county.

C. W. BARDSLEY.

Vicarage, Ulverston.

GRENVILLE FAMILY OF STOW, CORNWALL (7th S. xi. 8, 114).—In the list of "Creations of Baronets" appended to the Forty-seventh Report of the Deputy Keeper we have "9 April, 1630. Richard Grenville of Killegarth, co. Cornwall, Knt. and Colonel. Patent Roll (No. 2543) 6 Chas. I." This, as pointed out by MR. STOCKEN, was the only creation in that year, and with two exceptions the last creation prior to 1640. These exceptions were the baronetcies of Vavasor of Killingthorpe, co. Lincoln, created June 22, 1631, and Tyrrell of Thorneton, co. Bucks, in February, 1638/9.

Sir Richard Grenville had been knighted at Portsmouth, June 20, 1627. In the Parliament of 1628–29 he was M.P. for Fowey, being then rightly described as Sir Richard Grenville, Knt. He appears to be the Sir Richard Grenville who on September 30, 1643, was thanked by the House of Commons

"for the great services and advantage done by his courage and valour to the Protestant Religion against the Papist Rebels in Ireland."

He must, however, have quickly afterwards passed over to the Royalist side, for we find him included among those excepted as to life and estate out of the Parliamentary propositions of peace to the

king alike in September, 1644, November, 1645, and November, 1648.

In the Grenville pedigree in Col. Vivian's 'Visitations of Cornwall' Sir Richard Grenville is the second son of Sir Bernard Grenville, of Stow, by Elizabeth, daughter and heir of Philip Beville, of Kellygarth. He was baptized at Kilkhampton, June 26, 1600, and married Mary, daughter of Sir John Fitz, of Fitzford, widow of Sir Thomas Howard, by whom he had one daughter Elizabeth, the wife of Col. William Lenard. His baronetcy is not mentioned in the pedigree, nor is the time of his decease given, but there can be no reasonable doubt that he was the Sir Richard Grenville who died at Ghent in 1658.

W. D. Pink.

Leigh, Lancashire.

The mansion of the Grenville family at Stow was about three miles from the village of Kilkhampton. The monument to Sir Beville Grenville is in Kilkhampton Church. Stow is now quite pulled down. D. Townshend.

Civil War, 1642–9 (7th S. xi. 149).—In Tregaskis's (232, High Holborn) catalogue of current date is advertised 'Army List, Cavaliers and Roundheads, for 1642,' edited by E. Peacock, F.S.A. This should answer part of your correspondent's query. H. H. S.

In Banks's 'Antient Usage in bearing Arms' there is a long list of names (arranged according to counties) of those of his followers whom Charles II. intended to make Knights of the Royal Oak—an order, however, never founded.

H. B. Guppy.

1, Eagle Avenue, Tottenham.

Rominagrobis (7th S. xi. 7, 32, 136).—In Spain, or at least in Castile, a common household word for "puss" is *morriño* = purrer, and this, so far as it goes, gives some support to Dr. Chance's idea (*ante*, p. 137). I have never met Littré's *rominer* in use in French; the usual word is *ronronner*. R. H. Busk.

Description of London (7th S. xi. 208).—My previous offer (6th S. ix. 59) to supply MS. copies of this poem brought so many applications that I am now induced to ask you to place it on record in the columns of 'N. & Q.':—

Houses, churches, mix'd together,
Streets unpleasant in all weather,
Prisons, palaces contiguous,
Gates—a bridge, the Thames irriguous,
Gaudy things enough to tempt ye,
Showy outsides, insides empty,
Bubbles, trades, mechanic arts,
Coaches, wheelbarrows, and carts;
Warrants, bailiffs, bills unpaid,
Lords of laundresses afraid;
Rogues that nightly rob and shoot men,
Hangmen, aldermen, and footmen;
Lawyers, poets, priests, physicians,
Noble, simple—all conditions;
Worth—beneath a thread-bare cover;
Villainy, bedaubed all over;
Women, black, red, fair, and grey,
Prudes, and such as never pray;
Handsome, ugly, noisy, still,
Some that will not—some that will;
Many a beau without a shilling,
Many a widow not unwilling;
Many a bargain if you strike it;
This is London—how do you like it?

Everard Home Coleman.

71, Brecknock Road.

The lines quoted under the above heading look to me plaguey like a plagiarism on these of Scarron, quoted on the title-page of 'Le Barbier de Paris,' par Paul de Kock (Paris, Gustave Barba, Éditeur, 34, Rue Mazarine, 1842):—

Un amas confus de maisons,
Des crottes dans toutes les rues;
Ponts, églises, palais, prisons,
Boutiques bien ou mal pourvues;
Maint poudré qui n'a point d'argent,
Maint homme qui craint le sergent,
Maint fanfaron qui toujours tremble;
Pages, laquais, voleurs de nuit,
Caroses, chevaux et grand bruit;
C'est là Paris: que vous en semble?

Scarron.

Scarron himself lived and died 1610–1660.

Thomas J. Jeakes.

Tower House, New Hampton, S.W.

Passage in 'Coningsby' (7th S. x. 505; xi. 93).—I am obliged by the answers to my query. I should like, however, to further inquire whether it would be customary for the guests in a castle such as that of Coningsby to light their cigars in the manner which is suggested. Mr. Melton is described as "a London dandy" and a "gentleman of the highest fashion." It seemed to me that he would not be likely to light his cigar in the way mentioned in the replies—a way which I have occasionally seen used; but was the practice more common in this country fifty years ago than it is now? J. F. Mansergh.

Liverpool.

Family of Sir Philip Francis (7th S. xi. 67).—All the information which F. G. requires he will probably find in Parkes and Merivale's 'Memoirs of Sir Philip Francis,' a book that convinced me that Francis had no right whatever to be reputed as Junius, though that is what it purports to establish. C. A. Ward.

Walthamstow.

Daiker (7th S. xi. 47, 194).—I am obliged to those gentlemen who have replied to my query. My object in putting it was to ascertain the origin of the term "daker-hen," used by Bewick as a name for the corncrake or landrail. His description of the bird's habits is very good. It may

truly be said to "saunter about" among the green corn and the long grass, only now and then betraying its whereabouts by its curious buzzing note. J. DIXON.

This is a common Lincolnshire word, meaning not exactly to go slowly, but to go *more* slowly. On a journey a man may say, "Th' owd oss is gittin harraed, he begins ta *dakker*," or, "It 's up hill, let 's *dakker* a bit." It means a slackening of pace in anything. I never heard it used for "saunter." Sauntering would be "slitherin." "He 's a shak-bag, good for nowt; he 's alus slitherin about," or "haäkin" about, or "slinkin" about, all meaning loitering or idling. R. R.
Boston, Lincolnshire.

MUTINY AT FORT VELLORE, 1806 (7th S. xi. 143).—In vol. viii., part i. of the *Asiatic Annual Register*, 1806, p. 156, under date of December, 1805, is the following notification: "Mr. James William Miller, to be sheriff of Madraspatnam for the ensuing year"; and again, in vol x. p. 283, under date of December, 1807: "Mr. J. W. Miller, sheriff of Madras," which probably refer to the writer of the letter given by GUALTERULUS.
W. C. L. FLOYD.

James William Miller was sheriff of Madras in 1806. There was a Capt. James Isaac Miller in the 1st Madras N.I., who was killed at Vellore on July 10, 1806. He was the son of Isaac and Susanna Miller, and was born on Oct. 15, 1782. He may have been the nephew of James William Miller. He was only twenty-three when he was killed. He was baptized at St. James's, Westminster, on Nov. 3, 1782. J. H. M.

I should like to ask whether it was not on account of the attack on the European officers and men, at the time of the former being at mess and unarmed, that the officers of the 69th Regiment always carried their swords to mess afterwards, though they pitched them into a corner, not wearing them, except, of course, the "orderly officer"; and whether the custom is still in existence. I may be wrong as to the regiment, and the cause of swords being carried to mess; but forty years ago a regiment did so, and if recollection serves me it was the 69th. MANGALORE.

SOPER FAMILY OF HAMPSHIRE (7th S. xi. 67).—The following appears in the *Hampshire Independent* of February 21:—

"William Soper, Sopere, or Sopur, was a wealthy and patriotic burgess of Southampton in the fifteenth century and possibly the builder of the ships Holy Ghost and Grace Dieu in 1414. He was mayor of Southampton in 1416 and 1424, and represented the town in Parliament, with some intervals, from 1413 to 1449. (See Rev. J. Silvester Davies's 'History of Southampton.') A charter-party of his, dated November 27, 13 Henry IV., is amongst the municipal archives of Southampton (Historical Manuscripts Commission Report on the MSS. of Southampton, 1887, p. 78). There is also a lease to him (dated June 19, 11 Henry VI.) for a hundred years, at a yearly rent of a red rose, of the tower over their Watergate and also of an adjacent tower, by the Mayor and community of the town of Southampton, which was apparently extended to one hundred and twenty years six years later (*Id.*, 82, 83, 84). The Southampton archives also contain his will, dated Nov. 8, 1458, by which, after directing that his body shall be buried beneath a certain marble tomb which he has caused to be made 'in australi parte corporis ecclesie Fratrum Minorum in villa predicta,' he makes divers bequests to pious and charitable uses in which the community of the town is interested (*Id.*, 11). There are also letters of attorney for liberty of seizin (dated April 28, 6 Henry V.) by Thomas, Duke of Exeter, &c., to Thomas Soper, of Southampton, burgess, and Thomas Clere (*Id.*, 79). Dr. J. Stevens, in his 'Parochial History of St. Mary Bourne' (London, 1888), has a reference to a lawsuit in Easter term, 1767, between Richard Soper and one Ellis as to certain lands and tenements in St. Mary Bourne."
F. A. E.

SWASTIKA: FYLFOT (7th S. x. 409, 457; xi. 234).—Before this subject is dropped, I should like to ask for a reference for the word *fylfot* in any old book. I really cannot find it, except in books of quite modern date. No one has thrown the faintest light as yet on the history and chronology of the first appearance of the word in English. Even a quotation as old as 1800 would be better than nothing. Where in any reasonable book, not written by an "etymologist," can I find it spelt *fugelfot*, or *felafote*, or *fuelfot*, or, in fact, in any form at all? I have no belief in these spellings, except as representing guesses.

Svastika is duly explained in Benfey's 'Sanskrit Dictionary,' with a reference to the 'Málatémádhava,' ed. Calc., 73, 15.
WALTER W. SKEAT.

THE THEOSOPHICAL SOCIETY (7th S. xi. 127, 198).—It is well known that Emanuel Swedenborg took no measures to promulgate the religious doctrines which he professed, otherwise than by printing them and presenting copies to various learned societies. They were all written in Latin. After his death, in 1772, some of these fell into the hands of the Rev. John Clowes, Rector of St. John's Church, Manchester, who translated the whole of the eight quarto volumes of the 'Arcana Cœlestia' and other of his works. While this was going on, the Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire, translated the quarto 'Treatise on Heaven and Hell,' and in 1781 Mr. Clowes translated 'The True Christian Religion,' containing the universal theology of the New Church. Besides these, other of Swedenborg's works were rendered into English by the two clergymen named. The printing of those works by Robert Hindmarsh, the king's printer, brought together a few gentlemen who were interested in the new views of religion set forth in them. They called together by advertisement a

meeting of all the friends and admirers of Swedenborg's writings in London on the evening of December 5, 1783. Five only assembled at the "Queen's Arms Tavern," afterwards "St. Paul's Hotel," on the south side of St. Paul's Churchyard. The mutual congratulations at that first public meeting were most hearty, and it was determined to meet together to converse upon the new doctrines and to enlarge the society. They engaged chambers in the Inner Temple, and advertised their meetings in the newspapers, gaining the association of some new members. After meeting twice or thrice in the Inner Temple, they removed to New Court, Middle Temple, where they took the name of "The Theosophical Society, instituted for the Purpose of promoting the Heavenly Doctrines of the New Jerusalem, by translating, printing, and publishing the Theological Writings of the Honourable Emanuel Swedenborg." Among those early members were Mr. George Adams, mathematical instrument maker to his Majesty; Mr. William Sharp, the noted historical engraver; John Flaxman, the sculptor; Lieut.-General Rainsford, afterwards Governor of Gibraltar; Mr. Loutherbourg, the celebrated painter; Manoah Sibley and Isaac Hawkins (both of whom afterwards became ministers to the society); and about thirty others. One of their first measures was to address the public, and particularly the clergy, on the design of their society, and to invite assistance in the translation of the Latin works of Swedenborg, or in contributions for defraying the expenses of printing and publishing them in English. They adopted the name of the Theosophical Society, and set forth their leading doctrine that "there is only one God, One Person, in whom is the Divine Trinity, called Father, Son, and Holy Spirit, like the human trinity of body, soul, and proceeding operation, in every individual man; and that the Lord Jesus Christ is that God; and, secondly, that a saving faith is to believe in Him; and that such faith is necessarily conjoined to a good life." In the months of May and June, 1784, a grand musical festival was held in Westminster Abbey, in commemoration of Handel, at which several of the royal family and great numbers of the nobility and gentry attended. The Theosophical Society had cards printed setting forth the design and objects of the society, and on the back a list of all the translated works of Swedenborg. These were presented indiscriminately to all who entered the Abbey; and the advertisement was not without its effect in bringing together a number of rich and educated persons who favoured the new views.

In consequence of the society having now assumed a distinctive and "proper" character before the world, it was unanimously resolved on May 5, 1788, "That instead of the former name of the society.....the following be henceforth adopted, as the authorized, scriptural, and heaven-descended name, which can never be forgotten or superseded, viz., 'The New Church, signified by the New Jerusalem, in the Revelation.'" This was confirmed May 18 following, and so the Theosophical Society was no more known under that name. It is needless to pursue the matter further, except to note that the Mr. Butler referred to by ESSINGTON is not known by his "grammar books," but as the author, sixty years ago, of the best spelling book which had then been published, and which, although it has had many imitators, realized for him a handsome competency, and has to-day an extensive sale. ION.

Miscellaneous.

NOTES ON BOOKS, &c.

The Fellows of the Collegiate Church of Manchester. By the late Rev. F. R. Raines. Edited by Frank Renaud. Part I. (Chetham Society.)

THE parish church of Manchester was made a college—collegiated, as the editor calls it—in 1422. From that time, we believe, a nearly complete list of the fellows has been preserved. Of these worthies we have here biographical notices, beginning with the foundation of the college, and extending to 1706. It is not easy to exaggerate the labour of compiling a work of this sort, or the service that it will be to local antiquaries and historians of the future. This is just one of those books which a society such as the Chetham is called on to furnish. Though of great value, a book of this kind could not be issued without considerable loss. The few who care for what we may, we hope without offence, call obscure biography, is but a very limited body, though we believe it increases year by year. Some few of these Manchester Fellows may find their way into the new 'Biographical Dictionary'; but most of them have no claim to a place therein, and yet to Manchester folk and some others their lives are of interest. The volume before us has no index. We feel sure, however, that one will be given when the book is complete. We trust it will include places as well as persons.

The Drama of Empire. By W. Marsham Adams. (Kegan Paul & Co.)

THIS is not a poem, as its title might lead many persons to anticipate who are familiar with the author's noble tragedy 'Zenobia.' It is a sketch, slight, but full of thought, of the history of the human race from the first dawn of civilization until to-day. The author believes that Egypt, or somewhere beyond on the banks of the Nile, was the cradle of the human race. In this he differs widely from many of the experts of our time. The information we at present possess is so obscure and conflicting that it does not do to be led away by the authority of great names. Whatever we may think of the early chapters of the volume, there can be no doubt that the greater part of the book conveys trustworthy information, which, though in a highly concentrated form, is expressed in language of singular beauty. The few paragraphs devoted to the great Revolution of a century ago and the career of the first Napoleon are perhaps the best in the volume; but where all is so good it is not very wise to make a selection.

Mr. Adams has not only an ear for the harmonies of words, but an eye for the grand effects of history. We trust that this small volume of fewer than two hundred pages may be the precursor of a much larger work in

which his matured views on the evolution of human history may be traced at length. This is, we know, an era of small books, but there is still a remnant left who value histories prolific in detail.

A Student's History of England. By Samuel Rawson Gardiner. Vol. II. 1509–1689. (Longmans.)

THE second volume of Mr. Gardiner's admirable history extends from the beginning of the reign of King Henry VIII. to the acceptance of the crown by William and Mary, February 13, 1689. It covers the most picturesque and animated portion of English annals, and embraces the portion concerning which the author is the greatest living authority. Temperate, just, clear-sighted, free from party bias, it is a work that the student may consult with security as well as advantage, and furnishes a condensed and admirably accurate and philosophical view of the struggle, ecclesiastical, military, and civil, through which England in the establishment of its freedom had to pass. Well-executed engravings from portraits lent by Her Majesty, Lord Spencer, and others adorn its pages, the illustrations showing also the progress of architecture, change of dress, and other matters of highest antiquarian, historical, and literary importance. The completed work will indeed be a contribution of signal value to the student.

The Ancient Vellum Book of the Honourable Artillery Company. Edited by Lieut.-Col. Raikes, F.S.A. (Bentley & Son.)

DEDICATED to the Queen, and printed, with notes and illustrations, "by order of the Court of Assistants," appears the 'Vellum Book of the Honourable Artillery Company,' or, in other words, the roll of members from 1611 to 1682. That the Company, with close upon four hundred years of life, and with an existence distinct from the militia, yeomanry, and volunteers, and from the trained band of former times, enjoys special honours and distinctions, and takes precedence next after the regular forces, is well known, its full history having been written by Col. Raikes in a previous work. The book now printed is a magnificent folio volume of 165 parchment pages, giving the names of all who were admitted members of the body within the dates specified. It contains a large collection of historical autographs, and is unequalled as a regimental record, supplying a full list of names at a period when no other regiment can point to more than a fragment of a muster roll. On p. 5 of the reprint we thus find the signatures of Charles, Prince of Wales, afterwards Charles II.; Charles, Elector Palatine; James, Duke of York, afterwards James II.; the Prince of Orange, William III.; George, Prince of Wales, afterwards George II.; and another George, afterwards George IV. Noblemen and soldiers innumerable follow, the signatures including Count Königsmarck; John Churchill, afterwards the famous Duke of Marlborough; Prince Rupert; Villiers, Duke of Buckingham; Sir Christopher Wren; and many others. Far outside purely military circles extends the interest, and the book will be prized by the historian, the antiquary, and the genealogist.

A Handbook of London Bankers. By F. G. Hilton Price, F.S.A. (Leadenhall Press.)

MR. PRICE'S interesting 'Handbook of London Bankers' first saw the light in 1876. Since that time the author has diligently laboured in the field, with the result that he has added greatly to the size, the interest, and the value of his book. His investigations extend beyond the bankers, and include the early goldsmiths, of whom, as predecessors of the bankers, he gives a good account. A first portion of the volume is arranged alphabetically under names, the list of goldsmiths keeping running cash and of bankers being subsequently supplied under years. A full index completes a volume which, apart from its value as a trade record, has historical worth as exhibiting the growth of English wealth and greatness.

Sir Richard Church, C.B. G.C.H. By Stanley Lane-Poole. (Longmans.)

MR. LANE-POOLE has reprinted with additions the admirable account of the commander-in-chief of the Greeks in the War of Independence he contributed to the *English Historical Review*. It is an interesting record of a brilliant service, and merits a place in every historical and biographical library.

Nadeshda. A Poem in Nine Cantos. By John Ludvig Runeberg. Translated from the Swedish by Mrs. John B. Shipley. (Stock.)

To most Englishmen this volume will serve to introduce a Finnish poet who has a message to bear that is worthy of attention. In spite of, perhaps on account of his extreme simplicity and variety he deserves a hearing.

The Industrial History of England. By H. de B. Gibbins, M.A. (Methuen & Co.)

A POPULAR 'Industrial History of England' is the first volume of a series edited by Prof. Symon, under the title of the "University Extension Series." Of the growth and development of English industrial and social life a short and very interesting account is given, the chapters on Domesday Book and the manors, on the towns and gilds, and like subjects having much value. It is, perhaps, unavoidable that some of the views expressed in the later portion of the book are likely to excite controversy.

Le Petit Manuel du Bibliophile et Libraire continues its course under the direction of M. B. H. Gausseron.

'WINCHESTER COMMONERS, 1836–1890,' with biographical notices, &c., by Clifford W. Holgate, M.A., is promised by Brown & Co., Salisbury.

Easter Sunday, 29th March.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. BELJAME ("The Pool").—A meaning of pool is a hole in the course of the stream deeper than the ordinary bed. Such assumably exists in the Thames at the spot indicated. Cf. Liverpool, &c. The term pool (*la pole*) was applied early in the thirteenth century.

ARTHUR J. LAW.—'Crotchet Castle' and 'Headlong Hall' are by Thomas Love Peacock.

C. A. WARD ("La Torcy").—There is at Sedan a Porte de Torcy, which is perhaps what you seek.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 11, 1891.

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Notices to Correspondents.

Notes.

SANCHO PANZA AND THE FALSE DEBTOR.

No one who has read 'Don Quixote' (and who has not?) can have forgot among the cases so shrewdly decided by honest Sancho during his brief government of the "island" of Barrataria that of the two men who came before him, one declaring that he had lent the other ten gold crowns, and that when he demanded payment, after some time, the borrower had denied the debt, or if he had ever got such a sum he had paid it back. The creditor would be content if the debtor made oath that he had paid back the money. Sancho orders him to make oath, when he hands his cane to the other to hold, as though it would encumber him; and having sworn that the claimant had been paid the full amount of the loan he receives back his cane, and both retire from the court, the creditor blaming his own forgetfulness in the whole affair, for he believed the other to be too good a Christian to swear to a falsehood. But presently Sancho orders the two litigants to be brought back, and says to the defender, "Friend, give me that stick, for I have need of it." Sancho then hands it to the poor claimant, saying, "Now go thy way, for thou art paid." "Why," exclaims he, "is this cane worth ten crowns?" Sancho orders it to be broken, and in the hollow was found the money. The people considered him a second Solomon come to judgment, but the whilom squire of the Knight of La Mancha frankly confessed that, apart from the false debtor's peculiar doings with his cane, "he had heard the priest of his parish tell of a like case."—'Don Quixote,' part ii. chap. xlv.

Beloe, in the second volume of his 'Anecdotes of Literature and Scarce Books,' has indicated the probable source whence Cervantes derived this incident, namely, a tale in the 'Golden Legend,' as printed by Wynkyn de Worde in 1527 (I cannot find it in the Caxton edition, of which a facsimile has been reproduced for the Holbein Society) as follows:—

> There was a man y^t^ had borrowed of a Jewe a somme of money, and sware upon the awter of saynt Nycolas that he wolde rendre and paye it agayne as soone as he myght, and gave none other pledge. And this man helde this money so longe that the jewe made hym to come before the lawe in judgement, and the othe was gyven to the dettour, and he brought with hym an holowe staffe, in whiche he had put the money in golde, and he lente upon y^e^ staffe. And whan he sholde make his othe and swere, he delyvered his staffe to the jewe to keep and holde whyles he sware y^t^ he had delyvered to him more than he ought [*i. e.* owed] to hym. And whan he made the othe he demanded his staff agayn of the jewe, and he, nothynge knowing of his malice, delivered it to him. Then his deceyvour went his waye, and layd him in the way, and a cart with foure wheles came with grete force and slewe him, and brake the staff with golde, that it spred abrode. And whan the jewe herd this, he came thyder sore moved, and sawe the fraude. And many sayd to him that he should take to him the golde. And he refused it, sayinge, But yf he y^t^ was deed were not raysed agayne to lyfe by the merits of saynt Nicolas he wolde not receyve it; and yf he came agayn to lyfe, he wolde receyve baptysm and become crysten. Then he that was deed arose, and the jewe was chrystened.

It is very unusual—one might say almost phenomenal—to find in monkish mediæval legends a Jew enacting the *rôle* of an honest man; but in this case it afforded St. Nicholas an opportunity for performing a miracle and thereby converting an unbelieving Israelite. How or why the false debtor, after leaving the court, "layd him in the way," and so got killed by a cart going over him, which at the same time exposed his fraud, by breaking the gold-filled staff, does not appear. But I can hardly suppose that it was from the 'Golden Legend' that Cervantes adapted the incident in Sancho's *causes célèbres*—for such they were doubtless considered—though the circumstance that honest Sancho confesses he had heard the parish priest relate a similar case might seem to point to the existence of another version among the *exempla* compiled for the use of preachers in mediæval times, and that version probably closely analogous to the Muslim legend of King David, which—*mutatis mutandis*—tallies with the story in 'Don Quixote.' It is said that the angels Michael and Gabriel appeared before David in human shape, and one accused the other of claiming his little ewe lamb, though he had already ninety-nine sheep of his own (David had ninety-nine wives); in short, here we have a Muslim

version of Nathan's parable, and so we may at once proceed to cite what is more immediately to our present purpose, from Baring-Gould's 'Legends of Old Testament Characters,' vol. ii. pp. 169, 170:

> After his judgment between the two angels David had no confidence in giving sentence in cases pleaded before him. Therefore God sent him, by the hand of Gabriel, a reed of iron and a little bell, and the angel said to him: "God is pleased with thy humility, and he has sent thee this reed and this bell, to assist thee in giving judgment. Place this reed in thy judgment-hall, and hang up this bell in the middle, and place the accuser on one side and the accused on the other, and give sentence in favour of him who makes the bell to tinkle when he touches the reed." David was highly pleased with the gifts, and he gave such righteous judgments that men feared throughout the land to do wrong to one another. One day two men came before David, and one said: "I left a goodly pearl in the charge of this man, and when I asked for it again he denied it me." But the other said: "I have returned it to him." Then David bade each (in turn) lay his hand on the reed, but the bell gave the same indication for both. Then David thought, "They both speak the truth, and yet that cannot be; the gift of God must err." And then he bade the men try again, and the result was the same. He observed, however, that the defendant, when he went up to the reed to lay his hand upon it, gave his walking-stick to the plaintiff to hold, and this he did each time, so that David's suspicions were awakened, and he took the staff and examined it, and found that it was hollow, and the stolen pearl was concealed in the handle. Thus the bell had given right judgment; for when the accused touched the reed the pearl was in the hand of the accuser. But David by his doubt in the reed displeased Him who gave it, and the reed and the bell were taken from him.

That this Muslim legend was known to Cervantes, through some monkish form, is highly probable, since the fraud is discovered by accident in the 'Golden Legend' version, while in the two others it is detected by the judge's astuteness. Possibly Cervantes had heard the story while a slave among the Moors in Northern Africa, and, lest he should be accused of plagiarism, made reference to the version given in the 'Golden Legend' ('Legenda Aurea'), lives of the evangelists, apostles, and saints, which, like the tales in the 'Gesta Romanorum,' were read in churches regularly. Christian hagiology is a curious hodge-podge of Jewish, Muslim, and Buddhist legends, dressed up according to monkish tastes.

W. A. Clouston.

SHAKSPEARIANA.

'Henry V.' (7th S. x. 482).—Prologue, ll. 32, 33.—It is much to be regretted that Mr. George Joicey should make his *début* in these pages as one who thinks that Shakespeare's works were not published to be read and understood, but to be tortured here and there—nay, between himself and others, everywhere—into senses not conceived by our poet, but by his readers. Hence I now write as an older student, who would that a thinking and ingenious beginner should turn into a better way. Adopting the "we 'll" of the original, "force a play" is a culinary metaphor, taken from such dishes as force-meat balls, where, as Steevens also tells us, a circumscribed space is by forcible efforts filled more full that it would otherwise or naturally hold. Thus the phrase becomes a true description of the necessary compression through which the events of years are forced into a space of two hours. If, again, one adopts Pope's will instead of "we 'll" the phrase may be taken to mean not that the players so force a play, but that the spectators are to make their imaginations so force the action into the theatric time in like manner as they allow of the necessary changes to places far apart. The only argument, therefore, for Mr. Joicey's changes is, The sense I would adopt is the right one; Shakespeare doubtless wrote as I write, and it was no erring compositor, but some conjuror who, uttering his "Hey, presto, pass!" altered "give your fancies play" into "force a play."

Prologue, ll. 40, 41.—Shakespeare has said in l. 35 that the scene of the main or historical plot will be removed to Southampton; but in the last lines he adds, lest his audience should be misled, that when the King appears, but not before, the scene thus changes, but that meanwhile the by-plot will intervene, in which, among other things, the death of Falstaff will be narrated. Moreover, there is no evidence that these choruses were added until at earliest 1608—rather the reverse—and the student may, if he likes, suppose that Shakespeare did not add them till after debates with B. Jonson anent, as the latter would hold, the classic and true example set in Sejanus. Hence it may be supposed—I do not say that it is the correct supposition—that Shakespeare at first, thinking more of his main plot, wrote l. 35, and then, remembering himself, added the second couplet as the easier means of not misleading his audiences. But does the existence of a couple of couplet lines require any explanation? I much doubt it; the more so as we find such ending in the Prologue to Act I., "supply," "history"; "pray," "play."

II. iv. 57.—Here Mr. Joicey deserves in some degree credit, for I find, to my surprise, on turning to the 1821 edition, that four of the then commentators—forgetful, apparently, of English history in a way that would have disgraced them as schoolboys—either alter the passage or misunderstand it. Keightley also misunderstood it; but Staunton and Dyce do not waste a note on it. For myself, while I never doubted its primary sense, I have thought that the words "mountain sire" may have been used in that double sense so dear to Shakespeare, viz., as equal to Welshman, and in its secondary sense as referring to his great military and other talents.

IV. iv. 4.—It has been sufficiently shown that Pistol's words, all but his first, are those of a then

current Irish refrain. He no more understood the French pronunciation of "khaleetay" than he did "moi" or "bras," and transmogrified it into "khalteetay." Then, the first syllable of this suggesting the equally, to him, nonsensical words of the refrain "Callino custure me," he recites or hums it. Besides the two instances of this tune given by Malone and Boswell, I add a third from Arber's 'Stat. Reg.,' ii. 407, March 10, 1581/2: "Tollerated to him [J. Aldis] twooe ballads whereof thone intituled 'Callin o custure me,' &c." A fourth example occurs, as noticed by Dr. A. B. Grosart, in John Davies of Hereford's "Scourge of Folly 1610 and 11." Epigram 73 runs thus in its last three lines, and I give them the more in that their date, as compared with those of the previous examples, confirms the continuous popularity of the tune and its burden:—

> But it is like the burden of the song
> Call'd Callino, come from a forraine Land,
> Which English people do not understand.

The last line, I may add, gives us another reason for its being recalled to Pistol's memory.

IV. iv. 15.—As the peritonæum contains the organs encased in the belly, Pistol's words are but his way of saying, "I will lug thy guts out at thy throat, and more also." Such phrasing is to me so far from being "not in Pistol's style," that I hold it exaggerating rant truly Pistolian. While, also, more editors than one suppose Knight's conjecture to be right, that here the Frenchman's guttural pronunciation is ridiculed, I cannot think so; for there is not a single syllable in that soldier's words which could suggest so far-off an imitation as "rymme." Neither do I see that "rymme," whether pronounced as "rim" or "rime," has naturally a guttural sound. Had Shakespeare wished to reproduce a burring sound he would have chosen something better than "rymme."

BR. NICHOLSON.

PYRAMID.—I am not aware whether it has been already pointed out that Shakespeare by "a pyramid" understands not a proper pyramid, but an obelisk. We have these passages:—

> Though castles topple on their warders' heads;
> Though palaces and pyramids do slope
> Their heads to their foundations.
> 'Macbeth,' IV. i. 56.

> Thus do they, Sir; they take the flow o' the Nile
> By certain scales i' the pyramid; they know
> By the height, the lowness, or the mean, &c.
> 'Antony and Cleopatra,' II. vii. 20.

There is a presumption, if very little more, even in these passages, that the poet had in mind a more slender erection than the wide-based monuments of Gizeh; but a third passage involves in the ordinary interpretation so gross an incongruity as to be decisive, even though unchallengeable confirmation were not to hand from another quarter:—

> Rather a ditch in Egypt
> Be gentle grave unto me! rather on Nilus' mud
> Lay me stark naked, and let the water flies
> Blow me into abhorring! rather make
> My country's high pyramides my gibbet,
> And hang me up in chains!

I cannot copy the lines without the impassioned aspect and true Shakespearian elocution of Miss Glyn (the late Mrs. Dallas Glyn) coming back to me across the years.

Shakespeare was not likely to be better informed as to Egyptian monuments than Marlowe, whose Mephistopheles concludes his enumeration to Faust of the marvels of Rome with a clear reference to the obelisks familiar to all:—

> Besides the gates and high pyramides
> Which Julius Cæsar brought from Africa.

Milton's "star-y pointing pyramid" almost brings him, but for the tenor of a preceding line, under a like suspicion. W. WATKISS LLOYD.

'MEASURE FOR MEASURE,' III. ii. 39 (7th S. xi. 83).—"Go a mile on his errand." Schmidt gives the meaning of "errand" in this passage as "a verbal message," which is about as misleading as PROF. BUTLER'S own interpretation of the passage is loose and inaccurate. Probably the phrase is proverbial, and will some day be added to the list foreshadowed by DR. BR. NICHOLSON, and I trust some other correspondent will be able to throw light on this. It is, however, easy of analysis, and the meaning clear. We have all heard some such phrase as "If Mr. So-and-So undertakes it, the thing is as good as done," and so Elbow says, "If he comes before the deputy, he is half sentenced already," *i. e.*, he is a part of the way on his particular business. Pompey's particular business in his present predicament was to another world; but it might equally have been applied to him had he been put in the way of making his fortune.

HOLCOMBE INGLEBY.

May not this be a mere reversal of "A miss is as good as a mile," and "He were as good go a mile on his errand" equivalent with "He has made a sad mistake"? Is not Shakspeare full of such quips and cranks as this?

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

'MACBETH': WEIRD SISTERS (7th S. x. 403; xi. 25).—I notice that one edition of Holinshed puts in the margin "weird sisters or fairies." MR. YARDLEY does not satisfy me that they were mere ordinary witches in Shakespeare's hands. The commonplace witch does not seem to have had, even by diabolic aid, such foreknowledge as the three-some on the blasted heath possessed. Hence I incline to think that Shakespeare made his prophetic dames distinctly above the common sort. But not being read in the lore of demonology, I am not competent for the defence of the proposition

which I quoted from and accepted on the faith of the Clarendon 'Macbeth.' Perhaps some one skilled in the attributes of the everyday witch may treat us to a dissertation on her average powers, and let us know the comparative standing of the witch in Shakespeare, and particularly in 'Macbeth.'

Since writing my reference to John Barbour (7th S. x. 403), I have learned to distrust the ascription of the 'Trojan War' fragments to him. The fact does not affect my citation; it does not matter who was the author. GEO. NEILSON.

SUFFOLK PARISH REGISTERS.

(*Continued from p.* 43.)

I am somewhat surprised, and very much disappointed, that my previous notes upon 'Suffolk Parish Registers' have not been in any way supplemented by notices from other quarters. The value of church registers, churchwardens' books, and the many other documents stowed away in parish chests is so great that it is in the highest degree essential that they should be carefully preserved, and that their whereabouts should be known.

It is now fifty or sixty years since Suckling's 'History of Suffolk' was published. Can it be taken for granted that the records that he had access to, or received accounts of, are still in existence and in good preservation; or is it not far more likely that some of them have been lost or destroyed?

My chief object in making out this list was to verify Suckling's notes as far as possible.

In continuation of the series, I now present your readers with a list of the registers noticed in John Gage's 'History and Antiquities of Suffolk, Thingoe Hundred':—

Barrow. All Saints.—"Parish register commences in 1542."—Gage's 'History of Suffolk,' p. 27.

Lackford. St. Laurence.—"Registers do not begin earlier than 1714."—*Ib.*, p. 55.

Flempton. St. Katherine.—"The registers both of Flempton and Hengrave commence in 1561, and are entered in the same book under their respective heads until 1598, when they are continued in one entry. There are some deficiencies in the register just prior to that time."—*Ib.*, p. 68.

See also Hengrave.

Risby. St. Giles.—"The register of this parish does not commence earlier than 1674."—*Ib.*, p. 82.

Gage also mentions papers in the parish chest.

Westley. St. Thomas the Martyr.—"Register begins in 1565."—*Ib.*, p. 99.

Great Saxham.—"The registers commence in 1555."—*Ib.*, p. 118.

Little Saxham. St. Nicholas.—"Registers commence with the reign of Queen Elizabeth."—*Ib.*

Hengrave. See Flempton.—"The books are transcripts obtained from the Archdeaconry Court as far as the year 1636."

Fornham. All Saints.—"The registers commence in 1559, and are copious, from the contiguity of the parish to St. Edmondsbury."—*Ib.*, p. 262.

Ickworth.—"The registers commence in 1566."—*Ib.*, p. 321.

Chevington. St. John the Baptist.—"The registers commence in the first year of Queen Elizabeth, and are continued to the present time. Among the Kytson family papers at Hengrave was found the Chevington Church Reeves book from the year 1513 to 1534."—*Ib.*, p. 333.

Where is the above-mentioned Church Reeves book now?

Hargrave.—"The registers do not begin earlier than 1710."—*Ib.*, p. 341.

Brockley. St. Andrew's.—"Registers not mentioned."—*Ib.*, p. 365.

Rede. All Saints.—"Registers not mentioned."—*Ib.*, p. 380.

Whepsted.—"Registers not mentioned."—*Ib.*, p. 404.

Hawsted. All Saints.—"The church registers commence in 1558, being defective from 1581 to 1587."—*Ib.*, p. 470.

Newton. St. Peter.—"The parish registers commence in 1562."—*Ib.*, p. 501.

Great Horningsherth. St. Leonard.—"The parish registers commence in the first year of Queen Elizabeth."—*Ib.*, p. 513.

Little Horningsherth. St. Peter.—"No mention of registers."—*Ib.*, p. 523.

How much remains to be done before anything like a complete list of Suffolk parish registers can be compiled may be understood better when I say that out of twenty-one hundreds into which the county of Suffolk is divided Suckling, in his 'History,' only dealt with three, viz., Wangford, Blything, and Mutford, and Gage with only one, the hundred of Thingoes.

In the next paper I propose to deal with those noticed in the pages of the *East Anglian* and other Suffolk periodical publications.

HENRY R. PLOMER.

61, Cornwall Road, Bayswater.

(*To be continued.*)

MURDER OF EDWARD DRUMMOND.—As mention has been made lately in the papers of the murder of Edward Drummond by Mac Naughten, I can add that when Drummond returned from Scotland he related to me, in an amusing manner, how he had passed for Sir Robert Peel, and returned the civilities of the people from Sir Robert's carriage, while Peel and Aberdeen travelled in another. I may say here that when dying Drummond forgave his murderer, and desired he should not be executed. VERULAM.

PLURALITIES.—The Rev. Richard Polwhele, the antiquary, whose histories of Devon and Cornwall are well known, wrote a long introduction to an edition of Bishop Lavington's strange book, entitled 'The Enthusiasm of Methodists and Papists Considered,' which he issued from the Valpy press in 1820. In this introduction Polwhele had

occasion to discourse of ecclesiastical pluralities as they existed in the middle ages in this country, and has given a list of some of the more glaring offenders in this particular. As the book is now but little known, you will do a service to students if you print the transcript which I forward herewith. He seems to have taken his facts from a 'Defence of Pluralities,' 1692, a book to which I have not access. Of the first in the list, Bogo de Clare, a son of Richard de Clare, Earl of Gloucester, your readers will find an account in Burton and Raine's 'History of Hemingborough,' a work issued by the Yorkshire Archæological Association in 1889, pp. 48–50.

"Bogo de Clare held thirteen benefices with care of souls in the province of Canterbury besides several prebends, but all this was inconsiderable to what he held in the province of York, in which his spiritual preferments, according to the tax of those times, amounted to the yearly value of 1980 marks. Galfridus Haspel died possessed of fifteen benefices in the province of Canterbury; Radulphus Fremingham held nine benefices; Malcomus de Harle five benefices; Henricus Samson six benefices in six several dioceses; Adam de Stratton died possessed of twenty-three benefices; Adam de Walton held seven benefices; Petrus de Wynch held eight; Adam Pain died possessed of fourteen benefices; Hugo de la Penne held seven benefices; Willielmus Brumton died possessed of ten benefices; Rogerus de le Ley held seven benefices besides several archdeaconries and prebends; Rogerus Barret held six benefices; Willielmus de Monteforti eight; Robertus de Drayton seven; Willielmus de Percy eight; Hugh de Cressingham nine; Ricardus de Hengham fourteen; Johannes Claril fifteen; Hugo de Clos fourteen."—P. cxli.

From the names I surmise that not one of these pluralists was an Italian intruder. ASTARTE.

ERRORS OF AUTHORS IN NATURAL HISTORY.—Poets and novelists seem to ignore the commonest facts of natural history, and, what is worse, to glory in their shame. Sinning in good company is no excuse, nor does it mitigate the offence. From Shakespeare to Tennyson versifiers are constantly reminding us of the "*falling* dew." The slightest acquaintance with natural history would teach them that dew *rises*, and never *falls*. This is an ever-recurring blunder, which irritates by repetition.

Another error concerns the nightingale, for which Shakespeare is thus pilloried by J. G. Wood in 'Lane and Field,' p. 67:—

"It is not often that we can catch Shakespeare tripping as a field naturalist; but he has fallen into one or two popular errors concerning the nightingale. The first is that the female bird is the songster, and that her song is one of sorrow. Whereas, the singer is the male bird, and the song is as buoyantly exulting as that of the lark..... The second error is that of supposing that the song of the nightingale owes its sweetness to the silence and darkness of night—

> I think
> The nightingale, if she should sing by day,
> When every goose is cackling, would be thought
> No better a musician than the wren.

In point of fact, the nightingale sings almost as often and quite as well by day as it does by night."

I have myself in former years oftentimes heard it on summer afternoons in the woods at Baddesley, near Birmingham. A list of such errors would be interesting, and might act as a deterrent on reckless literary Jehus. J. B. S.

Manchester.

TRADITION CONCERNING THE FAIRFAXES AND NEWTON KYME.—In an article entitled 'A Corner of Yorkshire,' printed in the *Yorkshire Herald* of February 26, the writer says:—

"Passing along the open country, the road running almost in a straight line, we cross the railway at Newton Kyme, and so reach the tiny village of that name. In an old atlas the village is set down as Newtown Kyne, and how, or why the name was changed, is not easily discoverable. It consists of a handful of neat cottages, the great house, and a quaint old church, where the clergyman still keeps his surplice hanging up on a nail, driven into one of the oak panels of the pulpit, and puts it on in full sight of all the congregation. Newton Kyme Church stands in the park belonging to the hall, and the squire's pew has a separate and private door into his private gardens. But the present squire's connexion with the place is recent. The Fairfax family, to whom the estate had belonged for many generations, sold it not long ago. It is known to all readers of English history that a member of this family signed the death warrant of Charles I., and when the king's successor came to his own again, the remembrance of the deed was perpetuated by the imposition of a bloody hand on the family escutcheon, and by the closing of the fine avenue, bordered with lime trees, which used to lead from the Tadcaster road up to the house. A few years ago the time of expiation expired, and the entrance gates might have been reopened had the owner wished it. Instead of this, however, so runs the tale, he gave orders that the massive iron gates and gateposts should be pulled down, and that the iron hurdles encircling the property should be continued where they had stood. The news spread through the village, when an elderly lady there, recalling an old legendary distitch, which ran somewhat as follows:—

> When the entrance gates shall go,
> The land will follow them, I trow,

went hurriedly to the hall to beg they might remain. 'It is too late now,' answered the Squire, 'one side is already down.' So the work was completed, and within a few months the Squire was dead, and yet a few months more and the estate was sold."

Possibly "Kyne" was a misprint in the "old atlas." I believe I am right in saying that no member of the Fairfax family signed the death warrant of Charles I.; the bloody hand on the family escutcheon, if ever borne, must have been introduced for some other reason. The arms of Lord Fairfax nowaday as given by Foster are Or, three bars gemelles gu, over all a lion rampant sa. Unless I mistake there was never at any time a baronet in the family, to bring a red hand even temporarily into the blazon.

ST. SWITHIN.

'IVANHOE.'—In 'Ivanhoe,' chap. xxvii., the jester Wamba says: "I am a poor brother of the

Order of St. Francis." The events recounted in 'Ivanhoe' are supposed to have taken place towards the close of the reign of Richard I. (1189–1199 A.D.). St. Francis d'Assisi was born in 1182 A.D., and instituted his order in 1216 A.D. If it be his celebrated order that is referred to in this passage, the anachronism is sufficiently obvious to startle even those who are but superficially acquainted with English history in the Middle Ages. P. P. T.

MARLOWE AND FEUILLET.—In the most famous passage, perhaps, in all Marlowe's writings, Faustus's speech when he sees the vision of Helen of Troy, we read :—

Sweet Helen, make me immortal with a kiss. (*kisses her*)
Her lips suck forth my soul; see where it flies!

There is a curious parallel to this in the last chapter of Octave Feuillet's 'Roman d'un jeune Homme pauvre':—

"J'entendis un léger cri puis mon nom murmuré à demi-voix, puis vien.....et je sentis ses lèvres sur les miennes. Je crus que mon âme m'echappait."

Perhaps this has already been noted.

WILLIAM E. A. AXON.

ASSES' BRIDGE.—The earliest quotation for the use of this expression in the 'New English Dictionary' is *circa* 1780, "Epigram":—

If this be rightly called the bridge of asses,
He 's not the fool that sticks, but he that passes.

The allusion is to Euclid's Elements, book i., prop. 5. May I be allowed to add the following quotation from Urquhart's translation of Rabelais, 1653?—

"O my Muse, my Calliope, my Thalia, inspire me at this time, restore unto me my spirits; for this is the logical bridge of asses. Here is the pitfall, here is the difficulty, to have ability enough to express the horrible battle that was fought."—Book II., c. 28, *sub fin.*

F. C. BIRKBECK TERRY.

IAN ROY, SECOND DUKE OF ARGYLL.—I may point out a slight chronological error in the article on 'Lady Mary Coke's Diary and Letters' in the January number of the *Edinburgh Review*. The writer, at p. 182, describing the funeral procession in which the second duke conveyed to their last home in Kilmun the bodies of his great-grandfather, the eighth earl, executed in Edinburgh in 1661; of his grandfather, the first marquis, also executed there in 1685; and of his father, the first duke, who had recently died at Newcastle on September 25, 1703, in less tragical circumstances, says that when it reached Dumbarton "Niel Campbell the Governor, the husband of Lady Vere Kerr," having Campbell blood in his veins, turned out the garrison in honour of the three dead chieftains. It so happens that Niel Campbell, the Governor of Dumbarton, who was a son of the eighth earl, died, according to the best authorities, in 1693, or ten years before the death of the duke whose body he is supposed to have saluted. SIGMA.

RAMBLEATIONS STONE.—According to a report received by the British Association from the "Yorkshire Boulder Committee,"

"near the signpost in the centre of the village of Flaxton [in Yorkshire there] is a boulder.....3 feet by 2 feet 6 inches by 1 foot 9 inches.....[of] mountain limestone. .....This stone formerly marked the boundary between the parishes of Foston and Bossall, and was called the 'Rambleations Stone,' this being a local word signifying an assemblage of people. A dole of bread was at stated periods distributed, but, it is said, to avoid jealousy or favouritism, it was thrown from this stone amongst the crowd, leading often to free fights. This custom is discontinued, money being now distributed, and the stone removed."—'Report' of the Fifty-ninth Meeting of the British Association, p. 116.

L. L. K.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CORREGGIO.—Can any one kindly tell me whether there is a complete list of the works of Correggio? If so, is a painting, subject 'Narcissus and his Shadow,' mentioned in it? The painting referred to, which is thought to be by Correggio, represents a beautiful youth, almost life size, with his left arm leaning on a well, and his right arm reaching down towards his shadow in the water; trees in the distance; and above him, in the right-hand corner, an almost invisible figure of Cupid in the act of drawing his bow. The painting is pierced by bullets in two places, and the frame is said to be very old. Any information about this picture would be very interesting to its present owner. L.

Shropshire.

TWO PUBLIC OFFICIALS IN 1629–30.—I shall be much obliged if any of your readers can kindly send me any information about either or both of the two persons named below, or of their respective offices. The entries occur in the Manchester Constables' Accounts for the years Oct., 1628, to Oct., 1629, and Oct., 1629, to Oct., 1630, respectively, now being printed: "Sir Edward Powell, Master of Requests," "Geoffrey le Neve, the Commander for bowes and arrowes." J. P. EARWAKER.

Pensarn, Abergele, N. Wales.

HUISH.—There are several villages of this name in Devon and Somerset, presumedly the seats of a family of that name. Huish Episcopi in Somerset has a church tower well worth inspection. On the pulpit appear the initials W. H., and date 1625. Can any of your readers give particulars of this family and when it flourished? A Huish of Denny-

ford founded almshouses in Taunton early in the Seventeenth century. GIBRALTAR.

ADMIRAL SIR WILLIAM PENN.—Can any reader please inform me whether Admiral Sir William Penn, or his son William, founder of Pennsylvania, had either a first or second cousin named Rev. John Penn; and, if so, also state the names of his ancestors, and say how he was connected to the Penn family? GEORGE ALLAN KIRKHAM.
Woodlands, Stoneycroft, Liverpool.

LA GELOSYE: LA JELUSIE.—Can any of your readers acquainted with early London topography indicate where this place was situated? One Abraham of this spot figures repeatedly in the records, *tempore* Edward I. It must be somewhere in the London Jewry. And what is the signification of the term? It is spelt both ways.
M. D. DAVIS.

SEALLY.—'Les Amours d'Emire et Calisto,' Londres (Paris), 1778, is said by Gay, in his 'Bibliography,' to be translated from the English of Seally. Who is Seally; or what name is thus misrepresented? H. T.

'THE DUBLIN MAIL; or, Intercepted Correspondence,' to which is added a packet of poems. London, printed for J. Johnston, 1821, small 8vo. pp. 135. Is it known by whom this is? The contents, epistles from Dublin Jerry to London Dick, Sir B—n B—d to H—s M—y, &c., suggest an imitation of Moore. SYLVAN.

MARROW-BONES AND CLEAVERS.—On the occasion of a marriage among the butchers here, it is customary for all the men to go to the house of the bride and bridegroom on the evening of their wedding-day, or of their return from the honeymoon, and salute them with the marrow-bones and cleavers. The bones are thrown down on the doorstep, and the men sing some verses, wishing the newly married folk good luck and happiness, and asking for something to drink their health, the cleavers being struck with the bones, and the men march, if possible, round the house and back to the door, when the music is again commenced, and repeated, with more and more noise, till their request is complied with. Drinking and jollity is kept up till a late hour. In Richmond, I am told, the butchers when engaged in this ceremony wear white smocks and white hats (the only occasion when they wear them). When a master butcher was married, some few years ago, his men went all round the town, calling on all of the same trade to join them, before proceeding to the house and saluting their master and his bride. My informant tells me that the noise is not unmusical, and that the bones and white hats and smocks are kept from one occasion to another, and carefully preserved. I noticed that in the procession, on last Lord Mayor's Day, the butcher who led those of his trade wore a white hat and blouse, while the others wore blue. I am told white is the old colour of the butchers. Is this custom general in all parts of England in the trade? It would be interesting if readers of 'N. & Q.' would send for record similar marriage customs in this or other trades. A. B. G.
Barnes Common.

[This custom still prevails in London. See 'N. & Q.,' 3rd S. v. 356, 467, 524; vi. 40, 158, 275; and Chambers's 'Book of Days.' For costume of butchers, see 'N. & Q.,' 1st S. ii. 266, 485; iii. 406.]

MARCH.—Before March is forgotten, I venture to ask what is the correct and original version of the proverb about its weather. For half a century and more I have heard but one version, viz., "March comes in like a lamb and goes out like a lion." Lately I have heard some young friends of mine saying, "March comes in like a lion and goes out like a lamb." This is dreadful to an orthodox man like myself, *laudator temporis acti, me puero*. But I am not too old to be corrected, and therefore I appeal to your omniscience. Which is the correct reading?
CHARLES VOYSEY.

P.S.—The equinoctial gales do not change with the fashion, and I presume they are evidence on the side of the older version.

[We have always heard it presented alternatively, viz., "If it comes in like a lion it goes out like a lamb," and *vice versâ*. This we heard half a century ago.]

FALCON'S FLIGHT FROM FONTAINEBLEAU.—A contributor mentioned (7th S. x. 462), the oft-told story of the falcon which, in the days of Henri IV., is said to have flown from Fontainebleau to Malta within twenty-four hours. I should be much obliged to any one who would refer me to the original authority for the statement, which I have for a long while sought in vain to verify.
ANPIEL.

ROBERT LLOYD (1733–1764), POET.—1. When and where in Westminster was he born? 2. When did Patty Churchill, his betrothed, die, and where was she buried? 3. Are there any portraits of Lloyd? I must refuse to count the miserable cut on the title-page of the first volume of Dr. Kenrick's edition of Lloyd's 'Poetical Works' (London, 1774, 8vo.) as a portrait. 4. What authority is there for Stephens's statement, in his 'Life of Tooke,' that Lloyd was a political writer (vol. i. p. 353)? G. F. R. B.

PORTRAIT OF COLUMBUS.—Can the portrait of Columbus, said to have been recently discovered, really be by Sebastian del Piombo? Columbus was born in 1445 or 1446, Sebastian in 1485. I cannot find in the lives of Sebastian that he ever was out of Italy; always in Venice till he went to

Rome. Columbus returned from his second voyage in 1496, and left Spain for his last voyage in 1498. He returned in 1504 to Spain, and died in 1505, broken by disease, hardships, and cruel treatment. The portrait, of which a good engraving is given in the *Illustrated Times*, April 4, is that of a hale, hearty man. If it be by Sebastian, it must have been painted between 1496 and 1498, when Sebastian was between eleven and thirteen years old. Is this credible? And, again, Is it a portrait of Columbus? J. Carrick Moore.

Dryden.—

The sails are drunk with showers, and drop with rain,
Sweet waters mingle with the briny main.

The above lines are quoted in the 'Imperial Dictionary,' under "Sweet," as being Dryden's. In which of Dryden's works are they to be found?

A. Beljame.

Paris.

[They sound like 'All for Love,' but we fail to find them there.]

Lines supposed to be spoken by Waller.—

Thus, fair incognita, thy song
Caused young Love, listening, to be blest,
As nightingales the fowlers charm
With their own warble to the nest.

I met with this in an English novel, the name of which I forget. The scene is at Whitehall, and the hero overhears the poet Edmund Waller reciting these lines to a Court beauty. I shall be obliged by a reference. W. W. V.

Athenæum Club.

MS. Primers.—May I ask for additions (however fragmentary) to the following list of MS. primers (from Maskell)—Oxford: Bodleian Library, 4; Queen's Library, 1. Cambridge: University Library, 1; Emmanuel Library, 1; St. John's Library, 1. London: British Museum, 3. Glasgow: Hunterian, 1. H. Littlehales.

Betham.—Can any of your contributors kindly help me to trace out the family of Betham, who were considerable landowners in the parish of Rowington, Warwickshire, between 1615 and 1729. Possibly they were existing in the parish at an earlier date; but the registers do not go back earlier than 1638. The Bethams were connected with the Shelleys of Patcham and the Wollastons of Ryselippe. The family has now entirely disappeared. I am much interested in the history of Rowington parish, and shall be glad of any information respecting it and its former landowners. G. T. Brodie.

17, Wellesley Grove, Croydon.

Adders swallowing their Young.—The old question about the supposed habit of the adder swallowing her young has been discussed at various times in a large number of periodicals, not excepting 'N. & Q.' (Fifth Series), and has not yet been definitely settled. What I wish to ask is, When did it begin? or, rather, How long is it since this popular notion found its way into literature? The ancients had their own peculiar ideas regarding the generation of vipers; but of this vulgar modern (!) belief they knew nothing. At all events, it is not in Pliny's grand collection of old wives' fables. William Harrison speaks of it in his 'Description of England,' and Spenser has made poetical use of the belief in his 'Fairy Queen' (first canto). It would be interesting to know if any other Elizabethan writer mentions it, or any even earlier writer, English or continental. W. H. H.

Last Duel in Ireland.—I am informed that a Mr. William Boswell, of Athlone, was one of the principals in the last duel fought in Ireland. May I ask the name of his opponent, what the quarrel was about, and when and where the duel took place? W. H. Patterson.

Belfast.

'Culm Folk.'—I seek information regarding 'Culm Folk,' a novel, the date of publication, and anything concerning it—the author's name; if the plot or locality of the story is connected with the Culm river in North Devon, with Uffculm, Culmstock, or Cullompton. Any information will be welcomed by Herbert Hardy.

Earls Heaton, Dewsbury.

['Culmshire Folk,' by Ignotus (James Franklin Fuller), published in 1873, is perhaps the book of which our correspondent is in search.]

The 1st Royal Veteran Battalion.—Can any reader supply details of the movements of the 1st R.V.B. between 1804 and 1820, or answer the ensuing questions? What were the duties and uniform of the Veterans? Were the officers men of distinguished service? When was the 1st Battalion disbanded? Beaulieu.

Biblorhaptes.—This distressing word is applied to a series of what are termed "mechanical binders," *i. e.*, book-shaped contrivances for filing and binding instantaneously letters, invoices, accounts, circulars, and so forth. What is its etymology?

W. Roberts.

63, Chancery Lane.

Quotation from Schiller.—In the collection of Margaret Fuller's essays entitled 'Life Without and Life Within' she quotes Schiller as saying, "Keep true to the dream of thy youth" (ed. 1860, p. 30). Where does this passage occur?

Edward Peacock.

The "Red Lion" at Kilburn.—Is anything known as to the history and associations of this ancient wayside, quaintly gabled, low-roofed hostelry, which recently stood by the side of the Kilburn high road, and boasted, I believe, an an-

tiquity of between two and three hundred years? It has just been rebuilt, and I should be glad to know whether any photographs, engravings, or drawings have been taken of it. J. R. D.

Casket Letters. — Where can the original "Casket" letters relating to Mary, Queen of Scots, be seen? What is their history; and where can I see best account of them?

Charles J. Hill.

[See Mr. T. F. Henderson's 'The Casket Letters,' Edinburgh, Black, 1889, reviewed in the *Athenæum*, July 13, 1889.]

John Gilpin.—

The | Life | of | John Gilpin, | taken | From Divers Manuscripts in the Possession of the | Family. | To which is added, by Way of Appendix, | the | Celebrated History of his | Journey to Edmonton, | as read by | Mr. Henderson, at Free-Mason's-Hall.

A Man so various that he seem'd to be,
Not one, but all Mankind's Epitome!

Most respectfully inscribed to Mr. Henderson. | London: | Published by S. Bladon, Pater-Noster-Row, 1785.

The title-page also describes the book as "A New Edition, with Frontispiece," and bears a "Certificate" dated "Oxford Street, London, April 14, 1785": "I do hereby certify this Publication, to be a true and genuine Account of the Life of my deceased Relation, John Gilpin," signed by "Francis Gilpin." The folding frontispiece is "Published as the Act directs by S. Bladon in Paternoster Row, May 5th, 1785." Who was the author of the above work? F. D.

Replies.

DANTE'S SKULL.

(7th S. xi. 208.)

Your correspondent has raised a most intensely interesting question, though he has put it rather loosely. As I happen to have been personally interested in the various phases of this matter, perhaps I may be allowed to recapitulate.

In the first place, I feel sure I may take it for granted that the circumstance to which he intends to allude was not "a discussion on what was *supposed* to be Dante's skull," as he vaguely says, but the actual discovery of the remains of the divine poet.

The simple facts are that in the year 1865, shortly after the sixth centenary of Dante's birth had been celebrated at Florence with all possible pomp and circumstance, the *fêtes* closing on May 17, on the 27th the report ran through Italy like a flash of lightning that Dante's bones had suddenly come to light at Ravenna. The dramatic effect of this announcement was such that some laughed at it as a *canard*, while some stood aghast as in presence of a miracle. To arrive at a dispassionate sentence such as may be attained at this distance of time, it is necessary first briefly to narrate what occurred; and, secondly, to piece together the circumstances which, through six centuries, led up to this remarkable *dénoûment*.

I. First, then, what occurred was simply that on May 27, 1865, ten days after the Florence sex centenary *fêtes* had closed, a workman engaged in demolishing a bit of ruined wall in Ravenna accidentally brought to light a box bearing a label declaring that the bones within were those of Dante, and were placed there in 1677 by one Fra Antonio Santi.

II. The circumstances which, through six centuries, connect this discovery with Dante were: 1. Dante died in exile at Ravenna, 1321, under the protection of Guido Novello da Polenta, nephew of the Francesca di Rimini whose love he has made immortal. 2. Guido buried him with due care in a stone urn in the burying ground of the Franciscans, who loved him, and in whose tertiary habit he was shrouded in the supreme hour. 3. Guido meant this to be only a temporary resting-place, but before he could provide the more stately monument he intended he was himself called away from earth. 4. So matters remained till 1483, when Cardinal Bembo's father was Podestà of Ravenna, and he bethought him of fulfilling Guido's patriotic intention. Pietro Lombardo, working under commission from him, raised a monument, of which we do not appear to have any exact effigy remaining nor any authentic record of the translation of the remains. There is every probability, however, that these were placed within it. 5. This monument, having fallen into disrepair, was rebuilt—with some touch of decadence in its lines, though with no grudging hand—by Cardinal Valenti Gonzaga in 1780. 6. At this time it would seem that it was known that "the Scipio's tomb contained no ashes"; but no rumpus was made at the discovery. Either the authorities had an inkling that Dante's bones were in safer custody than even that of a "marble herse," or else, not knowing what had become of them, they thought it wiser, for their own peace and quietness, not to evoke popular excitement. 7. So things went on, and Popes, and kings, and magnates, and *letterati*, and artists came and worshipped at the shrine, and went down to their own homes comforted. 8. But with lapse of time the attitude of Florence had changed towards her exiled son. The petty political animosities of the hour had lost their sting, and only his unique creative genius and paramount literary power were thought of. Florence was *now* anxious to possess the bones of him she had proscribed when alive. On the other hand, Ravenna, who had harboured him in his hour of disgrace, naturally resented the pretension of Florence to "build up the tomb of the slain prophet." Three times this pretension was manfully withstood. The last and most alarming

occasion was in the pontificate of Leo X., himself a Florentine. At the exhibition held at the Florence Commemoration festival in 1865 the very document was shown in which the Florentines thanked him for *having* sanctioned the translation of Dante's bones from Ravenna to Florence, the whole weight of Michael Angelo's influence having been brought to bear on the proposal. In spite of these thanks, however, it is certain the project was never carried out. 9. Why not? I was at Ravenna not very long after the marvellous discovery, and was considerably puzzled by the three remarkable facts—(*a*) Leo X. sanctioned the removal of the bones, and though to obtain this sanction there had been so much ado, it was, nevertheless, not acted upon; (*b*) the label on the box which contained them only mentioned their being hid away so late as 1677, a time when there appeared to be no particular reason for any one running the enormous risk of rifling the marble urn of the mausoleum; (*c*) how came they to be brought to light at such an extraordinarily opportune moment as May 27, 1865?

Conversing with one Ravennese and another, the theory came out as clear as daylight that it was not at all in 1677 that the bones were taken from the mausoleum, but during the very time that the Florentine petition was awaiting Leo X.'s decision. It was *then* that a fanatic frate of the Franciscan convent, near which the mausoleum stood, ran all risks in possessing himself of the precious relics. He hid them under the floor of his cell, and there they long remained—a secret (as in very many similar cases) entrusted to two or three only of the community. In 1677 Antonio Santi, now known by documentary evidence to have been at the very time the father guardian of the house, had a scruple against keeping so precious a deposit in so mean a resting-place at a time when there appeared no fear of spoliation, and not wishing to raise provincial jealousies by a public act calling attention to the possession, he laid them up secretly in a wall which was quasi-holy ground; but at the same time he secured their identification by inserting the inscription, "Dantis ossa a me fra Antonio Santi hic posita anno 1677." It would be impossible but that this act should remain a traditional secret of the community, like the other, and impossible not to suppose that fate, in bringing it to light at the nick of time, was assisted by some timely hint—if not a revelation of the hiding-place, at all events a suggestion for the demolition of the wall which covered the coffin. Had the discovery been made earlier, Florence might again have put in a claim for obtaining possession of the relics, and as she was then the "capital of Italy," it would have been difficult to resist it. But the moment that was chosen was exactly the one when Florence had just exhausted all her power of expending herself for her great poet, and yet while the ferment in his honour all over Italy had not yet subsided.

In Ravenna itself the excitement at the announcement of the discovery cannot be overstated; but it reached its height when the urn of the mausoleum was opened and found to be empty but for two or three small bones of one hand, which were exactly among those that were missing from Frate Antonio Santi's pinewood box. This fact alone established a rough-and-ready proof, which nothing could withstand, of the identity of the skeleton. But shortly after a Royal Commission was appointed which discovered more minute proof. Scientific tests were applied to establish the actual identity of the smaller with the larger parts of the skeleton; then the after-death mask bequeathed by Marchese Torrigiani to the museum was compared with the skull, and found to correspond in decided fashion; then all its bumps were declared to be precisely those which phrenology assigned to Dante's qualities, and the beautifully formed cranium was pronounced exactly fitted to contain the brain which ought to have been Dante's. No doubt every one concerned was most willing to accept the identity of the remains; but there seems no sort of reason to doubt that the result of their very carefully conducted investigations was perfectly justified by the details in their hands. The curious observation was made, however, that this wisest of bards had not cut his "wisdom teeth."

I have a little book of "Epigrafi onorarie a Dante Allighieri pubblicate in Ravenna nel sesto centenario del Poeta," by which all the dates of the occurrence, variously stated in guide-books, are authentically established; particularly that of May 27, 1865, as given above, for the discovery of the relics "quasi-miracolosamente." A month was devoted to their verification, all the acts of which have been published by Prof. Conti. From June 24 to 26 these *sacri avanzi* were laid in state in a glass sarcophagus for public veneration, of which they received a full measure. On June 27 they were redeposited in their "*antico sepolcro*, never to be gazed upon again until a truly worthy monument be raised. When will that be?" asks the preface writer. "Mean time," he adds, "if any visitors to the present tomb complain of its inadequacy, we have the reply ready, 'Qui basta il nome di quel divo ingegno.'" It is perhaps worth while to add that in the Museum of Ravenna are still preserved as precious relics the little wooden box which so long shielded the bones and the mattress on which they were laid out for veneration and identification.

R. H. BUSK.

16, Montagu Street, Portman Square.

The question put by your correspondent respecting Dante's skull, in connexion with the sixth centenary festival, held in 1865, might seem to require a long answer; but as the discussion respecting the identity of Dante's Beatrice was cut short, I

will endeavour on the present occasion to be as brief as possible.

The question is a curious one, and has led to much controversy; but the facts are simply these. Dante died on September 14, 1321, at the age of fifty-six. He spent the last years of his life at Ravenna. His body was buried in the cemetery of the Franciscans with the honours due to his rank and reputation, and Guido pronounced his funeral oration. His remains were deposited in a marble sarcophagus, intended to be temporary, a nobler monument having been designed by Guido, but, he dying young, his intention was not carried out. In 1483 Bembo caused a marble monument to be raised to the poet, including a portrait in *basso-relievo* and a new epitaph. This monument was repaired and redecorated in 1692, and in 1780 a small temple was erected.

It is impossible to say how long the poet's remains were left undisturbed; but it is probable that they were secretly removed on the approach of the Cardinal Legate of Bologna, who, at the instance of Pope John XXII., was about to visit Ravenna, disinter, excommunicate, and burn the poet's bones. This project seems to have been frustrated in consequence of the remonstrance of two Florentine gentlemen, and the bones may have been placed in the monument erected by Bembo until they were again threatened, when it is supposed that the friars of the convent concealed the relics. Some suppose this to have happened in 1519, when the Florentines petitioned Pope Leo X. to order their transmission to Florence, where Michael Angelo had offered to erect a worthy monument. There was another contest in 1692–4, when it was contended that the church had lost its privilege of sanctuary, because the possession of the remains of Dante, a proclaimed heretic, destroyed this immunity, and therefore such remains could be claimed by the authorities; whereupon the friars declared that the bones of Dante were no longer there. Some time after a note in the handwriting of the sacristan of the convent, found in the cover of a mass-book, stated that when the sarcophagus was opened nothing whatever was found in it.

Now comes the most remarkable part of the story. A side wall which separates the cemetery of the Franciscans from their convent and church formed a hollow space with another wall, which had to be removed in effecting certain improvements, when, on the morning of May 27, 1865, the pick of the workman came in contact with a rough wooden box, one side of which fell out and let loose a lot of bones. On the inside of the bottom plank was seen the following inscription, written in ink:—

Dantis Ossa
Denuper revisa die 3 Junij
1677.

The box was about 30 in. long, 11 in. wide, and 12 in. deep. It was imperfectly shaped, and the planks were roughly nailed together. A more important inscription was found on the lid:—

Dantis Ossa
A me Fre' Antonio Santi
hic posita
An'o 1677. Die 18 Octobris.

The authorities of the city, having been informed of the event, hurried to the spot, and, having examined the bones, replaced them in the box, put this into another one and secured it with lock and key, deposited it in the Municipio, and drew up an official declaration, which was signed by all present. A medical examination showed that several bones were missing, namely, the lower jaw, the atlas vertebra, a spurious rib, the ulna bone of each fore-arm, the fibula of the right leg, and some others. The skull was compared with a mask of Dante in the Royal Gallery at Florence, said to have been taken from his face after death. A minute surgical examination led to a report in favour of the authenticity of the bones. A grand ceremony was appointed for the reinterment. The bones were ordered to lie publicly in state, and on a fixed day a crucial experiment was determined on—the marble sarcophagus was to be opened. If this were found to be empty, then the bones in the box were undoubtedly those of the great Florentine poet. The sarcophagus *was* found empty, with the exception of a few phalanges, and the triumph of Ravenna was complete. It is not necessary to describe the solemn ceremonies which ensued on the occasion of the reinterment. But many questions arise on this opportune finding of Dante's bones—as to the scientific examination of the skull, and other particulars of a sceptical nature—which, if desired, may be made the subject of another note. I had some correspondence on the subject with my late friend Dr. Barnard Davis, F.R.S., who was a great authority on the structure of the skull, and whose collection of skulls, after his death, was sold for a thousand guineas.

C. Tomlinson, F.R.S.

Highgate, N.

A full account of the discovery of Dante's bones, with minute description of the skull, &c., is given by the late Dr. H. C. Barlow in his pamphlet on 'The Sixth Centenary Festival of Dante,' 8vo., London, 1866. F. N.

For particulars of the discovery of Dante's bones see the *Athenæum* of June 10 and 17, 1865, pp. 785, 817. Everard Home Coleman.

In Miss Rossetti's 'Shadow of Dante,' p. 31, there is an account of the discovery of Dante's bones at Ravenna. She refers to the 'Relazione della Commissione Governativa eletta a verificare il fatto del ritrovamento delle Ossa di Dante in Ravenna,' published at Florence 1865. H.

TOWNSEND (7th S. xi. 148).—MR. D. TOWNSHEND asks whether Lever refers to real persons in 'Sir Jasper Carew' when he mentions among the supporters of the Irish Government in 1782 "Townsend and his flapper Tisdall," and if John Townsend, of Shepperton, is alluded to. I think it is the Viceroy, Lord Townshend, to whom Lever refers. 'Baratariana,' a well-known volume, satirized his administration. A key is prefixed to the edition issued in 1773, "Sancho" being "Lord T——d," and "Don Philip," "Right Hon. P——p Tisdall," then Attorney-General. Townshend was Viceroy previous to 1782; but, as I show in the 'Life of Lever,' our national novelist was lax as regards dates. He includes Flood with the patriots who opposed the Union in 1800, whereas Flood had been then seven years dead. I have contributed to 'N. & Q.' a good deal about Lord Townshend, Tisdall, and other characters satirized in 'Baratariana.' W. J. FITZPATRICK.

VERY REV. JOHN GEDDES, DEAN OF NIAGARA (7th S. xi. 89).—If ONESIPHORUS will communicate with me at the under-mentioned address, I shall be happy to afford him any information he may require as to my father's family connexions.

M. A. WALTERS.

Church Street, Reigate, Surrey.

SIGNATURES OF EMINENT MILITARY COMMANDERS (7th S. xi. 89).—MR. W. H. MALCOLM will probably find a good many signatures of the old military commanders in 'Autographs of Royal, Noble, Learned, and Remarkable Personages,' by J. G. Nichols, London, 1829.

J. F. MANSERGH.

Liverpool.

"CUM GRANO SALIS" (7th S. xi. 160).—When Pompey took the palace of Mithridates he found in its recesses the celebrated antidote against poison, which was composed of various ingredients, "addito salis grano," to be taken while fasting (Pliny, 'N. H.,' xxiii. viii. 77). Büchmann refers to this. ED. MARSHALL.

POEM BY MRS. BROWNING (7th S. x. 388).—The poem inquired about is called 'The Island,' and the verse quoted occurs on p. 73 of the "Newbery Classics" edition. W. C. B.

CHURCHMEN IN BATTLE (7th S. x. 67, 189, 311).—To the list of bellicose ecclesiastics may be added the name of Thomas le Botiler, Prior of Kilmainham, an illegitimate brother of the Earl of Ormond. He was commonly known as "the fighting prior," and led a body of Irish troops to assist Henry V. at the siege of Rouen. J. B. S.

Manchester.

LOO STAIRCASE (7th S. x. 327).—I saw this expression in Howitt's 'Visits to Remarkable Places.' Howitt says there is one in the banqueting hall at Penshurst, and adds that they are common in the dining halls of colleges. I have asked several friends about them in vain. Can no one throw any light on the meaning and derivation of the word *loo?* Could Howitt have been using a provincialism? D. J.

CHURCH BRIEFS (7th S. xi. 67).—The briefs referred to must, I think, belong to the year 1729, not 1702, as stated by MR. C. SOAMES. In a book of briefs belonging to St. Peter's parish in this city I find the following:—

"1729, Nov. 30. Worthenbury church in Com. Flint for 1,364*l.* and upwards. Collected 1*s.* 5*d.*

"Dec. 16. Protestants at Copenhagen. Collected on this brief from house to house 10*s.* 0*d.*

"March 1. Melbourn in Com. Cantab. Loss by fire for 6,869*l.* and upwards. 2*s.* 0*d.*"

J. M. COWPER.

Canterbury.

"AN AUSTRIAN ARMY" (7th S. xi. 140, 213).—The whole of this alliterative poem, "An Austrian army awfully arrayed," occurs in Hone's 'Table-Book,' p. 78, 'The Battle of Belgrade.'

E. ST. M. M.

THE WINTER OF 1814 (7th S. xi. 146).—Bishop Doyle, in a letter dated February 17, 1814, bemoans that "the dense masses of snow which blocked the roads render'd it impossible to remove" his brother's remains to the graveyard. See 'Life, Times, and Correspondence of Right Rev. Dr. Doyle,' by W. J. FitzPatrick (Dublin, Duffy, 1890, new edition), vol. i. p. 58.

JAS. F. PRENDERGAST.

TEA-POY (7th S. xi. 106).—The following extract is given in the 'Imperial Dictionary,' revised and edited by Annandale:—

"*Teapoy* is in England often supposed to have connexion with *tea;* but it has no more than Cream o' Tartar has with Crim Tartary. It is a word of Anglo-Indian importation, viz., *tipái*, an Urdú or Anglo-Indian corruption of the Pers. *sipai*, tripos (perhaps to avoid confusion with *seapoy*), and meaning a three-legged table, or tripod generally.—H. Yule."

F. C. BIRKBECK TERRY.

MR. E. H. MARSHALL says: "I read that in Webster-Mahn *tea-poy* is defined as a table 'inclosing caddies for holding tea' or 'for holding a cup of tea, &c.,' the *tea* justifying the explanation." The word is a Hindostani one, *thipai*, and has nothing to do with *tea*, though so misunderstood by "griffs," as new-comers are called in India.

I have heard a griff, knowing that *char* in Hindustani means tea, call for a *charpoy*, which means a bedstead, instead of a *tea poy*. Any kind of small table is called a *thipai* in India; but whether the word is "connected etymologically with *tripos*," as MR. E. H. MARSHALL thinks, I cannot say. I fancy it is a Persian word, Hindu-

stani, or Urdu, being composed mainly of Persian and Hindi. D. P. WILLIAMS.

CURIOUS MISNOMERS (7th S. x. 424; xi. 53, 112).—Naturally the old Scottish song 'Bonny Dundee' is unknown to the general reader, and some account of it may, therefore, not be out of place. In Herd's 'Ancient and Modern Scottish Songs' it consists of eight lines, in which a luckless swain states and bewails the sorry predicament in which he has landed himself by his imprudence. He gives what he considers a valid reason—which reason in its entirety is inadmissible here—for leaving a place where his responsibility promises to become a burden. His selfish and craven monologue concludes thus:—

Bonny Dundee, and bonny Dundas,
Where shall I see sae bonny a lass?
Open your ports, and let me gang free,
I maun stay nae langer in bonny Dundee.

In the Skene MSS. of the time of Charles I. the air is set to a song entitled 'Adew, Dundee,' of which a licentious travesty appears in 'Wit and Mirth,' 1703, with the title 'Jockey's Deliverance; or, the Valiant Escape from Dundee.' Burns furnished a 'Bonie Dundee' to Johnson's 'Musical Museum,' vol. i., adding a stanza of his own to the first stanza of a traditional version, of which these are the opening lines:—

O whar did ye get that hauver meal bannock?
O silly blind body, O dinna ye see?
I gat it frae a young brisk Sodger Laddie,
Between Saint Johnston and bonie Dundee.

The original song, in whatever version, has nothing to commend it, except its movement and the fascinating ring of the place-names, so manifestly calculated to haunt Sir Walter Scott. As Hyperion to a satyr is Scott's 'Bonnets o' Bonnie Dundee' to the song of indefinite age, which appropriately became defunct at the end of the eighteenth century. It may well be left in the safe keeping of Herd and the 'Musical Museum.' Sir Walter Scott has inseparably associated 'Bonnie Dundee' with Claverhouse, and there the matter is likely to rest. It is the same with many other songs, of which one example may be given. No one, we may suppose, ever thinks of any lyric but Burns's when mention is made of 'John Anderson, my Jo.' Still there is an earlier John than the venerable benedict, whose domestic felicity appears to have been so complete. Somewhere about 1560 this predecessor earned his fame, and we find a dialogue between him and a fair neighbour opening in these coaxing terms:—

John Anderson, my jo, cum in as ze gae by,
And ze sall get a sheip's heid weel baken in a pye;
Wi baken in a pye, and the haggis in a pat;
John Anderson, my jo, cum in, and ze's get that.

It will surely be a strange crisis in our literary development if we ever for a moment allow ourselves to believe that a reference to 'John Anderson' is prompted by a recollection of this quaint lyric and not by Burns's song.

THOMAS BAYNE.

Helensburgh, N.B.

The following version will be found in Lyle's 'Ancient Ballads and Songs,' 1827, p. 169:—

Oh, have I burned, or have I slain,
Or have I done aught of injury?
I 've slighted the lass I may ne'er see again,
The Baillie's daughter of bonny Dundee.

Bonny Dundee, and bonny Dundas,
Where shall I meet so comely a lass?
Open your ports, and let me gang free,
I maunna stay langer in bonny Dundee!

The last two lines are those which Scott puts into the mouth of Rob Roy, towards the *finale* of his midnight interview with Baillie Nicol Jarvie in the Tolbooth of Glasgow.

W. F. PRIDEAUX.

Kashmir Residency.

LONGSTAFF OR LONGSTAFFE (7th S. xi. 109).—MR. WEBB will find a good many particulars and a pedigree in the 'History of Darlington,' by Mr. W. H. D. Longstaffe. Q. V.

PUTTENHAM (7th S. xi. 167).—There is no mention of any Webster Puttenham in Mr. Arber's introductions to his reprint of 'The Arte of English Poesie.' The only two men of this name known to Mr. Arber are (or were, in 1869) the brothers George and Richard, of whom the former is the reputed author of the book. The earliest mention of Puttenham's name in association with the book is by Edmund Bolton, writing about 1620, where no Christian name is given. A Wood follows this writer. There is a somewhat earlier mention of the name in Carew's paper, 'On the Excellencie of the English Tongue,' in the second edition of Camden's 'Remaines' (1614), but the reference is ambiguous. Carew says: "You shall finde that Sir Philip Sydney, Master Puttenham, Maister Stainhurst and diuers more haue made vse how farre wee are within compasse of a fare imagined possibilitie in that behalfe," viz., in "our Imitations of all sorts of verses affoorded by any other language"; which, as Mr. Arber says, is an allusion to Puttenham as a poet rather than as a critic. The chief reasons for ascribing the work to George Puttenham appear to be that it is believed to have been published about 1589, when Richard is known to have been in very distressed circumstances (having been four years in prison), and that George is known (Harl. MS. 831, quoted by Mr. Arber) to have written in the Queen's service, and to have been a suitor to her Majesty, for whose pleasure the book was intended (see publisher's address to Lord Burghley). C. C. B.

WHALES' JAWS (7th S. xi. 166).—At the eastern extremity of Chadwell Heath, and on the north

side of the main road from London to Romford, stands a large house known as Whalebone House. The name has evidently been given to it because of the fact that a pair of large whale bones embellish the main entrance to the grounds in which the house stands. Tradition says that these bones have stood sentry here for more than two centuries, having been procured from a whale which was caught in the Thames in the year that Oliver Cromwell died. Whether this be the fact or no, it is certain that they bear the marks of great age, and that their weather-beaten appearance would scarcely do more than suggest a couple of wooden posts to the casual passer-by. Whalebone House bore a very neglected look the last time I was by, and close beside the "bones" was a large notice-board signifying that the place was "To Let."

JOHN T. PAGE.

Holmby House, Forest Gate.

One of these gaunt entrance posts is a striking feature a summerhouse in a Thames-side garden at Abingdon, but of late years has shown signs of weather-wear. W. SALTER.

CUMULATIVE NURSERY STORIES (7th S. viii. 321; ix. 163, 461; xi. 161).—The following, which Mr. Sala happens to give in his 'Echoes' of March 1, though shorter than the story at the above reference, bears so much resemblance to it as may entitle it to a place near it. Concealment in a vegetable is an odd feature common to both :—

"According to the lively Gaul it is a certain Biretti who declines to emerge from the heart of a cabbage. In order to coerce her into the evacuation of the esculent, to partake twice of which, according to the Greek proverb, was Thanatos—Death—there are successively employed the agency of a dog, a stick, fire, water, and a calf. On the calf refusing to drink the water, a butcher is sent for to kill the animal, but, the slaughterman also proving recalcitrant, the Devil is invoked to fetch him. This last is the turning-point of the tale. The Evil One is only too anxious to oblige a customer, whereupon the affrighted butcher begins to kill the calf, the calf to drink the water, and so on and so on, till the obdurate Biretti capitulates and quits the cabbage."

KILLIGREW.

THE GRAVE OF LAURENCE STERNE (7th S. xi. 25, 149).—I possess a charming little volume, 'The Beauties of Sterne,' published in 1793, and embellished by several engravings, among them being the portrait of the English Rabelais. The painter's name is not given, but the engraver is Barlow; and I have no doubt that the portrait is after Reynolds. It has that elf-like expression which Sir Joshua used to import, especially into his girls' faces. To the volume is prefixed a short autobiography, together with an account of Sterne's burial, monument, &c., coinciding in all respects with the note of G. F. R. B. I recollect once reading that poor Sterne's body was stolen from his grave by the resurrectionists, and sold to an anatomist in Cambridge, where the face was recognized by a gentleman present at the dissection. This anecdote was, I think, given in Prior's 'Life of Malone.' G. M. GERAHTY.

In respect to the Bayswater burial-ground, your correspondents may be glad to know that Mr. F. S. Snell has copied the major part of the tombstones and inscriptions on tablets in the churchyard, and that they have been partly published in vol. iii. of *Miscellanea Genealogica* (Second Series), and are to be continued, I believe, in the following volume, now in course of publication. They are interesting, containing as they do so many of the inhabitants of the parish of St. George's, Hanover Square, since 1764, the period at which the graveyard was opened. The grounds have been closed now for thirty years or so, but they will always be remembered by those who were young at the time, by the solemn burials of any soldiers dying in Portman Barracks, the position of which is now occupied by a row of semi-fashionable houses, known as Greville Place. It was in the entrance of the barracks that the last "Charley's" box was kept intact, and it disappeared with their demolition. ESSINGTON.

SHIRE HORSES (7th S. x. 208, 412, 458; xi. 32, 176).—Much interesting information respecting "shire" horses will be found in a little work by Mr. Walter Gilbey, entitled 'The Old English War-Horse, or Shire-Horse,' published by Vinton & Co., Limited, 1888. Therein it is stated that this type of horse can be traced back for centuries, under the several names of the war horse, the great horse, the old English black horse, and the shire horse, and reasonable ground is given for the belief that it is the direct descendant of the native horse that attracted the attention of Julius Cæsar, when he arrived in Britain, for its efficiency in the pursuits of war. The first mention of "shire" in connexion with horses seems to be in an Act of 1541 (32 Hen. VIII., c. 13), and the name has been associated with this particular breed ever since. The race has for centuries been principally produced in what are known as the "Shire Counties," in the heart of England, in the district between the Humber and the Cam, and extending westward to the Severn, and has evidently received its more modern name from this fact. J. C.

It is perhaps impossible for any to fully define the term "shire horse"; but a shire horse is a horse whose pedigree is well known in the shires, and duly set forth in the 'Stud-Book'—registered, in fact, as a proof that he is what his owner represents him to be. The distinctive features of the shire horse are strength in build, roundness of body, sturdy and hairy legs, with fine mane and tail—a superior breed of agricultural and draught horse. The term "shire horse" (a Derbyshire farmer tells me) ori-

ginated at Derby, where the first stud of horses of this class was formed ten or twelve years ago. The horse and the name seem to be spreading over England. The "shire horse" is not the "Clydesdale" horse. THOS. RATCLIFFE.

Worksop.

I have heard Sussex people use the term "the *sheers*" (*i. e.*, the shires) exactly in the manner SUFFOLK quotes from his county.

R. H. BUSK.

RICHARD OF CORNWALL (7th S. x. 467; xi. 14, 135).—While I am greatly obliged to MR. GRIFFINHOOFE for his kind consideration for my feelings, I can assure him that I am no less sorry than surprised to find myself guilty of so great a blunder as writing "Pembroke" in mistake for "Gloucester." Of course Isabel was the sister of Gilbert, Earl of Pembroke, and wife of Gilbert, Earl of Gloucester. Beatrice cannot have died in 1267 (the year of her marriage), since the Rolls speak of her as living in 1276–7, though not later to my knowledge. It may be that Oct. 17, 1277, was the date of her death, which would account for the fact that Sept. 4, 1277, is the latest notice yet found concerning her. HERMENTRUDE.

SURNAME EGERTON (7th S. x. 327, 417; xi. 54, 157, 233).—I doubt the identification of *Edgar* with the same when pronounced *Edjar*. The latter is clearly descended from *Ecgheard*. *G* is not palatalized, as a rule, before any vowels except *e* and *i*, which are palatal vowels.

The instance *Bellingham* helps this; for, in this case, *Belling-ham* stands for an older *Bellinge-ham*, later form of *Bellinga-ham;* where *-a*, later *-e*, marks the genitive plural. Hence, in such cases, the *ng* (quite a distinct letter from *g*, but subject to similar laws) could, occasionally, be palatalized; so that what Prof. Freeman found to wonder at is rather surprising. CELER.

It seems to me that this word is not derived from a personal name, as some of your correspondents suggest, but from the O.N. *heggr*, a kind of tree, the birch cherry. Compare the Danish *hægge-bær*. Cleasby and Vigfusson, in the Addenda to their 'Icelandic-English Dictionary,' say that *heggr* is represented in English by *hedge*, and that the *heggr* was used for hedging. In O.N., therefore, the word would be *hegga-tún*, meaning hedge-town. As I have noticed in many instances, the aspirate is often omitted or added in local names. The word means nothing more than a hedged enclosure. S. O. ADDY.

Sheffield.

AN EASTERTIDE SCARE (7th S. xi. 241).—I cannot think that the J. Reeves in question was Mr. Reeves the publisher. The latter would hardly address the Prime Minister, Lord Liverpool as "My dear Lord." His correspondent was probably the J. Reeves who addresses Lord Cloncurry and his family with the same absence of formality. See 'Personal Recollections of Lord Cloncurry,' first edition, pp. 93–96, *et seq.* This peer was a prisoner in the Tower in 1798–1801, and it is stated at p. 104 of his memoirs that "Mr. Reeves promised to obtain Permission" from Government for the family lawyer to see Lord Cloncurry whenever required. This must be the J. Reeves who, as shown by your correspondent, brought the Archbishop of Canterbury, the Prime Minister, and Lord Ellenborough to their pens. W. J. FITZPATRICK.

LEEDS GRAMMAR SCHOOL (7th S. xi. 247).—There was a Thomas King in the second form at Westminster in 1736, according to the school list for that date, preserved amongst the Harleian MSS. at the British Museum. G. F. R. B.

LITERARY PARALLEL (7th S. xi. 125).—MR. BUCKLEY appears to have overlooked the opening sentences of Bacon's essay 'Of Gardens':—

"God Almighty first planted a garden, and, indeed, it is the purest of human pleasures; it is the greatest refreshment to the spirits of men; without which buildings and palaces are but gross handyworks and a man shall ever see that, when ages grow to civility and elegancy men come to build stately sooner than to garden finely, as if gardening were the greater perfection."

NEMO.

Temple.

DOUBLE-LOCKED (7th S. xi. 149).—This expression probably originated from what, I believe, are called double locks, which are locks with two bolts, one above the other. The key-hole is reversible, so that by inserting the key in the ordinary manner the first bolt is shot, and by reversing it the other bolt. Such locks are still to be met with in old Virginian farmhouses, and from one I have just examined I have no doubt that they were imported from England, though I never saw one there myself. FREDERICK T. HIBGAME.

Ford's P.O., Virginia, U.S.

I think I may safely say that double-locked doors are still the rule and single-turn locks the exception at the present day in Austria-Hungary.

L. L. K.

As explained in the Editor's note, in the action of a double lock, the bolt is shot further upon a second turning of the key, and thus offers a somewhat greater obstacle against its being picked. Doubling-locking is an instance of endeavouring to make "assurance double sure," and both actually and metaphorically is used in that sense.

J. C.

My street-door is so secured; it opens by turning a handle, and the key locks that handle when closed. The advantage is that the door cannot be

opened from without by merely smashing the glass panel, nor can the bolt be shot back by using a watch-spring or knife-blade. The key has no maker's name, but is of the class called "patents," being grooved to work in several tumblers.

A. H.

ROBINSON OF ROKEBY (7th S. xi. 167).—In the history, or genealogy, of the Robertsons of Strowan, which is prefixed to Struan's 'Poems' (*circa* 1770), I can find no mention of the above family; but the family of "Robinson of Newby-hall, upon Swale in York-shire," is mentioned as being most probably (without absolute proof) descended from the Robertsons of Strowan. Sir Thomas Robinson, however, the son of Sir William Robinson of Newby, "was created a peer, by the title of Lord Grantham, of Grantham, Lincolnshire, April 4, 1761." Here, unfortunately, the history of the English branches of the great Strowan family abruptly ends, my copy of the work being very incomplete. N. E. ROBSON.

Herrington, Sunderland.

'LILLIBULLERO' (7th S. xi. 227, 252).—The tune of this song—the name of which should, I think, be written 'Lilliburlero'—will be found in Chappell's 'Popular Music of the Olden Time.' Mr. Chappell unhesitatingly ascribes the authorship of the air to Henry Purcell.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

The music was composed by Henry Purcell, and called by him a "quick step"; also "a new Irish tune." The earliest known printed copy is dated 1686. The words "Lillebullero," &c., were adapted to the music probably by Lord Wharton. The tune has been used for various songs, notably one in 'The Beggar's Opera,' commencing "The modes of the court so common are grown." The music may be seen in numerous collections—amongst others, 'Pills to purge Melancholy' and Chappell's 'Popular Music of the Olden Time.'

W. H. CUMMINGS.

Sydcote, West Dulwich.

THE FAMILIES OF ENGLISH SOVEREIGNS (7th S. xi. 247).—See Sandford's 'Genealogical History of the Kings and Queens of England,' second edition, London, 1707, folio, pp. 677-684, where the children are enumerated, and particulars (far too lengthy for 'N. & Q.') of their after life are given.

W. E. BUCKLEY.

Surely the pages of 'N. & Q.' need not be encumbered with the names and fate of all the children of James II. In Foster's 'Peerage' (1883) MR. HILL will find fourteen of them, and in Burke he will find fifteen. G. F. R. B.

[MR. J. J. STOCKEN obliges with a list which is at the disposal of our contributor. Many other replies are acknowledged.]

HATS IN 1698 (7th S. xi. 204): THE ARABIC PENSION AT OXFORD.—The following extracts from original letters in my possession, part of a long series from John Wallis to John Postlethwayt, Chief Master of St. Paul's School, furnish an item concerning the purchase of hats in this year:—

"Oxon, Feb. 13th 98/9.—When your Occasions call you towards Fleet-street, I must ask y^e^ Favour of you to pay to Mr. Cave Wiseman, Haberdasher, at y^e^ Black Horse within 3 doors of Fleet-bridge on y^e^ Temple-side, for a Hat which I formerly had of him. The price I suppose will be about 11 shillings. I must further request of you to give him a Crown, and to take of him in my name a Ticket in his Hat-Lottery, y^e^ Number of which you may let me know when you oblige me with a Letter."

"Maudlin's, May 2^d^ 99.—If You can remember it, pray let me know by your next y^e^ Number of my Ticket in Mr. Wiseman's Lottery."

At the risk of rambling from the subject, I venture to add a few words about three long-forgotten *savants*. John Wallis, the adopted son and pupil of John Postlethwayt, was a distinguished classical and Oriental scholar of his day. From his letters I find that his friend Mr. Addison submitted his Latin compositions to him for his approval. Together with Benjamin Marshall, of Christ Church—another pupil of John Postlethwayt, whose letters to him I also have—Wallis was one of the first joint recipients of the Arabic Pension, founded at Oxford by William III., March 25, 1699. It is probably not generally known that the first and main promoter of the Arabic Pension was John Postlethwayt. The matter is fully discussed in the letters alluded to above.

ALBERT HARTSHORNE.

In one of the advertisements quoted by MR. SPARLING there is an amusing attempt at phonetic spelling. Mr. Felton recommends, among other hats, his "Cordubecks," at 5*s.* 6*d.* The word so transformed is Caudebec, in Normandy, formerly the seat of a considerable hat manufacture.

JAYDEE.

WAX MODELS BY GOSSET (7th S. xi. 128, 233).—In the obituary of the *Gentleman's Magazine* for 1799 we find:—

"Died Nov. 28, 1799, at Kensington, having nearly completed his eighty-eighth year, Isaac Gosset, Esq. His family came originally from Jersey at the revocation of the Edict of Nantes and settled in London. The late Mr. Gosset invented a composition of wax in which he modelled his portraits in the most exquisite manner. His works are numerous, and include the Royal family and many of the Nobility and Gentry from George II. to 1780.....In the line of his art he may be said to have been unique as the inventor of the inimitable materials with which he worked, and of which the secret is in the possession of his son, the learned and Rev. Isaac Gosset, D.D."

His works are now scarce. Lady Charlotte Schreiber had in her collection portraits in wax by him of George I., George II., and his queen, Caroline of Anspach. These were copied by Josiah Wedgwood in his jasper; Tassie also availed

himself of his talent. In the same collection was a fine bust in opalized glass inscribed with Gosset's name. WILLIAM CHAFFERS.

New Athenæum.

Miss Gosset read a paper on 'A Family of Modellers in Wax' before the Huguenot Society on March 11 last. L. L. K.

NURSERY RHYMES (7th S. x. 282, 489; xi. 169, 232).—Here is the riddle on the five little pigs asked for by MR. FREDERIC LARPENT. Is this also by Bishop Samuel Wilberforce?—

What varied fortunes they may share
Who felt the same fond mother's care!
How one to distant marts may roam,
And one all idly lag at home;
How one may share the rich repast
The while another 's left to fast;
And one, again, accuse his fate
In bitter words, disconsolate.

JONATHAN BOUCHIER.

The "phonetic refrain" referred to by CANON VENABLES is thus given in 'The Scouring of the White Horse,' by the author of 'Tom Brown's School Days':—

I had four sisters lived over the sea, Parra marra dictum domine;
They each sent a Christmas present to me, Partum quartum paradise tempum.
Parra marra dictum domine, &c.

D. P. WILLIAMS.

'The Tailor and the Carrion Crow' was a favourite nursery song when I was a child. It varied slightly from the versions given. The tune was a lively though simple air. A. B. G.

A complete version of 'The Derby Ram,' consisting of fifteen verses, with a considerable literary "apparatus," is in the late Mr. Jewitt's *Reliquary* viii. 171-3. Schoolboys at York sang it thirty years ago to a tune which I remember. For "The proud tailor went prancing away," see 'N. & Q.,' 4th S. viii. 186, 214, 231, 311, 382, 471, where CANON VENABLES will find many Benjamins.

W. C. B.

[Very many variants of this have been sent.]

THE PILGRIM FATHERS (7th S. xi. 248).—No book upon which such a work as "The Pilgrim Fathers, by One who Knew Them," could be founded is mentioned in Mr. Arber's 'Bibliography of Works relating to New England' as having been published in 1632. Is the reference to the 'New English Canaan,' by Thomas Morton, published in 1637? (See 'The English Scholar's Library,' No. 16, p. cxxxiii.) If the author of this book landed at New Plymouth in June, 1622, as MR. PISK says, he must have been one of "Weston's men," which is as much as to say one of a bad lot. These men were not Puritans, and were not sent to supply the plantation already existing, but to begin another. They put in at New Plymouth late in June, or in the first days of July, and, being both sick and destitute, were received very kindly. In return, says Winslow, they "destroied our Corne and Fruits then planted, and did what they could to haue done the like to vs." Bradford's account of them, as condensed in Prince's 'New England Chronology,' is to the same effect, and he adds, "yet secretly they revile us." Eventually these men, or the greater part of them (they were about sixty in all) settled at a place since called Weymouth, in Massachusetts Bay, where they had many troubles with the Indians. They were, in fact, as I said before, a "bad lot." Bradford quotes evidence of this from a letter of Weston's own—"many of them are rude and profane fellows," he says—and from others besides. If, as seems to have been the case, Thomas Morton was one of these, we need not pay much attention to what he says of the Pilgrim Fathers. C. C. B.

HOLY WATER SPRINKLERS (7th S. xi. 247).—Hotten is mistaken when he says that the house with the sign of the "Three Brushes or Holy Water Sprinklers" in Southwark was by the White Lion Prison. He confuses this with another "White Lion," much nearer London Bridge, which was either identical with, or stood quite close to, Baxter's Coffee-house, an ancient gabled structure, pulled down in 1830, when the approaches to London Bridge were being made. The house which had been called the "Three Brushes" was in a small court at the back, and perished in the same year. I wrote about it not long ago to 'N. & Q.' I shall be interested to know if any similar sign still exists in England; it seems improbable.

PHILIP NORMAN.

DREAM OF THE ASSASSINATION OF PERCEVAL (7th S. xi. 47, 121, 232).—MR. HOLCOMBE INGLEBY'S plausible hypothesis that "Bellingham might have heard of the vision," which, by suggesting the murder, may have fulfilled itself, is distinctly negatived, I venture to think, by the assassin's own testimony as quoted in the 'Narrative of the Life of John Bellingham,' which (accompanied by a portrait) concludes vol. iv. of 'Kirby's Wonderful Museum.' "By this time," says the narrator, "he was surrounded by many members of the House of Commons, and to a question put to him by Sir William Curtis he replied, 'I have been fourteen days in making up my mind to the deed, but never could accomplish it till this moment.'"

Thus the act was premeditated at a period long anterior to the dream. This is further attested by the evidence (at the trial) of his tailor, J. Taylor, of North Place, Gray's Inn Lane, who "proved his being employed by the prisoner to make him a side pocket in his coat, within the breast on the left side, so that he could conveniently get at it with his right hand. The pocket was directed to be

of a very particular depth. This coat" he "had on when he committed the murder, and was seen previously.....with his hand in his side pocket, waiting .....the arrival of some person." I have three original profile portraits, "drawn from the head of the assassin Bellingham at the dissecting-room behind St. Bartholomew's Hospital, May 18, 1812, by G. D[ance]," in which the lofty forehead, the aquiline nose, and the lips and chin, almost effeminate in their contour, are as unlike as possible those of the ideal homicide.

I have a distinct recollection of seeing the identical pistol (a cumbrous weapon, unless memory betrays me) in one of our provincial museums, now many years ago. I imagined it to be Northampton until a line from the courteous custodian undeceived me. The only memorials that museum possesses are (1) an engraving of Chantrey's statue of Perceval; (2) a portrait of his murderer Bellingham, engraved by Dighton; and (3) the original message sent from the General Post Office to the Northampton Post Office announcing the tragedy.

C. K.

Torquay.

The case stated so ably and forcibly by MR. WEDGWOOD can be paralleled by a still more curious case, given as authentic by Mr. Sabine Baring-Gould, in his recent book (I forget its exact title) on old English country life.

A carter is driving a team of four steady cart-horses along a well-known road; they stop at a place where there is no obstacle in the way, nothing lying on the road or near it that could frighten a horse; they for a long time absolutely refuse to move. At last, urged by their driver's well-known voice and whip, they dart forward, all four together; but how? They spring unanimously over the spot, declining to touch it.

A fortnight afterwards the carter returns by the same route, and finds that a murder has in the meanwhile been committed on that very spot. The prescience here shown is precisely that of Mr. Williams, except that the horses were wide awake.

A. J. M.

DAME REBECCA BERRY (7th S. xi. 21, 189, 252).—The heraldic "fish and ring" do not appertain, as NEMO conjectures, to the house of Thomas Elton, but to that of Admiral Berry, first husband of Dame Rebecca. MR. JOHN T. PAGE ('N. & Q.,' 7th S. x. 451) says, "The following reading of the [arms on the monument] appears to be correct: Paly of six: on a bend three mullets, impaling a fish, and in the dexter chief point an annulet between two bends wavy." These are the arms of Elton impaling Berry; that is, as might naturally be expected, the arms of husband and wife, not of husband alone, as NEMO appears to think is the case. MR. PAGE does not mention that indispensable adjunct the colouring on the shield; and if perceivable it would be very desirable that it should be recorded. The crest above the shield might also be given. We might then be able to trace the family of the admiral, and approach that solution of the origin of the tradition to obtain which was the original object of inquiry. The dexter half of the shield, comprising the Elton arms, will doubtless be found blazoned in the following tinctures: Paly of six, gu. and or., on a bend sa. three mullets of the second. We require now the colours for the sinister half, a salmon haurient, and in the dexter chief an annulet between two bends wavy, which I take to be the correct blazon of the Berry shield. Would MR. PAGE or NEMO kindly also quote the inscription on the monument to Admiral Berry?

In 1623 Edward Elton was "bachelour in Divinite and Preacher of God's Word at Saint Mary Magdalene, Bermondsey, near London," and I should be obliged by any information concerning him or his family. I possess a volume, an octavo of 890 pp., in original covers, with the ends of green ribbons which were used to tie the book closed (as modern metal clasps), and beautifully printed, comprising a theological discourse, dedicated to Sir Thomas Grymes, and acknowledging in this dedication the "undeserved love and favour in many wayes, and by many reall euidences expressed [by Sir Thomas] both to me and mine." The writer also refers to previous works of his. Is anything further known of him?

BETA.

RETAINERS' BADGES (7th S. xi. 129).—The bearing of the cognizance of his arm-bearing master upon the sleeve of his coat was a custom in Shakespeare's days, and was not unfrequently spoken of by the dramatists and others of those times. Shakespeare thus speaks of it in his 'Lucrece,' l. 1054:—

A badge of fame to slander's livery.

See also 'The Tempest,' V. i. 267, and there are other passages in his writings where he speaks metaphorically of this custom. Hentzner's 'Travels,' 1598, says:—

"The English magnificents [magnifici].....liking to be followed.....by whole troops of servants, who wear their masters' arms in silver fastened to their left arms."

See "Badge" and "Cullisen" in Nares, and more especially in Douce's 'Illustrations.' It seems, therefore, to me that Shakespeare formed his 'Hamlet' phrase on this custom, for thus only could the blue-clad servitors of English Montagues and Capulets be distinguished. It was this, too, which gave the greater significance to the "servant-lover's" custom of wearing his mistress's favour as a cognizance or badge on his sleeve or elsewhere.

BR. NICHOLSON.

Let me recommend to your correspondent's attention the chapter on "Badges" in Mr. J. R. Planché's 'Pursuivant of Arms,' pp. 218–232. He says there, with much more that is interest-

ing, that when heraldic escutcheons were elaborately charged,

"convenience, economy, and other obvious reasons combined to render it necessary to distinguish the retainers and servants of royal, baronial, and knightly personages by some simple and striking mark of the family to which they belonged. 'Might I but know thee by thy household badge,' says Clifford to the Earl of Warwick in the 'Second Part of King Henry VI.' This household badge, or cognizance, was therefore either a figure selected from the family coat or one quite distinct from it, bearing some obvious allusion either to the name of the owner or to one of his principal estates or offices; and whilst the banner, shield, and jupon of the knight and the tabard of his herald displayed the whole armorial coat, the badge glittered on the standard and penoncelle and on the sleeve, back, or breast of the soldier, the domestic, or the adherent: sometimes on a ground of the family colours, if the whole dress was not composed of them, and in later times engraved or embossed on metal plates fastened on the arm, as we see the badges now worn by firemen, watermen, postillions, &c."

ST. SWITHIN.

Planché, in his 'British Costume' (1849), writing of the reigns of Edward VI. and Mary, says:—

"The jackets of our firemen and watermen are also of this date, the badge being made in metal and placed on the sleeve in the sixteenth century, instead of on the breast or back of the garment itself, as previously. Minstrels, players, and all retainers of the nobility were thus attired. In the year 1556 a remonstrance from the Privy Council was presented to the Lord President of the North, stating that certain lewd persons, to the number of six or seven in a company, naming themselves to be the servants of Sir Francis Lake, and wearing his livery or badge upon their sleeves, have wandered about these north parts," &c.—Pp. 251-2.

In Scott's 'Fortunes of Nigel' Lord Dalgarno remarks to the hero of the novel:—

"That, now, is as good as if my father had spoke it. I fancy you would love to move to Court like him, followed by a round score of old blue-bottles, with white heads and red noses, with.....as many huge silver badges on their arms, to show whose fools they are, as would furnish forth a court cupboard of plate."—Chap. x.

It also may be worth mentioning that Planché states:—

"In the sixteenth and seventeenth centuries scarfs of the royal colours or family colours were worn by [army] officers either over the shoulder or round the waist, *and sometimes round the arm*."—P. 327.

The italics are mine. J. F. MANSERGH.

P.S.—Perhaps I may be called to account for calling Lord Nigel the "hero" of Scott's novel. He seems to me to be the personage concerning whose fate most people, while reading the book, would take the greatest interest. Scott, however, states that George Heriot is his "hero."

TO FLIRT (7th S. xi. 5, 143).—Spurgeon, in one of his works, tells an Eastern story, in which the devil is said to answer a sultan "with a flirt of impatience." J. B. S.

Manchester.

Miscellaneous.

NOTES ON BOOKS, &c.

Anglo-Roman Papers. By Dr. W. Maziere Brady, Author of 'Parochial Records of Cork, Cloyne, and Ross,' 'The State Church in Ireland,' 'The McGillicuddy Papers,' &c. (Gardner.)

THERE is no literary *délassement* more fascinating to the student of the past than the perusal of authentic details of the life of those whom we only or chiefly know by the bare outline of history. The own utterance of the subject put down in off-guard hours in private letters, the positive directions conveyed in a secret state paper, the data laid up in the family muniment-room, supply material which may often enable us to arrive at a true judgment of characters and of events known to us, perhaps, only through the distorting medium of partisanships or popularity hunting. As we turn over the beautifully printed pages of Dr. Maziere Brady's latest volume our only regret is that, though his volume is of goodly size, he was forced so cruelly to condense the masses of interesting documents to which he is fortunate enough to have access. This not only forces him to break off where we should delight in further knowledge, but has obviously added to the already great difficulties of collation. Of the three papers his volume contains, the one we care least for concerns "the eldest natural son of Charles II." The first, entitled 'The English Palace in Rome,' presents us with facts concerning many remarkable men who have occupied it. The chief of these is Cardinal Campeggi, to whose commanding figure Harlowe has given prominent place in his fine picture of the Kemble family in 'Henry VIII.,' now on view at the Guelph Exhibition. If it be true that many scraps of private correspondence here brought to light tend to give countenance to the charge of greed of gain freely brought against churchmen of his date, the steadfastness is all the more striking which one and all concerned displayed in the matter of the divorce. The one chance of compromise which Campeggi carried in his wallet was that Catherine might of her own free will sacrifice herself to the peace of Europe by entering a convent. Had she even consulted her own dignity she would have done so. But from the moment she refused, the royal application was never for an instant entertained.

The greatest interest of all, however, centres in the third paper, that on Cardinal Erskine. Charged with a mission which the dangers of the Holy See and of French Catholics under the Revolution rendered desirable, he was received with the greatest goodwill and distinction by both the Court and people of England, called and treated as Papal Envoy, and during the time his revenues were confiscated by the French, George III. subsidized him as he might have done for any other ambassador. On the death of Pius VI. he was allowed to celebrate grand Requiem Mass, and this at Sutton Street Chapel, not merely in one under diplomatic protection.

The letters and journals of Cardinal Erskine supply us also with most important personal particulars about Napoleon and other prominent figures of the date; episodes of the hardships of travel at the time, notably when forced to cross the Alps in winter, by the polite barbarities of Buonaparte, the thrilling night when the French secretly broke into the Quirinal, &c. And who of us would not enjoy reading the eighty letters from Cardinal Erskine at the court of George III. to Cardinal Campanelli in Rome, for which, at p. 137, Dr. Brady tells us he had not room.

THE article in the *Fortnightly* to which most readers first turn is that with the title 'Editorial Horseplay,' in which Mr. Frederic Harrison protests against the way-

gishness of Mr. Knowles, of the *Nineteenth Century*, in describing his late proposal to return the Elgin Marbles to Greece as a piece of banter. Mr. Harrison is entitled to his reply, but the chief interest of the matter lies in its unexpectedness. Mr. John Addington Symonds gives a translation in hexameters of the second idyll of Theocritus. As in most similar cases, it is a *tour de force*, more interesting as accomplishment than satisfactory in result. Little can be said in favour of a line such as

I now tear it to shreds, and cast them away to the fierce flame.

'A Celebrated Frenchwoman,' by Y. de Bury, deals with that curious creature Madame de Maintenon. 'Amours de Voyage,' by Prof. Dowden, has literary interest. —Prince Kropotkin, in the *Nineteenth Century*, writes on 'Mutual Aid among Savages.' The Duke of Argyll answers Prof. Huxley, and Mr. Gladstone sends a short letter. 'The Story of Bianca Cappello,' by Mr. H. Schütz Wilson; 'A Stone Book, by Miss Bradley; 'Science and a Future Life,' by Frederic W. H. Myers; and 'Talleyrand's Memoirs,' by Lord Acton, are the nearest approaches to literature in a review that aims before everything at being "actual."—Some brilliant illuminated articles appear in the *Century*. Among these are 'Two Expeditions to Mount St. Elias' and 'To California by Panama in '49.' 'The Salons of the Revolution and the Empire' is also well illustrated. Leonardo da Vinci is treated of by Mr. Stillman in his 'Italian Old Masters.' 'Fetishism in Congo Land' will have keen interest for folk-lore students, and 'Early Intercourse of the Wordsworths and De Quincey' has genuine literary interest.—The *New Review* has Miss Terry's delightful 'Stray Memories.' M. Paul Bourget, Mr. Walter Besant, and Mr. Thomas Hardy write on 'The Science of Fiction.' Mr. Besant believes that much of the *technique* can be taught. Sir Morell Mackenzie writes on 'Exercise and Training.'—In *Macmillan's*, Mrs. Ritchie's 'Chapters from some Unwritten Memoirs' and the papers on Scott's heroines are continued. Mr. Morris sends a good study of Nelson. 'The Farmer's Friends,' by C. Parkinson, is a praiseworthy attempt to save birds from wanton destruction. Agostino Giustiniani is the subject of a paper, as is Henry Schliemann.—Laura Alex. Smith writes in the *Gentleman's* on 'Old English Drinking Songs,' Peregrinus on 'Tramps and their Ways,' and Alexander Gordon on 'In a Scotch Farm Kitchen.' Some curious information is supplied on 'Pains and Penalties.'—'Recollections of an Octogenarian Civil Servant' is continued in *Temple Bar*, in which there is an account of Cowper, under the title of 'The Bard of Olney,' and a fresh and not very scientific article on 'Whist.'—'Gray and his Letters,' by J. C. Bailey, is the most literary article in *Murray's*, 'Social Bath in the Last Century,' by Mrs. A. Phillips, the most vivacious. —In the *Newbery House* Mr. Brabrook writes on 'The Census,' the Rev. Thistleton Dyer on 'Sundials,' and Mr. H. W. Brewer on 'The Churchyard of Old St. Paul's.'—'Demonopathy in the Nineteenth Century' and 'Mummies,' in *Belgravia*, are shrined in fiction.—An excellent number of the *English Illustrated* leads off the sixpennies. 'The Monasteries of Meteora,' by the Hon. George Curzon, has real, apart from traditional, interest. The descriptions, graphic and pictorial, are excellent. 'Harrow School' is also excellent as regards letterpress and illustrations.—'Carrara' and 'On Quiet Rivers in Ceylon' repay attention in the *Cornhill*, and 'Sark,' in *Longman's*, which also has a delightful translation from Baptista Mantuanus by Dr. Sebastian Evans.

Messrs. Cassell's publications lead off with the *History of Music*, by Emil Naumann, translated by F. Praeger, Part XXXVII. of which has a portrait of Chopin. The New Romantic School is dealt with, and there is a pregnant chapter on Hector Berlioz and Richard Wagner.—An extra sheet is given with Part XLIII. of *Old and New London*. We are mostly in Hyde Park, but turn off to Oxford Street and Marylebone. The reproductions of old engravings showing Marylebone much such a village as Totteridge now is are a specially attractive feature in this excellent work. —*Picturesque Australasia*, Part XXX., has a full-page picture of the departure of the Burke and Wills Expedition, and a portrait of Wills. With a description of Wellington and the Darling river vol. iii. ends.—*The Holy Land and the Bible*, by Dr. Geikie, Part XIX., has a full-page print of the plain of Jordan, and a second of a procession thither from Jerusalem.—*Life and Times of Victoria*, Part III., is occupied with the administration of Sir Robert Peel, and treats of the visit to Windsor Castle of Louis Philippe.—Part III. of the *Storehouse of General Information* carries the alphabet from "Andrecles" to "Arms." Its useful letterpress is accompanied by illustrations of Antwerp Cathedral, the apis, apteryx, Arabs, &c.—The first part of an atlas, of which we may have more to say, has reached us.

The *British Bookmaker* has a portrait and memoir of Guttenberg.

We learn with great regret from Prof. Attwell of the death in Florence, on the 3rd inst., of Mr. W. J. Birch, a frequent contributor to 'N. & Q.'

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Sittingbourne ("Peacocks' Feathers Unlucky").—The eyes of the peacock's tail are supposed to be those of Argus the spy. For the full story see 'N. & Q.,' 6th S. viii. 466.

Si Quis.—"Oh no! we never mention her" (not "him," as you write) is the title of a song by Thomas Haynes Bayly.

Frederick T. Hibgame ("Clerk pronounced Clark").—It has never been anything else in England. See an article by Prof. Skeat 6th S. iii. 4, and the subsequent discussion.

C. A. Ward ("Cromwell's Head").—The early indexes of 'N. & Q.' are full of references to this subject.

F. Walton ("Schools of Art").—For the purpose indicated we can only mention the Royal Academy and the Slade School.

Corrigenda.—P. 226, l. 22 from bottom, for "Bekannt" read *Bekannt;* l. 20 from bottom, for "des" read *der;* p. 277, col. 1, l. 38, for "morreño" read *morroño.*

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 18, 1891.

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Notes.

CRIMINOLOGY AND JUGGLERY.

In the *Daily Graphic* for May 30 (p. 7) is an article entitled 'A Curiosity in Criminal Life,' to this effect:—

"Recent investigations in Indian prisons have revealed a curious physiological [anatomical?] condition induced by thieves for the purpose of secreting valuables. They allow a heavy leaden bullet to slide down the throat, and keep it in position for half an hour at a time. In about a year a pouch is formed, into which anything under the size of ten rupees [by which I suppose is meant the size of a pile or *rouleau* of ten rupee pieces, say ten florin pieces, or the size of a cylinder occupying about a cubic inch of space] may be thrust without interfering with either speech or breath. A really expert thief with some histrionic power is able to use the stolen contents of his throat as an aid to an appearance of innocence when he is being searched. [Choking sobs, heart in his mouth, though very far from on his sleeve, lump in his throat, hysterical catching of the breath, at his last gasp, wish he may die, &c., presumably.] At present there are in Calcutta gaol twenty prisoners who have thus successfully assimilated themselves to monkeys in order that they might with profit take jewels and money. Petty larcenists do these things more ingeniously in the East than in Europe."

To which I have appended the following note, which I give, premising only that it is nearly a score of years since I held the post of Assistant Demonstrator of Anatomy at King's, London.

The process above referred to probably prolongs the pharynx (the upper portion of the gullet at the back of the mouth, from which it is separated by the contractile curtain of "soft palate" with its central tag the uvula closing down upon the root of the tongue, just as the stage of a theatre is separated from the auditorium or body of the theatre by the side curtains and the drop curtain coming down upon the footlights) below its usual limits, at the expense of the upper portion of the œsophagus (the gullet proper or prolongation downwards of the pharynx below the level of the mouth). In other words, the muscles and nerves of the upper portion of the œsophagus are probably enlarged and educated into forming a prolongation (downwards) of the pharynx, and thus, like it, brought tolerably under control. As everybody knows, a portion of food which has already passed out of the mouth, in the act of swallowing, may still be rejected if it has not gone down too far; that is to say, if it has not passed below the pharynx, which is more or less under control, down into the œsophagus, which is much less, or not at all under control. Well, the process above referred to probably simply increases the distance to which an object may be swallowed without passing beyond the power of recovery in an upward direction. The less artistic London thief, *à bout de resource*, would swallow it outright, and recover it, if recover it he might, *per anum*; that is one of his risks; that is one of the pains and penalties that that unfortunate animal has occasionally to undergo; *il faut soufrire pour être beau*, with him *il faut soufrire pour être riche*, and such an appeal to his personal feelings he does not like.

Of course the power of retaining the swallowed or half-swallowed object suspended, as it were, 'twixt wind and water, 'twixt mouth and stomach, has to be acquired or improved, and, of course, that is one of the chief objects of the bullet exercise, and no doubt a certain sacculation, saccular enlargement, or saccular enlargability does take place, though not more, perhaps, than corresponds with the prolongation downwards into the œsophagus of the pharynx, or education upwards of the œsophagus into the pharynx I have suggested. What I should think chiefly takes place in the way of retaining an object in place is a thickening and strengthening of the circular bands of muscle of the œsophagus so as to form a sort of sphincter, or occluding ring-muscle, immediately below and beneath the suspended bullet, which I suppose is at first, and till the powers of sustentation and rejection have been fully acquired and perfected, sustained for the purpose of retraction by a cord. As for "a pouch" being formed "into which anything may be thrust," after the manner in which a monkey crams nuts into his cheek-pouches, that I think cannot but be an erroneous interpretation of the facts of the case. It can at

most be but a casual widening of the "red lane," through which, when not occupied by the half-swallowed object, there is always full right of way, and not a divarication from it in the way of a divergent *cul de sac*, *impasse*, or "no thoroughfare" side court.

A Chinese sword-swallower, juggler, and conjurer, noticed in the "Table Talk" of *Once a Week* (not its American godchild, the New York paper from which I recently offered the suggestion of the origin of the Winged Mercury (*ante*, p. 185), but the original London weekly, started by Blanchard Jerrold, when in 1859 he and Dickens agreed to differ over *Household Words*, Dickens continuing in *All the Year Round*, which still flourishes under the auspices of his son Charles Dickens, junior) for July 18, 1868, vol. ii. Third Series (not specified as such, but simply called "New Series," though really the second "New Series," a short series, of four or five volumes at most, having intervened; the series in question, or at least the volume of it under discussion, is published as "edited by E. S. Dallas"), p. 56, as having been anatomically examined by a French physician, Dr. Fournié, appears to have been provided with such an anatomical secret drawer, conjuring pocket, or *marsupium*, for, after giving Dr. Fournié's report on the sword swallowing feat, the editor of *Once a Week* proceeds to say:—

> "Ling Look afterwards took an egg into his mouth, and appeared to swallow it. His gorge was searched, and his neck probed, but the ovum could not be found. The Chinaman swallowed a puff of tobacco smoke, and the egg came forth again. There was much discussion as to how it was disposed of. Dr. Fournié thought that the act of swallowing was not completely performed; so in a second experiment he produced a laryngoscope and directed a powerful beam of magnesium light down the patient's throat, when, sure enough, the egg was discovered in a cavity or nest, which Ling Look had habituated himself by long practice to form, below the tongue, in the laryngean regions."

More properly, as I have indicated, in the pharyngean regions, and behind the laryngean regions, the larynx being that stiff cartilaginous or gristly musical-box or voice-organ, played upon by the lungs as bellows, which causes such intense and spasmodic agony when the merest mite of anything goes the wrong way, let alone a hen's egg. The pharynx itself is quite irritable enough, as is known from the fact that the most ready emetic is to put one's finger down one's throat, and this, of course, is the first difficulty that the cultivator of the throat-pouch has to overcome.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

A REPUBLICAN SON OF LOUIS XV.

A very curious and little-known fact in French history is the presence at the execution of Louis XVI. of a son of Louis XV., a general in the army of the French Republic.

In 1753 there was in Paris a pretty girl who had served as a model to the painter Boucher, and whose innocent-looking face has doubtless been admired in his pictures hundreds of times by those who were not acquainted either with the romance or the shame attaching to it. This girl, whose name was Morfil or Morphy—there is some doubt as to the correct form—was one of the many victims of Louis XV., and after her entry into the Parc aux Cerfs had a longer reign over the jaded libertine than some of her companions. In May 1754, she became the mother of a son, and on November 25, 1755, she was married to the Comte de Beaufranchet d'Ayat. The child was entered as one of the king's pages on June 21, 1771, by the name of Louis Charles Antoine Beaufranchet d'Ayat. He entered the army, and when the Revolution broke out was a captain of cavalry. His services at the Ministry of War obtained him further promotion; he took part under Kellermann in the battle of Valmy, where his share of the first victory of the Republic over its monarchical foes arrayed in coalition was brilliant. When the campaign of the East and North was ended he was appointed Chief of the Staff of the army under the walls of Paris. He was present in that capacity on March 21, 1793, at the execution of Louis XVI., who was the grandson of the father of Louis Beaufranchet d'Ayat. The Republican son of Louis XV. may possibly have given the order for the roll of the drums attributed to Santerre, and certainly witnessed the beheading of his nephew. He did good service for the Republic in Vendée amidst many difficulties and whilst very badly supplied by the central authority in Paris with men and munitions. At Fontenay the Royalists had gained a decided advantage, had recaptured the famous cannon "Marie Jeanne," had burned the official records, and were preparing to pillage the treasure chests, when General Beaufranchet d'Ayat rallied sixteen of the National Guard, and with this tiny force charged with such impetuosity as to turn defeat into victory. It is thought that this brilliant exploit saved Beaufranchet d'Ayat from the fate of his predecessor De Marcé, who was deprived of his command, imprisoned, and condemned by the Revolutionary Tribunal. In 1793, however, he was ordered to cease his military functions and to leave France. Why? Apparently because royal blood, even when it did not flow in the legitimate line, was hateful to the authorities. In a remonstrance which he made Beaufranchet asks, "Is it my fault that I am born of a class which truly has not deserved well of the French people?" Efforts were made to remedy the injustice. It was shown that he did not rightly belong to the class of *emigré* nobles, that he was a staunch Republican, and had rendered conspicuous

services to the new *régime*. In these documents we read of his mother, his wife, and his children, but there is no mention of his father, real or putative. His perseverance was finally rewarded, and in 1798 he obtained in full—chiefly through the pressure put on by Desaix, whose military education he had aided—a pension corresponding to his services in the army of the Republic. He became a member of the Corps Legislatif in 1803, and died in 1812. Such is the curious biography recorded by M. Ch. L. Cassin in the *Revue Bleue*, September 13, 1890.

Certainly Beaufranchet d'Ayat had reason to detest the royal house of France which had made a victim of his mother. She was barely sixteen when her son was born, and when she was discarded by Louis XV. her younger sister was selected to follow her in the infamous Parc aux Cerfs. Such were the morals of the "Most Christian King." No wonder that corruption rioted throughout French society, and was only cured by the blood-letting of the Revolution.

WILLIAM E. A. AXON.

INSECT MEDICINE.

In the pharmacopœia of mediæval times, insects and animals generally held an important position. Spiders, woodlice, scorpions, toads, frogs, lizards, shrew-mice, and such "small deer," all played parts as components of the preparations which in the old times were administered to man by the apothecaries, wise women, and others who sought to do battle with the "shocks that flesh is heir to."

Very few insects are now retained in the *materia medica*. The most important is the Spanish fly (*Cantharis vesicatoria*), formerly obtained from Spain and Italy, but the greatest supply of which now comes from Russia and Sicily. The insect is also met with in France, but rarely in England. In the year 1837 it is said to have appeared in large numbers on the ash trees near Colchester, and also in Suffolk. In the same year it was met with at Southampton and the Isle of Wight, and in the latter place a local physician is said to have employed them as a substitute for foreign Cantharides.

An insect possessing vesicatory properties in a high degree is mentioned by Pliny and the older writers under the name of *buprestis*, and was described as very similar to the Scarabæus. The *buprestis*, in all probability, belonged to the genus popularly known as "oil beetles," a name derived from the fact that the insects when handled exude a yellowish oil, which is said to have been successfully used as an embrocation in cases of rheumatism. Mouffet, in his 'Theatre of Insects,' states that this "Oyly fatness also healeth the chaps of the hands as we have heard of the countrymen about Heidelburg, who have more than once commended its wonderful vertues to us." He further recommends the use of these beetles in cases of dropsy: "Take," says the author, "of beetles called Meloë ten drams, radish seed one ounce, make a liquor of it, the dose may be from one ounce to three ounces as necessity may require."

The same beetle was also prescribed as a specific for hydrophobia, and in the eleventh volume of the Linnean *Transactions*, Dr. Leach relates, in connexion with the species, that:—

> "The late King of Prussia (Frederick the Great) purchased the nostrum from the discoverer for a valuable consideration, as a specific against the bite of a mad dog; and in 1781 it was inserted in the sec. 11, p. 25 of the Disp. Boruss. Brand. According to this publication, twenty-four of these animals (beetles) that have been preserved in honey are, with two drachms of powdered black ebony, one drachm of Virginia snake-root, one ditto of lead filings, and twenty-five of fungus sorbi, to be reduced to a very fine substance; the whole with two ounces of theriaca of Venice (and if necessary with a little elder-root), to be formed into an electuary.'

For a long period ladybirds were considered a sure remedy for the toothache—the two-spotted and seven-spotted ladybirds being considered the most efficacious—and it was said that if the insects were but bruised between the fingers, and the gums of the patient then rubbed with the exudation, the effect was marvellous.

In Grenada the natives are said to have administered as a cure for phthisis a beetle belonging to the family Melastoma, called *Akis accuminata*; whilst in Turkey the cocoon of a species of weevil, known as Trehala or Tricula, and in the Persian pharmacopœia as *Schakar tigal*, or sugar-nests, are employed as a cure for bronchitis, and are administered in the form of a decoction composed of half an ounce of coarsely powdered cocoons dissolved in a pint or pint and a half of boiling water.

The dor, clock, or shard-born beetle of English country folk, and another beetle (*Aphodius fimetarius*) were formerly used in preparation of an ointment known as "oyl of beetles," and when "eight ounces of insects" were "digested with a pound of laurel oil," an infusion is said to have been produced which, applied outwardly, was a sovereign remedy against "pain and contractions of the nerves and quartan agues."

As a remedy against convulsions, Mouffet furnishes us with a prescription for a

> "singular oyntment.....made of [dor] beetles after this manner. Take of pepper, Euphorbium Pellitory of Spain each alike, of the beetles to the weight of all the rest, let them all, being brought to a powder and mixed together in a bath with juice of spear-wort as much as sufficient, be macerated and made in the fashion of an oyntment, with which let the pulses of the arms, feet, and temples, &c., be anoynted."

A dor beetle confined under half a walnut shell and bound to the sole of the patient's foot was an excellent restorative in cases of fainting, "because

this does wonderfully rouse up one in a lethargy." A statement which can possibly be believed when we bear in mind the jagged claws of the beetle.

Pliny recommends that one of the sacred beetles of the Egyptians should be wrapped up alive in a piece of scarlet cloth and worn round the neck by those afflicted with any kind of ague, and Mouffet assures his readers that the power of the sacred beetle is so great that its image should be worn on an ornament, "if any one be about to go before the king on any occasion," and especially "by them that intend to beg of noblemen some jolly preferment or some rich province. It keeps away likewise the headache, which truly is no small mischief, especially to great drinkers. Who, then, can despise the beetle whose image engraven upon stones hath so great vertues." As a cure for leprosy Pliny mentions the common mealworm beetle, and an oily substance obtainable from another beetle he recommends as "marvellously good for affections of the ears," but the wool with which it is applied is to be removed speedily, or it will be "transformed into an animal in shape of a small grub."

The "horns" of a stag-beetle powdered was a favourite remedy for infantile complaints, and, pierced with holes and hung round the neck by a ribbon, they afforded an absolute defence against the bites of venomous reptiles; whilst for those afflicted with stone or gravel, a certain cure was to be found in a glowworm mixed with honey, or with oil of roses and earthworms.

It is said that, whilst surgery has progressed with giant strides since man first commenced to operate on his fellow men, medicine has comparatively stood still. This may be so, but, whether or not, we have cause to be thankful that the latter has progressed sufficiently to discard the terrible decoctions with which suffering humanity was once dosed. T. W. TEMPANY.

Richmond, Surrey.

AN EARLY ELECTIONEERING EXPERIENCE OF SIR JAMES GRAHAM.—In the sketch of Sir James Graham, by the present Bishop of Peterborough, given in the 'Dictionary of National Biography' (vol. xxii. p. 329), it is stated that

"on the dissolution in February 1820 he felt that he could not afford to contest Hull a second time, but a less expensive seat was found at St. Ives in Cornwall. Early in 1821 a petition from some electors of St. Ives was presented against his return, and as he could not afford the enormous expense which then attached to a contest before the election committee he took the Chiltern Hundreds and retired for a time from political life."

This appears a euphemistic fashion of describing a very striking electioneering experience of the future statesman—an experience, indeed, which even Mr. W. P. Courtney, in his invaluable 'Parliamentary History of Cornwall' (p. 79) does not fully detail. The latter simply records of Graham's return and subsequent alleged retreat that

"in spite of a difference of political opinion he was on friendly terms with the leading candidate (Mr. Lyndon Evelyn, of Keynsham Court, Herefordshire) of the Tory Ministry, and the electors showed their preference by choosing as their member the Whig Graham and the Tory Evelyn. Once again was a petition presented against the two sitting members for St. Ives, when Evelyn, to whom money was no object, resisted the inquiry successfully; but poor Graham, who had spent 8,000*l.* on his election for Hull only two years previously, distrusted the issue of the scrutiny, and resigned his seat to that election-veteran Sir Christopher Hawkins."

The following extract from the *Annual Register* for 1820 (p. 128) throws a somewhat different light upon the transaction:—

"At the Cornwall [Lent] assizes [held at Launceston on March 22, and the election having concluded on March 10] the grand jury found a true bill against L. Evelyn and J. R. G. Graham, esqrs., the members lately returned for St. Ives; also against five others, for a conspiracy to return the members at the late election, by means of bribery and corruption. The grand jury have also found a true bill against Mr. Halse, the town clerk."

What followed upon this is not stated; but reference to the 'Commons' Journals' will show that on May 9, 1820, Sir Walter Stirling and Robert Williams Meade, the rival candidates, presented separate petitions to the House of Commons against the return of both Evelyn and Graham. These were directed to be considered, and on the next day Sir Walter Stirling handed in a second petition to much the same effect as the first. On May 11 five electors of St. Ives deposited a similar petition; and on the 19th leave was given by the House to Sir Walter Stirling, upon his personal application, to enlarge the time for entering into his recognizances. But on May 25 the Speaker informed the House that neither Stirling nor Meade had entered into the required recognizances, and the order for considering their petitions was accordingly discharged. Despite this, however, a committee of fifteen was struck on June 8, the day originally appointed; and this reported on June 20 that both Graham and Evelyn had been duly elected, though it declined to consider the petitions frivolous or vexatious. At the same time one of the witnesses was directed to be prosecuted for perjury, the shorthand writers who took the minutes of evidence before the committee being given leave by the House, on July 24, to attend with the minutes at the next assizes for Cornwall (which would have been holden at Bodmin in August) on the trial of two indictments. It will thus be seen that both the 'Dictionary of National Biography' and Mr. Courtney are in error as to Graham withdrawing from Parliament before the petition was decided. It has been shown that he was declared to have been duly elected; and he sat until May 16, 1821, when a new writ was

issued consequent upon his acceptance of the Chiltern Hundreds. But the proceedings at the Cornwall Lent and Summer Assizes of 1820 had doubtless much to do with his resignation; and, as affecting one who was afterwards a distinguished statesman, these might be worth exhuming.

ALFRED F. ROBBINS.

THE SURVIVAL OF DRUIDISM IN FRANCE.—The curious statement which follows is taken from a paper entitled 'L'Arbre de la Mirabelle,' which appeared in *La Tradition* of April, 1890, and was signed "Cunisset-Carnot":—

"Le culte druidique s'est perpétué jusqu'à nos jours dans certains coins de la France à l'écart des grandes voies. Il a encore des adeptes—très clair-semés il est vrai—dans cette région montagneuse, à cheval sur le Morvan et l'Auxois, qui forme le triangle compris entre Autun, Saulieu, et Pouilly-en-Auxois. Ce sont des gens très paisibles, très-inoffensifs, mais très-fermes; ils mettent un soin extrême à cacher leurs pratiques, et affectent de paraître très-attachés à la religion chrétienne. Ils ne font pas de propagande, pas de prosélytes; ils n'initient que leurs enfants. Mais les croyances, les rites, et les traditions sont conservés dans les familles avec un soin extrême. *Ils ne se marient qu'entre eux.*—Les autres paysans savent vaguement que ceux-là tiennent quelque chose de caché, qu'ils ne sont pas absolument comme tout le monde; leurs sorties nocturnes n'échappent pas d'une façon rigoureuse aux hasards des surprises; quelques-uns sont connus et considérés comme sorciers. Je tiens tous ces détails de mon père, qui était médecin, et qui a pu apprendre bien des choses dans des familles qui ne lui cachaient rien. Il savait positivement que l'arbre de la Mirabelle avait été un lieu de rendez-vous pour les adeptes du culte druidique, et qu'à certaines fêtes de leur religion, notamment à l'équinoxe du printemps et au solstice d'été, ils se réunissaient en nombre sous les rameaux de l'arbre vénéré. Après la disparition du chêne, le sommet du Moron a continué d'être pour eux un lieu d'assemblée. Il est probable qu'il s'y tient encore certaines réunions, car plusieurs fois, étant à la chasse, j'ai vu, au matin, les herbes foulées et piétinées de la nuit même, à des époques où personne assurément n'a rien à faire en cet endroit."

ST. SWITHIN.

BABY'S FIRST TOOTH.—A baby in which I have an interest was found to have cut its first tooth the other day. It was a bottom tooth, and the servant exclaimed "A long life! A long life!" It is here considered lucky for a baby to cut a bottom tooth first. In Derbyshire baby's tooth is a "weg," and its teeth are "weggies."

THOS. RATCLIFFE.

Worksop.

SIR JOHN GURNEY, BARON OF THE EXCHEQUER (1768–1845).—Mention is not made of the place of his sepulture in the account of this learned judge appearing in the 'Dict. Nat. Biog.,' vol. xxiii. p. 361, but an elaborate monument, with a long inscription, is found in the churchyard of Old St. Pancras, co. Middlesex. Cansick, however, in his 'Collection of Epitaphs,' 1872, vol. ii. p. 22, furnishes the information that the like inscription covers a family vault in Highgate Cemetery. Have the remains been removed at any time?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

ORIGIN OF THE NAMES JUSTINIAN AND BELISARIUS.—

"Justinian the Emperor, and Belisarius, were both of Slavic origin, Justinian being only the Roman translation of *Upravda* 'the Just,' and Belisarius a corruption of *Beli-czar*, or the White Prince."—'Wanderings of a War Artist,' Irving Montagu, London, 1889, p. 330.

W. E. BUCKLEY.

FOLK-LORE.—The following is an extract from the *Church Times* of January 23. I do not recollect that the custom has been noticed in 'N. & Q.':—

"Yesterday, at Willey, in Warwickshire, I buried a little boy three years old. It was snowing hard, yet the parents (of the labouring class) would have both front and back doors of their cottage wide open all the time of the funeral. Whence this custom? Was it to let the spirit of the child leave the house? In Yorkshire, during a burial, if anything, say a hat or handkerchief, happens to fall into the grave it is left there, otherwise the person owning it would die."

EVERARD HOME COLEMAN.

71, Brecknock Road.

PROVERB.—The following quaint old proverb is not included in any collection of proverbs within my reach:—

"Yea they be more than so too; for by the common prouerbe, a woman will weepe for pitie to see a gosling goe barefoote."—Puttenham, 'The Arte of English Poesie,' 1589, p. 297, ed. Arber, 1869.

Perhaps one of your correspondents can illustrate this passage from some other Elizabethan author.

F. C. BIRKBECK TERRY.

REFUSAL OF KNIGHTHOOD BY A JUDGE.—The *Saturday Review*, commenting on Mr. Justice Wright's refusal of knighthood, observes:—

"There has been for more than a century, so far as we have been able to ascertain, only one Judge who, not being the son of a peer, has been enabled to ward off the honour-conferring sword of the king or his representative, Mr. Justice Edward Willes, who was made a Puisne Judge in 1766."

At any rate one more may be mentioned who declined the honour, John Heath, who was appointed a Judge of the Common Pleas in 1780 and died in 1816, unmarried. He always declared that he would die "plain John Heath." There is a brief notice of him in Foss's 'Judges of England, 1066–1870,' and some account of him to be found in 'N. & Q.,' 3rd S. i. 208, 276; ii. 11. He was buried at Hayes, in Middlesex.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JESTER.—Dr. John Moore's 'View of Society and Manners in France, Switzerland, and Germany' was once a very popular book. It is now, I think, but seldom read. The eighth edition, published

in 1793, is now before me. The following extract is worth reproducing in your columns. The place where Dr. Moore encountered the jester was Manheim. He was dining with the Elector :—

"One day at dinner a kind of buffoon came into the room. He walked round the table and conversed in a familiar manner with every body present, the princes not excepted. His observations were followed by loud bursts of applause from all whom he addressed. As he spoke in German, I could not judge of his wit.....An old officer, who sat near me, was touched with compassion for my situation, and explained in French some of the most brilliant repartees for my private use.....My interpreter afterwards informed me that this genius was from the Tyrol, that he spoke the German with so peculiar an accent, that whatever he said never failed to set the whole table in a roar.....This is the only example that I know remaining of a court fool or licensed jester; an office formerly in all the courts of Europe."—Vol. i. p. 364.

This is the most modern instance of a court fool that I have heard of. EDWARD PEACOCK.

RENTS IN 1714.—In the *Daily Courant*, No. 3845, February 19, 1714, are advertised :—

"A double House with Water laid in, Brewhouse and Garden, in Lambert-street, in Goodman's-Fields, next door to the Star, to be Lett at 12*l.* per Annum, fit for Gentlemen of the Customs, Victualling or Navy-Office. Also little Houses in Ratcliffe, over against Old-Gravel-Lane, in a Court next to the Apothecary's, from 3*l.* 10*s.* Water included. Inquire at the Places where the Houses are.

H. H. S.

SULYARD FAMILY, CO. SUFFOLK. — In the churchyard of Old St. Pancras, co. Middlesex, is a stone bearing these inscriptions :—

"Here Lyeth the Body of William Sulyard Gent son of Collonel Will^m Sulyard descended from the ancient Family of the Sulyards of Haughley Park in the County of Suffolk who departed this Life the 13^th day of March 1715 In the 80^th Year of his Age.

Requiescat in Pace.

Also Francis Sulyard only Son of Ralph Sulyard of Haughley Park in the County of Suffolk Gent who to the great grief of his disconsolate Parents died June the 20^th 1743. Aged 7 Years 10 Months."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MILTON AN ALLEGED PAPIST.—I extract the following from a sermon preached before the House of Commons, November 5, 1704, by Dr. Binckes, Dean of Lichfield. He says, on p. 16:—

"A Popish Judge in a late Reign declar'd publickly, as of his own knowledge, that the great Champion of the cause, and who is suppos'd to have writ himself blind in the defence of it, was a Roman Catholick."

In a foot-note he adds :—

"Judge Milton a profess'd Papist, in his circuit, at Warwick, affirm'd to several Gentlemen and Justices that his Brother Milton the famous Author, was of his Religion."

Whether the report attained any extensive currency, or whether it was verified or refuted, I know not. CAROLUS.

AFFIDAVITED.—Perhaps this use of the word is worth preserving. It is taken from the *London Journal*, No. 82, Saturday, February 18, 1720/1, and the italics are in the original :—

"On Monday last Mr. Kettleby moved the Court of King's Bench very strenuously on the behalf of Mrs. Hayward, who is sentenced to stand in the Pillory for keeping a loud and disorderly House, for a longer Respite than the Court had granted, because it was *affidavited* that she was far gone with Child, and that it might endanger her Life; and the Court directed that the Sheriff should execute the Sentence at a convenient Time."

H. H. S.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

FREDERICK LOUIS, PRINCE OF WALES.—When was this prince born? In the 'Dictionary of National Biography,' vol. xx. p. 235, in the memoir by Mr. T. F. Henderson, he is stated to have been born at Hanover on Jan. 6, 1707 (which should be, of course, 1706/7); the day of the week would be Monday. In the *Gentleman's Magazine*, vol. xxi. (1751) p. 140, in the memoir of the prince, accompanied by an engraving of a medallion struck at the time of his death, he is stated to have been born on Jan. 20 (also a Monday), 1707 (1706/7), and that date appears on the rim of the obverse of the engraved medal; also in the *London Magazine* (vol. xx. p. 138) for 1751 the memoir gives the date of birth as Jan. 20, 1706/7. Now I should have attributed this discrepancy feasibly enough to the difference of style at that time distinguishing the English from the German calendar (and, indeed, from most of the continental calendars)—the prince, be it remembered, was born in Hanover, where the new style of supputation had, at the time of his birth, been adopted for considerably over a century—but that there is a difference of fourteen days instead of eleven or twelve. Can any kind reader of 'N. & Q.' solve my doubts, and account for Mr. Henderson's date?

While on this subject, might I suggest to the editor of the 'Dictionary of National Biography' to impose upon his able contributors the obligation, when giving days of the months between (and inclusive of) Jan. 1 and March 25 in each year prior to 1752, of presenting the alternative, or rather cumulative ecclesiastical and legal years, or what would equally answer the purpose of chronological accuracy, the exactitude of indication invariably adopted by the late Mr. Charles Dickens, in his voluminous correspondence, of appending the day of the week to the day of the month?

I have not propounded this query without having, in the first place, consulting Sandford's 'Genealogical History'—an invaluable guide—but

unfortunately this useful table does not come down late enough for my purpose. The latest entry of the issue of George, Elector of Hanover (our King George I.) is a Frederick (I think it is a Frederick Augustus, not a Frederick Lewis—but I am not sure, and I am writing without the opportunity of reference to the bulky folio), born in 1706, a year before my Frederick Lewis. It would appear that the Elector adopted the not at that time infrequent habit of repeating the first name of a dead child in a subsequent addition to the family of the same sex. I dare say that I shall be enjoined to refer to the recognized genealogical tables. Very good; but will some kind contributor take pity upon my avowed (I dare say shameful and deplorable) ignorance, and indicate the authorities to me? I do not shrink from the admission of want of knowledge. I have no desire to emulate the tone of a late learned county court judge, with whose services Her Majesty was ultimately advised to dispense, and who was in the habit of petulantly refusing to "grant a case" on the ground that he "knew all the law necessary to be known, and did not want to be taught any more." NEMO.

Temple.

THOROLD=CHAMBERLAIN.—Lyell, in his 'History of Devonshire,' states that Burston Farm, which is now in the possession of the eldest branch of the Lowdell family, was about the year 1700 the residence of Sir John Thorold by his marriage with Chamberlain; but on reference to the pedigree of the Thorold family I fail to trace any such marriage. Can you give me any information concerning this?

H. H. LOWDELL.

MUCKLESTONE, CO. SALOP.—Can any one give information respecting the above-named family, who lost their possessions during the time of the Duke of Monmouth's rebellion; or is there any book containing an account of their history and pedigree? S. SMITH.

FOX, THE SWORDMAKER.—Will some one kindly give me information about Fox, when and where he lived, &c.? M. W.

GENERAL PLANTAGENET HARRISON.—Under the heading 'A Remarkable Pedigree' (*ante*, p. 222) certain particulars as to this deceased gentleman are given. I have often heard of "Marshal-General" Plantagenet Harrison, and of his 'History of the Wapentake of Gilling West,' and the statements of MR. C. L. THOMPSON seem to show that the "Marshal-General" did a great deal of laborious and useful historical work; but they also suggest several questions on which MR. THOMPSON gives no light. Who was General Plantagenet Harrison? To what family of Harrisons did he belong? Where did he get his high pretensions to be prince, duke, earl, and so on; and is there any foundation for them in fact? How, and in what army did he gain the military experience which made him "General of Brigade in the armies of Mexico," &c.? And, finally, What is a marshal-general? A. J. M.

EPITAPH ON TOBACCO.—Can any reader of 'N. & Q.' give me the key to the following? The last line is intelligible enough, and evidently and pithily establishes a parallel between the relative conditions of tobacco when reduced to ashes and our earthly tabernacles when sharing the same fate:—

O quid tua te
be bis bia abit
ra ra ra
es
et in
ram ram ram
ii
mox eris quod ego nunc.

J. B. S.

Manchester.

JAMES LOWTHER, EARL OF LONSDALE (1736 1802).—1. Where was he educated? Doyle says at Cambridge; but his name does not appear in the list of graduates. 2. Did the baronetcy created in 1640–1 (to which he succeeded on the death of Henry, third Viscount Lowther, in March, 1751) become extinct on his death in 1802; or did it descend to Sir William Lowther, Bart. (created 1764), who became second Viscount Lowther, under the patent of October 26, 1797, and was created Earl of Lonsdale April 4, 1807? Mr. Solly, I am aware, states, in his 'Index of Titles,' that this baronetage became extinct in 1751; but this seems to be an error. 3. Are there any portraits of the "bad Earl" in existence? G. F. R. B.

CAPT. RICHARD BYRON.—I wish to obtain some information about Capt. Richard Byron, R.N., who is believed to have been on the coast of New England in 1764, and especially to know whether he was the same person as the Rev. Richard Byron (married in 1768), Rector of Houghton, Durham, and father of Admiral Richard Byron, R.N.

HAMILTON A. HILL.

"QUITTANCE OF MURDER."—In the great charter by James I. to Berwick-upon-Tweed, April 30, 1604, occurs a grant of "quittance of murder" in the following terms:—

"We have granted also to the same Mayor, Bailiffs, and Burgesses of the Burgh aforesaid and their successors by these presents quittance of murder within the burgh aforesaid, the suburbs, liberties, and precincts thereof."

What is meant by and included in the phrase "quittance of murder"? Does it mean any more than the fullest criminal jurisdiction, *i. e.*, the power to try, condemn, and execute, or to acquit if innocent, after full and fair trial? Surely it cannot be held to include power to reprieve after

condemnation, which has always been considered one of the inalienable prerogatives of the Crown.

ALIQUIS.

Berwick-upon-Tweed.

[For 'Quitantia=*quittance*,' see 4th S. iii. 290, 535.]

PANEL PICTURE.—Can any one tell me if there is anything known of a picture in oil on wooden panel representing a scarlet letter rack, from which depends a miniature tied by a blue ribbon bow? Represented as stuck into the same rack are a quill pen, a pair of scissors, a parchment book with seal, a small one entitled 'Memoir,' a paper folded with "His Majesty Speech Parliament," another paper (newspaper) folded with "London—July—Madrid," another with "For Mr. E. Collier painter att London," an envelope with two red seals, and something which looks like a dagger. I think the miniature is of Charles I. Any information will be gladly received. A. L. C.

SOURCE OF QUOTATION WANTED.—"Now is the stately column broke." This passage was quoted by Mr. Gladstone in the House of Commons on the occasion of the death of some public man four or five years ago, if I remember rightly.

EGOMET.

DANDIZELLE.—Will any reader kindly inform me who the Dandizelles were, or refer me to any published account of them? H. BEAZANT.

'LEGENDS OF GLENORCHAY.'—Who is the author of this; and where shall I find it?

E. M. EDWARDS.

LONDON AND PARIS TELEPHONE.—At the opening of the above, as reported in one of the London papers, it states, in acordance with custom, the first words spoken on the English side were the following: "And the Lord said, My voice shall traverse continents, islands, and seas. Thus have I promised my people for ever." Will some obliging reader point me to the source of this quotation? QUEST.

AMYMANDER.—Will any person tell me the meaning and origin of "to amymander," which from time to time occurs in that part of the *Saturday Review* which is called the "Chronicle"?

PATRICK MAXWELL.

Bath.

[When the fashion set in for English Gladstonians to attend Irish evictions, the paragraphs announcing the names of the persons who did so had a habit for some time of regularly ending, "And Miss Amy Mander." This refrain, and the analogy of the well-known political American verb "to jerrymander," suggested, we believe, the new-fashioned phrase "to amymander" for this new form of political amusement.]

COOPER'S 'ATH. CANTAB.'—Is there any chance of the Cambridge University authorities arranging for this most useful and necessary work to be continued to modern times, and to be published for the benefit of the whole world? Does it not reflect rather upon that university that it should remain year after year lag last in this matter, the similar work for Oxford having been published years since? C. MASON.

29, Emporor's Gate, S.W.

VILLAGE HISTORY.—Is there a history of any country village from antiquarian, geological, botanical, and general points of view? White's Selborne, of course, *va sans dire*.

C. F. YONGE.

Stoke Canon.

TUNE WANTED.—In 'The Suffolk Garland,' published 1818, is a song called 'The Pleasant History of the King and Lord Bigod of Bungay,' and headed "Tune, 'Dunwich Roses.'" Can any one tell me where to find this tune? I asked in 'N. & Q.' three or four years ago, also in the *East Anglian*, but have had no answer.

LOUISA M. KNIGHTLEY.

BIBLIOGRAPHY OF STAFFORDSHIRE.—Will any of your readers kindly oblige me with information relative to the following Bishops of Lichfield:—Alfwin or Ella, 900; Alfgar or Elgar, 924; Ælfage or Elfeth, 992; John Arundell, 1496; George Abbot, 1609. Launcelot Addison, Dean of Lichfield 1683; Thomas de Adderbury, Precentor of Lichfield 1303; William Almondeston, Archdeacon of Stafford 1421; Thomas Allen, LL.B., Archdeacon of Stafford 1722; Francis Aschenhurst, Archdeacon of Derby 1689. And the following Prebendaries of Lichfield:—Thomas Allestree, 1691; Sampson Alleyn, 1492; John Argentine, M.D., 1494; Philip Agard, LL.D., 1502; William Ashton, LL.D., 1399; Robert Ashton, 1563; Richard Ashton, 1575; John Aylmer, 1398; Edmund Audley, 1474; George Aldrich, 1663; William Aumenet, 1400; Peter de Aylesten, 1337/8; William de Apletree, 1339; John de Arunde, died 1331; John Auncell, 1431; Nicholas Abel, 1329; Thomas Alabaster, 1374; Thomas Alcock, 1393; Alexander Amie, 1425; John Akam, 1426. Any of the Lords Audley or Earls Castlehaven. RUPERT SIMMS.

9, Brunswick Street, Newcastle-under-Lyme.

SALE OF CHURCH VESTMENTS.—I have been told that many of the vestments and altar cloths which belonged to St. Paul's Cathedral were sold by Henry VIII., and are now in some Spanish church. What foundation is there for this belief; and is there any mention of it in the cathedral accounts? Also, did it happen to other cathedrals or churches to have their property sold by Henry VIII. to the Spanish? C. F. YONGE.

Stoke Canon.

THE 34TH REGIMENT.—A lady writes to me: "A friend asks me if you can tell us anything

about the old 34th Regiment. What special battles or distinguished men belong to its history?" May I appeal to your military readers? I know of the regiment's connexion with Fontenoy (see 'N. & Q.,' 4th S. viii. 237).

JONATHAN BOUCHIER.

AUTHOR OF POEM WANTED.—By whom is the poem called 'Love Loyal,' beginning,—

I love thee, I love thee;
In vain I endeavour
To fly from thine image;
It haunts me for ever!

M. H. C.

TURNBULL AND HORSBURGH FAMILIES.—Will any of your contributors be good enough to inform me where I can find accounts of the above?

A. H. T.

FAMILY OF O'BRIEN.—Can any one give me information about the family of O'Brien? Capt. Stephen O'Brien, R.N., married Mary, second daughter of —— French, of Shooter's Hill, Kent. They had four children: (1) Martin, an officer in the 78th Regiment, who died November 27, 1810; (2) Stephen, lieutenant 1st Battalion 22nd Native Infantry Regiment, who was killed in the breach at Bhowanny, August 28, 1809; (3) Mary, who married Dr. Campion, an Irish physician, and left an only daughter Agnes, who married John Atkins, barrister-at-law; (4) Sophia, who married Henry Owen, solicitor, of Worksop, Notts.

M. CUNLIFFE OWEN.

9, Swimbourne Grove.

FORRESTER: BARRINGTON: MOTTEUX.—I should be much obliged if you could give me information respecting the following persons. They all lived during the years 1830 to 1834, and I am anxious to find out their dates of birth and death, and the chief events of their lives:—

Cecil Weld Forrester, who married a daughter of the Duke of Rutland.

Charles Barrington, friend of Lord Holland.

Mr. Motteux, a friend of Prince Talleyrand and an *habitué* of Holland House.

A. KENNARD BLISS.

RINGS.—Can any of your readers refer me to notes upon the wearing of rings suspended from the body, other than from the ears, as a charm, fancied remedy, or preventive of disease?

J. A.

AUTHORS OF QUOTATIONS WANTED.—

Goodness and greatness are not means, but ends:
Hath he not always treasures, always friends,
The great good man? Three treasures, Love, and Light
And Calm Thoughts, regular as infant's breath;
And three true Friends, more sure than day and night,
Himself, his Maker, and the Angel Death!

The lines are to be found in Spedding's 'Evenings with a Reviewer,' vol. ii. p. 408, but no reference is given.

W. H. W.

Replies.

LE TEXIER.

(7th S. xi. 88, 214.)

Le Texier's merits as a reader extorted great admiration from his contemporaries. He was a native of Lyons, where he had held the post of "Directeur des Fermes," and he appears to have come to London in 1775. Madame du Deffand, in a letter to Horace Walpole, says of him, "Soyez sûr, que lui tout seul est la meilleure troupe que nous avons"; and again, in one to Voltaire, "Assis dans un fauteuil, avec un livre à la main, il joue les comédies où il y a sept, huit, dix, douze personnages, si parfaitement bien, qu'on ne saurait croire, même en le regardant, que ce soit le même homme qui parle. Pour moi, l'illusion est parfaite." Horace Walpole evidently had a high opinion of Le Texier, who frequently consulted him with reference to his enterprises in London; and among his later admirers the name of Sir Walter Scott must not be omitted. In writing to the Countess of Aylesbury, Walpole says: "There is another comedy infinitely worth seeing, Monsieur Le Texier. He is Préville, and Caillaud, and Garrick, and Weston, and Mrs. Clive all together; and as perfect in the most insignificant part as in the most difficult"; and again, in letters to the Rev. William Mason:—

"I know nothing of Garrick's sale of patent, but I know forty stories of his envy and jealousy, that are too long to tell you by mouth of pen; of a Monsr. le Texier, another real prodigy, who acts whole plays, in which every character is perfect; and pray observe he has not read *my* play. In sum, Garrick says when he quits the stage, he will read plays too, but they will be better than Monsr. Texier's (who only reads those of other authors), for he shall write them himself. This I know he has said twice. *Ex pede Herculem.*"

"Poor Mr. Garrick.....has complained of Mons. Le Texier for thinking of bringing over Caillaud, the French actor in the Opéra Comique, as a mortal prejudice to his reputation; and, no doubt, would be glad of an Act of Parliament that should prohibit there ever being a good actor again in any country or century. But this is not all, he has solicited King George to solicit him to read a play. The piece was quite new, 'Lethe,' which their Majesties have not seen above ten times every year for the last ten years.....All went off perfectly ill, with no exclamations of applause and two or three formal compliments at the end. Bayes is dying of chagrin, and swears he will read no more."

After Garrick's death, Walpole, in writing to the Countess of Ossory, says:—

"I should shock Garrick's *devotees* if I uttered all my opinion: I will trust your Ladyship with it—it is, that Le Texier is twenty times the genius. What comparison between the powers that do the fullest justice to a single part, and those that instantaneously can fill a whole piece, and transform themselves with equal perfection into men and women, and pass from laughter to tears, and make you shed the latter at both?"

Le Texier, however, does not appear to have been as successful in other undertakings as in his

readings. At the close of the season of 1779, for instance, he managed a subscription *fête* at the Pantheon, which turned out a melancholy failure.

At the close of the last century he appears to have given readings at his residence in Lisle Street, Leicester Square, which, from the elegance of the surroundings in the house and service, must have been unique. Boaden gives a good account of these entertainments in his 'Life of John Philip Kemble.'

On one occasion Le Texier, having called, with Lady Diana Beauclerk and her husband, to take tea with Walpole, found the host absent; whereupon he wrote the following impromptu lines and left them on the table :—

Si vous aviez scû qu'aujourdhui
Dût venir dans votre *castel*
La plus aimable mylady,
Qui n'a nulle autre en son pareil;
Vous n'auriez bougé du céans,
Et sans courir la pretontaine,
Vous auriez attendé cent ans
Plutôt que perdre telle aubaine.
Pourtant dans icelle visite
Nous serions bien désappointé
Sans la bonne Dame Marguerite,
Qui nous a fait d'excellent thé.
Elle a suspendu nos regrets,
Et nous a prouvé comme un livre,
Par ses soins et son sçavoir vivre,
Qu'a tels maîtres sont tels valets.

These lines, together with the bibliography furnished by MR. HIPWELL (p. 214), prove that Le Texier was not wanting in literary skill; and it is curious that no account of a man so remarkable in many ways, and of considerable contemporary reputation, should exist in the ordinary biographical sources. EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

REGINALD HEBER (7th S. xi. 229).—The statement in the 'Dictionary of National Biography' that Richard, his only child by his first wife, was born on Jan. 5, 1773, is an error. Reginald Heber married as his first wife Mary, youngest daughter and coheiress of Martin Baylie, A.M., rector of Wrentham and Kelsale cum Carlton, in Suffolk, at St. Margaret's, Westminster, on April 15, 1773. The only child of the marriage was Richard, born January 5, 1774. His mother died in child-bed on the last day of that month, aged twenty-nine years, and she was buried at Marton. See the Heber pedigree in Whitaker's 'Craven,' ed. Morant, p. 92. FRANCIS W. JACKSON.

Ebberston Vicarage, York.

Reginald Heber, the father of the bishop, married his first wife (Mary, the youngest daughter, and coheiress of the Rev. Martin Baylie, rector of Wrentham, Suffolk) at St. Margaret's, Westminster, on April 15, 1773. Their son Richard was born on Jan. 5, 1774, and she died on 31st of the same month (Whitaker's 'Craven,' 1878, pp. 92–3). It is curious that a similar question also arises as to the date given in the 'Dictionary' of the second marriage. If Reginald Heber the bishop was born on April 21, 1783, surely his father's second marriage took place before 1783. G. F. R. B.

HINCKS (7th S. x. 426).—In the absence of any more complete reply to the questions of X., perhaps the following information may be of use. Miss Theodosia Hinckes, who built St. Mary's Church, Wolverhampton, was the daughter of Peter Tichborne Hinckes, of Tettenhall Wood, Esq. The Tettenhall property of this gentleman formerly belonged to the Wilkes family, and in 1790 he purchased from my grandfather's executors the manor of Bushbury, Staffordshire, which, with the Tettenhall property, was afterwards inherited by Miss Hinckes; on whose death, about 1874, it passed to the late Archdeacon Moore. See Shaw's 'Staffordshire,' vol. ii. p. 177, and Harwood's 'Erdeswick' (ed. 1844), 347–352.

F. HUSKISSON.

SCOTCH MILESTONE (7th S. xi. 249).—As one who has tramped a good deal in the Scottish Border, I can say that there are no references to London on any milestones that I can remember. The distance from Edinburgh is generally given.

W. E. WILSON.

Hawick, N.B.

It was, and still is, common in England and Wales to note the distance from London on the milestones on the direct roads to the metropolis.

W. E. BUCKLEY.

ROBINSON : CORNWALLIS (7th S. xi. 207).—The second wife of Dr. Robinson, Bishop of London, was Emma, daughter of Sir Job Charlton, of Ludford, co. Hereford, who had been a judge and Speaker of the House of Commons, and was created a baronet by King James II.

DUNELM.

SAYING FOR A WET DAY (7th S. xi. 226).—The Derbyshire version of this song began :—

It rains, it hails, it blows, it snows,
And I am wet through all my clothes,
And I pray thee let me in!

Although it rains and blows and snows,
And thou art wet through all thy clothes,
I cannot let thee in!

There was more of it—two verses, I think, but cannot remember them. The whole was the appeal of a young man to his love to be let into her house. His appeal was successful, and he was let in. It is somewhat akin to Burns's "Wha is that at my bower door?" or his song, "O, lassie, art thou sleeping yet?" THOS. RATCLIFFE.

Worksop.

"A ROBIN HOOD WIND" (7th S. xi. 248).—This saying is well known here, but only heard now and

then, and when a thaw is taking place. This is the country of the countries of Robin Hood, and it would indeed be odd if there were no saying about the famous outlaw. "A Robin Hood wind" is indeed a cold wind, and tradition asserts that Robin was wont to say that he could endure any cold except that which a thaw-wind brought with it. THOS. RATCLIFFE.

Worksop.

WORDS OF SONG WANTED (7th S. xi. 128, 252).—When I was at school, 1831-3, we used to sing "Mr. Bourne and his wife" to a tune which still rings in my ears. Our words, which I give below, have, I think, more "go" and completeness (?) in them than those given in your columns of March 28:—

Mr. Bourne and his wife
At breakfast had a strife,
For he wanted bread and butter to his tea.
Said she, "I 'll rule the roast,
And I 'll have a plate of toast,"
So to loggerheads with him went she.

There was one Mr. More
Lived on the first floor,
A man very strong in the wrist;
He overheard the splutter
About toast and bread and butter,
And he knocked down Mr. Bourne with his fist.

Said he, "Od's my life!
You shall not beat your wife,
For it is both a shame and a disgrace."
"You fool!" said Mrs. Bourne,
"What business is 't of yourn?"
And she splashed a cup of tea in his face.

Said poor Mr. More,
As he sneaked towards the door,
"I am surely a man without brains;
For when married folks are flouting,
If a stranger pokes his snout in,
He 's sure to get it tweaked for his pains."

C. E. D.

EPITAPH BY CHARLES JAMES FOX (7th S. vii. 468).—A copy of the monumental inscription to Dr. William Dickson, Lord Bishop of Down and Connor (died September 19, 1804), formerly existing in St. James's Churchyard, Hampstead Road, London, will be found in *Gent. Mag.*, 1805, vol. lxxv. part ii. p. 1169. An account of the bishop appears in 'Dict. Nat. Biog.,' vol. xv. p. 45.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MATTINS (7th S. xi. 107, 196, 254).—In the Roman Breviary "Ad Matutinum." Sometimes in books of travel we find it recorded that the bells of Catholic churches abroad were tolling for "early matins." Early mass is really the service. In monasteries Matins and Lauds (of which the Anglican Mattins is a sort of aggregation) are said in the night, perhaps from 2 to 4 A.M. In cathedral churches on the Continent Prime may be said at an early hour, but not Matins. Secular priests are permitted to "anticipate" Matins and Lauds, *i. e.*, say them privately in the afternoon or evening of the day before. So in Holy Week the Tenebræ, or Matins and Lauds, of Thursday, Friday, and Saturday are publicly sung on the Wednesday, Thursday, and Friday evenings "by anticipation." GEORGE ANGUS.

St. Andrews, N.B.

Many years ago the 7 A.M. service (now later) at the cathedral here was always called "Matins," perhaps to distinguish it from the subsequent one at 10.30. The term, however, was used by those who had old-fashioned notions and no ideas of "Roman terminology." EXONIENSIS.

Exeter.

GAMBRINUS (7th S. xi. 6, 74).—Here is a note on the Bacchus of beer-bibbers, taken from Mr. Henry W. Wolff's article 'Something about Beer,' which is printed in the *Gentleman's Magazine*, March, 1891, p. 273. According to one legend, beer was invented by

"a more or less mythical King of Brabant named Gambrinus. His bine-crowned visage may be seen beaming from the walls of most tap-rooms in Germany and those more or less German provinces which once formed, or should have formed, or still form, that political desideratum the 'Middle Kingdom.' This is a case of *ex vocabulo fabula*. For Gambrivium is Cambray—the Cambray of the League, and also of early brewing. And 'Gambrinus' is either John the Victorious of Brabant, who fell in a tournament at Bar-le-Duc on the occasion of the marriage of Henri, Count of that country, with Eleanor, daughter of King Edward I.; or else, and more probably, it is Jean Sans-Peur, of Burgundy, who, to ingratiate himself with his Flemish subjects, had a dollar coined showing a wreath of hop-bine encircling his head, and also instituted the order of the Houblon, giving no little offence thereby to his loyal clergy."

ST. SWITHIN.

ROORKEE (7th S. xi. 188).—By the "Index Geographicus" to 'Keith Johnston's Royal Atlas,' which contains an alphabetical arrangement of the principal places on the globe, comprising about 126,900 names, and also by the 'List of Telegraph Stations' published by the Indo-European Telegraph Company, there is no place bearing this name other than that in the Punjaub Presidency.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DUDLEY (7th S. xi. 129).—I suspect your correspondent's query was occasioned by the announcement in the papers (*Standard* of May 17, 1890, *inter alia*) of the marriage of the Hon. A. Stafford Northcote to "Miss Helen May Dudley, daughter of the late Mr. P. Dudley, of Frankfort, Kentucky, and a descendant of the Earl of Leicester of Queen Elizabeth's reign." Of course this lady is not descended from the Earl of Leicester. "Every schoolboy knows" that Lord Leicester left no legitimate male issue. "*How* the American line is made out" (as your correspondent puts it) is a

question which I fear the claimants of this honour would be sorely puzzled to answer. H. S. G.

DUGGLEBY (7th S. vii. 147, 214, 258, 413).—In Baine's 'Yorkshire Past and Present' (vol. i. div. ii. p. 469) Duggleby is thus derived from the Norse: "The Fisherman's town, from dugga, navis piscatoria, and duggari, nauta, piscator." May I dismiss this derivation from my mind at once and for ever? I am very grateful for the information communicated in answer to my original query.

GUALTERULUS.

THOMAS TODD (7th S. xi. 168).—Only one edition of the 'Perpetual Astronomical Kalendar,' which was published at Edinburgh in 1738, appears in the catalogue of the library of the Royal Astronomical Society, and I therefore consider that no further edition was issued.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LOYALTY ISLANDS (7th S. ix. 487; x. 454).—May I add to my previous reply that these islands evidently obtained their name within a very few years after their discovery, as it appears in the chart showing the track of the missionary ship Duff which was published in 1799?

J. F. MANSERGH.

Liverpool.

THE FIRST ENGLISH CHRISTMAS CARD (7th S. xi. 105).—I have by me a facsimile reproduction of the first English Christmas card, on the back of which is printed:—

"This is a facsimile reproduction of the earliest Christmas Card published. It was issued from Summerly's *Home Treasury* Office, No. 12, Old Bond Street, in the year 1846. The design was drawn by J. C. Horsley, R.A., at the suggestion of Sir Henry Cole, K.C.B."

The design corresponds with the description given in the *Craven Herald* of December 26, 1890.

CELER ET AUDAX.

EFFECTS OF TOO HEAVY PENALTIES (7th S. xi. 166).—I may supplement MR. H. HALLIDAY SPARLING'S note on the results of heavy penalties by a story which my father, a barrister, told me some sixty years or more ago. At some assizes, I think in Sussex, a man was tried for stealing from a dwelling-house a pair of leather breeches, and was found guilty. When the jury were made to understand that the result of their finding must be a capital sentence, they were horrified, and eagerly inquired whether they could withdraw their verdict. No; such a course was inadmissible. The verdict had been duly found and delivered. The clerk of the court, however, found a way out of the *impasse* by suggesting that nothing forbade an addition to a verdict; whereupon the jury forthwith and unanimously added to their finding of "guilty" the words "of manslaughter," this especial crime being selected as one giving to the judge a wide discretion in the matter of his sentence. It thus remains on the record of the court in question that a man was tried for stealing leather breeches and thereupon found guilty of manslaughter!

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

JOHN ROBINSON, BISHOP OF LONDON (7th S. xi. 49, 114).—The correspondence and miscellaneous papers of this prelate find a place in the Bodleian Library (Rawlinson MSS. A 285-6, B 376, C 391-3, 982). Mention of his marriage occurs in a congratulatory letter from the Archbishop of Canterbury bearing date December 2, 1719 (Rawlinson MS. B 376, fol. 171).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SIENNA OR SIENA (7th S. xi. 48, 152).—Browning (who certainly knew something, at least, of Italy and Italian), in his poem 'Of Pacchiarotto, and how he Worked in Distemper,' uses this place-name at least five or six times, and in all cases as a dissyllable. At the end of stanza xv. he wrote:

> If you pounce on and poke out, with what pole
> I leave ye to fancy, our Siena's
> Beast-litter of sloths and hyenas
> (Whoever to scan this is ill able
> Forgets the town's name 's a dissyllable)—
> If, this done, ye did—as ye might—place
> For once the right man in the right place,
> If you listened to me.
>
> 'Of Pacchiarotti,' ll. 267-274.

Browning, therefore, clearly was in no doubt as to the pronunciation of the name.

BENJN. SAGAR.

Heaton Moor.

'MOTHER HUBBARD' (7th S. x. 187, 354).—At the latter reference a query was inserted asking the date of the original 'Mother Hubbard.' To this there has been no reply. I should be grateful to any folk-lorist who will tell me from what country it comes; and, further, against whom it was used as a political squib by some devoted adherents of Mr. Pitt at the beginning of this century.

W. M. M.

'NEW ENGLISH DICTIONARY': EVER-GLADES (7th S. xi. 128).—Is it not likely that this name is the same as the West Country name for rye, or ray, grass, viz., *eaver*? This is a common name in Devon and Cornwall, and, I believe, also in Somerset, for the *Lolium perenne*; but it does not appear in Skeat or any other of the dictionaries I have been able to consult. The French name for the genus is *ivraie*, and it has been supposed that *eaver* is derived from that word; but in the *Western Antiquary*, vol. i. p. 188, Dr. J. H. Pring argues that it is of Celtic origin, and quotes from the 'Antiquæ Linguæ

Britannicæ Thesaurus' of the Rev. Thomas Richards, 1773, a description of the plant under the name of "Efer and Efre."

Considering that so many of the early visitors to the shores of the New World came from the West, it is not at all unlikely that they applied to this particular tract of country their own name *eaver* when they spoke of it as the Ever-glades.

W. S. B. H.

'Journal of a Tour and Residence in Great Britain,' &c. (7th S. xi. 208), is by Louis Simond. It is one of the best books in this class of literature, a circumstance due to the fact that the author thoroughly understood his subject before committing himself to authorship. There is a good-natured acquiescence in our institutions, and an absence of that petty spirit of complaint frequent with Frenchmen who talk of England. Simond also published tours in Italy and Switzerland, which were thought well of. Born in 1767, he was driven by the Revolution to America, and he did not return to France till the Restoration.

Edward Smith.

Walthamstow.

We have a copy of the second edition of this work in the library here. It was written by Louis Simond, and published by James Ballantyne & Co., for Archibald Constable & Co., Edinburgh; and Longman, Hurst, Rees, Orme & Brown, London.

M.

Union Club, Trafalgar Square.

[Col. Harold Malet says it was published by Murray in 1822, and a second edition was given the following year. "He died at Geneva in 1831" (Edward M. Borrajo). Este and Mr. J. F. Mansergh supply similar information.]

Clement Walker (7th S. xi. 87).—I am under the impression that the family of Heneage (originally from Lincolnshire, but now represented by Major Clement Walker-Heneage, V.C., of Compton Basset, Wilts) descend from the author of the 'History of Independency.'

B. Florence Scarlett.

Edward Radcliffe, of Adwick-le-Street, co. York (7th S. xi. 149).—In the Collections of William Radclyffe, Rouge Croix in the College of Arms ('R.R.C.,' vol. iii. p. 16), is a pedigree of some Radcliffes of Adwick-le-Street deduced from the Radcliffes of Thrybergh, Barnsley, &c. According to this there was a John Radcliffe, of Adwick (son of Thomas of Thrybergh), who had a son John and a grandson John, both of Adwick. The latter was probably the one whose will is proved in C. P. Ebor in 1778, being then a grandfather. I should expect to find that Edward Radcliffe was his brother, as Edward was a family name amongst the Radcliffes of Thrybergh, Rotherham, Barnsley, &c.

Francis R. Y. Radcliffe.

Townshend Family (7th S. xi. 167).—Mr. Townshend says "the Registers of St. Michael's, Coventry, are destroyed," &c. But has he searched the Bishop's transcript (if extant)? Here is another instance of the immense use of the transcripts, and of the absolute pressing necessity which exists for their preservation and arrangement for searchers.

C. Mason.

29, Emperor's Gate, S.W.

Putting side on (7th S. xi. 107, 173).—Is not this a mere modification into a noun of a very old verb? In Naunton's 'Fragmenta Regalia' (I quote from the edition published with Cary's Memoirs in 1808), p. 202, it is said of "my lord of Leicester" under Henry VIII.:—

"Having then possession of blood and a purse, with a headpiece of a vast extent he soon got honour, and no sooner there but he began to side it with the best, even with the Protector," &c.

If "siding it with the best" is not the same phrase as "putting on side," it resembles it mightily.

Geo. Neilson.

The first time I heard any one described thus the object in question was walking along with a very jaunty gait, swaying his arms and body from side to side; in fact, as one says, he "required the road widened to hold him." The more modern expression in use corroborates this very commonplace theory of its origin. One now says, "What swing So-and-so has on."

W. Salter.

Oxford.

Old Words relating to Locks, &c. (7th S. xi. 167).—In co. Antrim a padlock is still called a *hingin* (hanging) lock. Plate lock is still the trade term in Wolverhampton and elsewhere for a stock lock, *i.e.*, a lock of which the outer case is wood, usually oak. A stenter is a machine for breadthening cloth.

W. H. Patterson.

Belfast.

St. Alice (7th S. xi. 209).—According to Chambers's 'Book of Days,' St. Alice (or Adelaide), Abbess of Cologne, has her festival kept on Feb. 5; and St. Alice (or Adelaide), Empress of Germany, has hers on Dec. 16.

M. H. P.

Shoeblacks (7th S. xi. 248).—"Clean Your Honour's Shoes" is the title of chap. ii. in Charles Knight's 'London,' published in 1841, in which he states that in one of the many courts on the north side of Fleet Street might be seen, somewhere about the year 1820, "the last of the shoe-blacks," who was one of the living monuments of old London, being a link between three or four generations. The stand which he purchased had been handed down from one successor to another, with as absolute a line of customers as Child's banking house. He belonged to a trade which had its literary memorials. In 1754

Chesterfield and Walpole felt it no degradation to the work over which they presided (the *World*, No. 57) that it should be jocose about his fraternity and hold that his profession was more dignified than that of the author.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Perhaps this passage from Defoe's 'The Life of Colonel Jack,' 1722, *sub init.*, will not be unacceptable to your correspondent:—

"As for my person, while I was a dirty glass-bottle-house boy, sleeping in the ashes, and dealing always in the street dirt, it cannot be expected but that I looked like what I was, and so we did all; that is to say, like a 'black your shoes, your honour,' a beggar-boy, a blackguard boy, or what you please, despicable, and miserable, to the last degree."

F. C. BIRKBECK TERRY.

THOMAS HOOD'S MONUMENT (7th S. xi. 222).—I really must protest against the sneer in which MR. C. A. WARD indulges against Eliza Cook. I do not at all agree in considering her "unideaed"—if there be such a word. Her popularity with the working classes is in itself a proof of her "literary" power. Her lines on 'The Old Arm-chair' would alone redeem her from oblivion; and the ten or twelve volumes of her *Journal* contain more of really first-rate writing, both in prose and poetry, than is to be found in many of the trashy periodicals which nowadays claim to be "literary," though their writers are supremely ignorant of Her Majesty's English.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

What is "the Biceps of Parnassus"? Is it a muscle, or what? Persius opens the prologue to his 'Satires' with these lines:—

> Nec fonte labra prolui caballino,
> Nec in *bicipiti* somniasse *Parnasso*
> Memini, ut repente sic poeta prodirem.

The epithet refers to the two high peaks of Parnassus between which flows the stream Castalia. Ovid says ('Metamorphoses,' i. 316–7):—

> Mons ibi verticibus petit arduus astra duobus
> Nomine Parnassus, superatque cacumine nubes.

I hope that I am not hypercritical, but I am not acquainted with *biceps* (=two-peaked) used as a noun in classical Latin.

F. C. BIRKBECK TERRY.

DENGUE FEVER (4th S. x. 223; xi. 415; 7th S. xi. 96).—I must demur to the statement of MR. ALBERT HARTSHORNE, based on the authority of an inspector-general of hospitals and fleets, and an officer of twenty-seven years' service in Bengal, that dengue fever does not come from Arabia. It is, of course, possible that they did not know of a case at Aden, as they may not have served at that station. I first went to Aden with my regiment in 1860, more than thirty years ago, and subsequently served, off and on, for nearly eight years there. I may consequently claim to know something of the place. When I was there in political employ, in 1871 or 1872, dengue fever broke out violently in the settlement. It had been previously unknown in India, and was supposed to have been imported from Zanzibar. Nearly every one in the garrison was attacked, and my wife and I, who occupied a house on a somewhat elevated position above Steamer Point, were almost the only Europeans who escaped the epidemic. The fever appeared to be of a rheumatic type, and one of the symptoms was that the head generally swelled to an enormous size. I do not, however, remember any fatal cases, and the fever left no inconvenient *sequelæ* behind it. From Aden it travelled to Bombay, and soon became epidemic over the whole of India. There have been two or three subsequent recurrences of the disease in this part of the world.

W. F. PRIDEAUX.

Kashmir Residency.

This mysterious disease first appeared on the coasts of Central America and the West India islands. It has been several times epidemic in East Africa and India. In 1887 two of our ships stationed near Bombay furnished numerous cases of dengue. The mortality is not high, but prolonged debility ensues upon an attack.

E. S.

Walthamstow.

DATE OF ESSAY BY CARLYLE (7th S. xi. 208).—The essay on 'The Opera' was contributed in 1852 to Barry Cornwall's *Keepsake*. The writer, in a prefatory note to the editor, apologized for substituting for an original composition "an excerpt from that singular 'Conspectus of England,' lately written, not yet printed, by Professor Ezechiel Peasemeal, a distinguished American."

THOMAS BAYNE.

Helensburgh, N.B.

SKELT AND WEBB: PENNY PLAIN OR TWOPENCE COLOURED (7th S. x. 343).—It is gratifying to find that after replying to your correspondent MISS NELLIE MACLAGAN concerning the words of a song which I quoted from one of the above-named Webb's play-books another correspondent of yours should give further information relating thereto.

Your correspondent MR. W. HAMILTON relates several incidents concerning the above, to which I should like to add a few words. As a youth I was a great admirer of the "Theatre Royal Back Parlour," and several times narrowly escaped the necessity for a coroner from a too liberal use of red and blue fire and anything but liberal supply of ventilation, &c., when giving the grand *finale* to such stirring dramas as the 'Miller and his Men,' or the battles of Waterloo, Alma, Inkerman, &c.

I knew (through my father) both the brothers Skelt, Webb, and Mr. Parks quite well, also

Redington, of Hoxton. They were all remarkable persons in their way, especially Webb, as, besides being his own printer and publisher, he was also his own draughtsman and engraver, and his productions were certainly cleverly done. The uncle of the said Webb, who had a shop in Brick Lane, now Central Street, St. Luke's, was also remarkable in his way; he made most of the dies, &c., for producing the various tinsel ornaments required for the decoration of the "penny plain and twopence coloured" characters.

It is to be regretted that such an interesting and intellectual amusement for youths should have become a thing of the past.

T. R. SLEET.

RICHARD WISEMAN, SERJEANT-SURGEON (7th S. xi. 167), was Master of the Barber-Surgeons' Company in 1665. This is the only information respecting this man given in Sidney Young's 'Annals of the Barber-Surgeons' Company'; but he probably was a member of one of the branches of this Essex family; and the following desultory notes may be of some slight assistance to MR. DIXON.

William Wiseman, of Canfield Hall, Essex, Esquire, was created a baronet August 29, 4 Charles I.; and Richard Wiseman, of Thundersley, Essex, Esq., was also created a baronet on December 18 in the same year.

Thomas Wiseman, Remembrancer, 1633–1642, was the third son of Richard Wiseman, goldsmith and merchant of London (1618), by Mary, daughter of Robert Browne, gent. ('Visitation of Essex,' 1634). The Visitations of London and Essex, as well as Berry's Pedigrees for the latter county, would be likely to clear this matter up.

J. J. S.

P.S.—Luttrell's 'Diary' gives the following under February 26, 1701-2: "Yesterday died Mr. Wiseman a noted Surgeon, in Long Acre, and left an only daughter worth 30,000*l*." There are notices of others of this name, of whom Sir Edmund, and Sir Edward Wisemen appear to have been connected with the Corporation—Members of the C.C. probably, as they were nominated to certain important Committees.

JOHN CAMDEN HOTTEN'S 'EMIGRANTS TO AMERICA' (7th S. xi. 187).—The 39th Elizabeth, cap. 4 (1597), was the commencement of the system of transportation, or the banishment from the realm of dangerous rogues and vagabonds. James I. was the first to transport felons to America, for he commanded the authorities "to send a hundred dissolute persons to Virginia, that the Knight-Marshall was to deliver for that purpose."

Transportation is first spoken of in the Act of Parliament passed in the 18th Charles II. (1666). Cap. 3 says:—

"It shall be lawful for the justices of the Assize before whom such offenders shall be convicted to *transport* or cause to be *transported* the said offenders into any of His Majesty's dominions in America," &c.

By 4th George I., cap. 2 (1718), the judges might order felons who were entitled to the benefit of clergy to be transported to the American plantations, which system continued until the commencement of the War of Independence (1775). In the year 1784 transportation was resumed, and an Act was passed empowering the King (George III.) in Council to transport offenders to any place beyond the seas, *either within or without the British dominions*, as his Majesty might appoint; and two years afterwards an Order in Council fixed upon the eastern coast of Australia as the future penal colony. The first batch of convicts left this country for Botany Bay in May, 1787, and they were also sent to Van Diemen's Land, Norfolk Island, &c., until the year 1864, when the reception of transports was successfully refused by the Australian colonies, the same course having been adopted by the Cape of Good Hope in 1849.

George Farquhar, in his 'Beaux' Stratagem,' first represented in 1707, says: "'Twas for the good of my country that I should be abroad"; and probably it may be so said of many of the so-styled "emigrants" of that date.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Y. S. M. asks, "What is to be understood by transported to Barbadoes," and were the parties voluntary emigrants? This cruel expatriation took place under the auspices of Cromwell. See the 'Cromwellian Settlement of Ireland,' by J. P. Prendergast, Dublin, 1875, pp. 129–283.

W. J. FITZPATRICK.

MAYPOLES (7th S. xi. 87, 195).—Contributors who take an interest in maypoles may consult the excellent article in vol. i. of Chambers's 'Book of Days' and the notice in the 'Scouring of the White Horse,' by the anthor of 'Tom Brown,' Camb., 1859, p. 129, where he tells of the man who says:—

"The last as I remembers was the Longcott one, and Parson Watts of Uffington had he sawed up nigh forty year ago, for fear lest there should ha' been some murder done about 'un."

ED. MARSHALL.

There is a maypole still standing in the village of Hemswell, on the road between Gainsborough and Market Rasen, in Lincolnshire.

E. LEATON-BLENKINSOPP.

There is a grand maypole in the village of Welford, in Gloucestershire, a few miles from Stratford-on-Avon.

A. MIDDLETON, M.A.

30, Belvedere, Bath.

There is a maypole to be seen near Donnington Wood, on the Duke of Sutherland's estate in Shropshire.

T. R. SLEET.

DARWIN ANTICIPATED (7th S. xi. 185).—As a pendant to L. L. K.'s quotation from Thomas Herbert, who wrote in 1634, I would call attention to a passage in 'Hudibras' which, though later in the same century, appears to me to be a more complete anticipation of Darwin, inasmuch as it comprehends the whole human race, whereas that of Thomas Herbert only refers to a tribe of African savages. The passage I refer to is Part II., canto i.:—

> For some philosophers of late here
> Write, men have four legs by nature,
> And that 'tis custom makes them go
> Erroneously upon but two.

My copy of 'Hudibras' is dated 1678, and appears to be a second edition, the title-page stating it to be "By the Author of the First, Corrected and Amended." G. WATSON.

Penrith.

DUNSTON FAMILY OF AYLESBURY (7th S. vii. 408).—The following is an extract from 'Marriage Allegations in the Registry of the Archbishop of Canterbury' (Harl. Soc., vol. xxx. p. 217):—

"Nov. 18 (1685). John Lloyd, of Bristoll, Linen Draper, Bach^r., ab^t 24, & M^rs Hannah Dunston, of Ailesbury, Bucks, sp^r, ab^t 24, at own disp.; at S^t Mary Le Savoy."

GUALTERULUS.

WILLIAM HUNNIS (7th S. xi. 147).—I bought the 'Life and Death of Joseph' of Bull & Auvache. MRS. C. C. STOPES can see it if she wishes. HENRY JOHN ATKINSON.

COLOGNE CATHEDRAL (7th S. xi. 227).—It depends on what is meant by "actually finished." When I was last there (August 22, 1888) I made the following notes in my diary:—

"Men with hammers and chisels corduroying the fourteenth century columns in transept, and they are laying modern polished marble pavements, which at first sight look like Minton's tiles.....Ticket costs 1½ mk., which I would not mind so much if I was sure it did not go to the 'restoration.'.....Noise of chiselling re-echoed through the whole building, except during the principal mass, for which there was a truce of an hour."

J. T. F.

Bp. Hatfield's Hall, Durham.

It is stated in Haydn's 'Dictionary of Dates,' nineteenth ed., 1890, p. 214) that Cologne Cathedral was "reported finished, 14 Aug.; solemnly opened by the emperor and other German sovereigns, 15 Oct., 1880."

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

SOCIETY OF THE CAMBRIDGE APOSTLES (6th S. xii. 228; 7th S. ix. 432; x. 34, 231, 311).—In a 'Cambridge Calendar' which belonged to the Rev. Richard Nelson, he marked in the margin against thirty-three names the word "Apostle." As there is not, so far as I am aware, any list of the apostles, and Mr. Nelson being probably a very fair authority on the subject, as he was himself a member of the society, I give below from his list such names as have not already appeared in 'N. & Q.':—Thomas Ainger, of Trinity; Edward Baines, of Christ's; Richard Nelson Barnes, of Pembroke, vicar of Kingsclere, Hants, 1868; Arthur Buller, of Trinity (query Sir Arthur William Buller, died April 30, 1869); William Gifford Cookesley, of King's, vicar of Hayton, Yorkshire, 1857; James Farish, of Trinity; James Furnival, of Queen's (query P.C. of St. Helen's, Lancashire 1836); Frederick Malkin, of Trinity; Arthur Martineau, of Trinity, vicar of Whitkirk, Yorkshire, 1838; Alexander James William Morrison, of Trinity, incumbent of Broad Town, Wilts, died August 6, 1865; William O'Brien, of Trinity; Edward O'Brien, of Trinity; Percival Andree Pickering, of Trinity; Alfred Power, of Downing; John Punnett, of Clare, vicar of St. Erth, Cornwall, 1833, died November 15, 1863; Edward Romilly, of Trinity Hall (query chairman of Board of Audit, died October 12, 1870); Henry Romilly, of Christ's (query brother of Edward Romilly, born October 21, 1805); Charles John Stock, of Trinity; Thomas Sunderland, of Trinity; Robert James Tennant, of Trinity.

For nearly all the above information I am indebted to the Rev. Charles Hobbes Rice, rector of Cheam, Surrey. GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

FREDERICK HOWARD, FIFTH EARL OF CARLISLE (7th S. viii. 208, 331).—It may not be improper to add the following extract from Lord Byron's 'English Bards and Scotch Reviewers,' second edition, 1809, p. 71, foot-note:—

"It may be asked why I have censured the Earl of Carlisle, my guardian and relative, to whom I dedicated a volume of puerile poems a few years ago. The guardianship was nominal, at least as far as I have been able to discover; the relationship I cannot help, and am very sorry for it; but as his Lordship seemed to forget it on a very essential occasion to me, I shall not burthen my memory with the recollection.....I have heard that some persons conceive me to be under obligations to Lord Carlisle; if so, I shall be most particularly happy to learn what they are, and when conferred, that they may be duly appreciated, and publicly acknowledged."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OXGANG (7th S. viii. 407, 457; ix. 134, 234, 391; xi. 135, 216).—When MR. R. W. GILLESPIE gives us his data for suggesting, in opposition to established authority and to the very meaning of the word, that *oxgang* was not used as a measure of land, as much land as an ox can cultivate in the year, it will be time enough to consider his views. But we are not likely to have much to do if the data are not more to the point than those on the strength of which he further asserts that the oxgang "does not necessarily mean arable land."

This he infers from a statement in the 'Pleader's Dictionary' that "by the grant of an oxgang of land may pass Meadow and Pasture." Why, the very meaning of this is that the oxgang was arable land, with which, on occasion, land other than arable—to wit, meadow and pasture—was thrown in, allowed to "pass." When Blackstone (ii. 18, 19) says that if a man grants all his lands the houses on them "pass with them," surely MR. GILLESPIE would not ask us to conclude that the land came, therefore, any nearer being of the nature of a house? When Mr. Pike observes that "the villein regardant passed with the manor, and he was not necessarily mentioned in the conveyance" ('Hist. of Crime in England,' i. 326), are we for a moment to suppose that the learned author suggests that a manor is not always necessarily land, and may sometimes be of the nature of a villein? THOMAS J. EWING.

Leamington.

A FEW: SEVERAL (7th S. xi. 107).—I remember at about six years of age asking my nurse what "several" meant. Her reply was "well, somewhat more than a 'few.'" With the energy of childhood I persisted in requiring something more definite, till at last I got her to say "several" meant "about six or seven," and a "few" meant "about three or four." I have through life found those definitions apply very sufficiently in most cases.

Within a couple of weeks I came across a curious misconception of the word "several" in a sentence of something like broken English in the *Roman Herald*, January 10, p. 3, col. 5: "The church of S. Andrea della Valle [a rather vast church] has been *filled* by *several* Romans and strangers for the Epiphany services."

R. H. BUSK.

I have always been taught that "several" denotes a greater number than "few," and that "several" must mean nine at least, inasmuch as St. Peter speaks of "few, that is eight" (1 Epis., iii. 20). Q. V.

HYGIENE (7th S. xi. 186).—The use of this word is earlier than 1787, though I cannot say when it was first introduced. John Ash's 'Dictionary,' 1775, has:—"*Hygieine*, that part of medicine which prescribes rules for the preservation of health.—'Dict. of Arts.'" *Hygieina* is given in Phillips's 'New World of Words,' ed. 1720, and also in 'Glossographia Anglicana Nova,' 1707.

F. C. BIRKBECK TERRY.

LORD TENNYSON'S BIRTHDAY (7th S. xi. 201).—C. J. C. says, "The only figure open to doubt is that of the date of the birth," &c., and that "he believes it to be August 6, 1809, and not August 5th"; and further, that he has "thoroughly examined" the Register of Somersby. Has C. J. C. also examined the bishop's transcript of this register for August, 1809; if so, will he let us know his further belief as to the true date of birth? Here, again, is another instance of the great importance of the bishops' transcripts, and the need which exists for their preservation and speedy arrangement.

C. MASON.

29, Emperor's Gate, S.W.

'THE BRIDE OF LAMMERMOOR' (7th S. x. 462; xi. 12, 95, 236).—The bride of Lammermoor's marriage contract is in existence, and is dated May 29, 1669. "Domum Ducta, August 24," signifies her being taken home to Baldoon that day. The tragedy actually took place at Carscreuch, a place of Lord Stairs, near Glenluce.

ONE OF THE FAMILY.

THE REV. GEO. HARBIN (7th S. xi. 188).—An account of him will be found in 'Dict. Nat. Biog.,' vol. xxiv. p. 316. A letter from this Nonjuring divine to Sir Hans Sloane is preserved in Add. MS. 4047 (British Museum). A collection of State Papers, partly collected by Harbin, with notes, correspondence, &c., 1086–1762, forms Add. MSS. 32,091–6. Letters to him from Bishop Ken, dated 1692, are found in Add. MS. 32,095, ff. 395, 397, 401; and letters on the Pretender's birth, dated 1703, in Add. MS, 32,096, ff. 36–7, 50–1. He was the original possessor of Rawlinson MSS. C. 156, 400, now finding a place in the Bodleian Library, where is a copy of his letter to Dr. Charlett, dated January 10, 1694/5 (Rawlinson MS. C. 739, fol. 77 b). May not the annexed obituary notice in *Gent. Mag.*, 1762, vol. xxxii. p. 145, refer to Lord Weymouth's chaplain: "March 22. Dr. Harbin, R. of Swafield, Lincolnshire"?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

It is possible that it was this man's daughter Anne who, on March 22, 1695/6, married my great-great-grandfather, Baldwin Malet, of St. Audries, Somerset, and bore him six children. She died in 1725. There is a fine portrait of her at the family seat, Wilbury. This George Harbin was lineally descended from Sir William Harbin, of Picardy and Abbeyville, and Captain of Calais in the reign of King Edward I. (*vide* Harbin pedigree). HAROLD MALET, Colonel.

WILLIAM BECKFORD, LORD MAYOR (7th S. xi. 269).—Moore is undoubtedly the sculptor of Beckford's monument in Guildhall, and his name engraven upon his work will testify to this. But A. C. W. is wrong in stating that LADY CONSTANCE RUSSELL ascribes the monument to Bartolozzi. She mentions (6th S. xi. 514) an engraving of the monument, and doubtless refers to the design, which was executed by Augustine Carlini and engraved by Bartolozzi. It may be of interest to mention that both Pennant and Malcolm state

that Bacon was the sculptor of the work in question, and are therefore in error. Moore was a native of Hanover, but lived and died in Wells Street, Oxford Street (*Gent. Mag.*, 1819, i. 43).

CORRIE LEONARD THOMPSON.

Regarding the monument in the Guildhall, it is stated in Leigh's 'New Picture of London' (1834) that

"the monument of the Earl of Chatham was sculptured by Bacon, that of Beckford by Moore, that of Pitt by Bubb, and that of Nelson by Smith."

A. C. W. appears to have mistaken LADY RUSSELL's meaning. A good portrait of Beckford, engraved by J. Chapman, was published in the 'Encyclopædia Londinensis' (1798). It should perhaps be mentioned that Phillips's 'Picture of London' (1806) ascribes Mr. Beckford's monument to Bacon. J. F. MANSERGH.

Liverpool.

HERALDIC (7th S. xi. 208).—Rawline, or Rawlin, bore Sable, three swords paleways argent, two with their points in base and the middle one in chief. The other coat is incorrectly given. Barry is always in even numbers, such as six or eight. The name here sought is probably Aske, co. York, who bore Barry of six or eight, azure and or—both numbers are given. If your correspondent will communicate with me direct, I shall be happy to assist him further. S. JAMES A. SALTER.

Basingfield, Basingstoke.

The sable quartering with the three swords is Rawlins, and may be seen in Clark's 'Introduction to Heraldry'; also on a monument at Lichfield Cathedral, there impaling the rampant lion of Bagnall, Staffordshire. J. BAGNALL.

Water Orton.

GRAYSON (7th S. xi. 28, 236).—On the etymology of the name Greysouthen see Denton's 'Accompt of.....Cumberland,' published a few years ago by the Cumberland and Westmorland Antiquarian and Archæological Society (Kendal, T. Wilson). I have not the book by me; but it is very well indexed, and the history of the name will be found at once. Q. V.

MOTHER-SICK (7th S. xi. 189).—I should conjecture that this phrase has nothing to do with home-sickness, more particularly under the circumstances in which it was used. It is doubtless a country survival of the old term for hysteria, generally known as "fits of the mother," examples of which can be given, if required. It is extremely interesting, if I am right in my conjecture, to find that the old expression still survives.

HOLCOMBE INGLEBY.

"Mammy-sick" is an expression I have frequently heard in different parts of England. Mother-sick" is a version probably due to board-school influence. MR. BOUCHIER thinks it a "touching phrase." I can assure him that the condition it signifies is detestable. C. C. B.

I have heard this expression in Staffordshire in Salop, perhaps in both. It is, as MR. BOUCHIER justly says, a touching phrase, more beautiful than *homesick*, because more personal and tender. Does it occur in German? We know *heimweh*, but *mutterweh* I have not heard of. A. J. M.

In Lincolnshire "mammy-sick" is spoken of in connexion with children away from home yearning specially for their mothers. Also a boy so affected is called "a mammy-sick." In Yorkshire if a child is left at home while the mother is out for the day washing or at field-work, it is often liable to be "mammy-sick." I am sure I have heard, but where cannot now remember, this term used when speaking of a newly weaned baby, who is in consequence cross, fretful, and, in fact, literally "mother-sick." W. M. E. F.

I remember being accused, when a child, of being "mammy-sick." J. T. F.

Winterton, Doncaster.

"MR. FRY, YE KING'S COAL-PORTER" (5th S. ii. 110).—MR. W. H. PATTERSON in 1874 referred to a portrait he had of the above person, and I have recently come across an old 'London Directory' of 1805–6–7, in which, p. 26, among members of the King's (George III.) household is "William Frye, Coal porter." This, I presume, is the man MR. PATTERSON has a portrait of; more than this I do not know, but it fixes the date, which is something. Anything relating to any person of the name of Fry is interesting to me, as I am collecting information for a history of the Frys in general, and I should much like to see the portrait if MR. PATTERSON would allow me. E. A. FRY.

King's Norton, Birmingham.

CHESTNUT ROOFS (7th S. xi. 206).—After so much has been written without in a single instance proving the use of chestnut in a mediæval roof, it is somewhat surprising to find it asserted of Somerton Church that it is of chestnut—on the authority of the vicar! There is not the least difficulty in distinguishing oak from chestnut. Oak timber, when cut in a particular way, with that object, shows on its surface the beautiful "silver grain" that is so much valued, and that is made so conspicuous in the grainer's imitations. When cut across, to show the end grain, bright lines radiate from the centre. Both these appearances are due to the medullary rays, which are boldly developed in oak, but are so faint in chestnut that they cannot be seen at all by the naked eye. Any one can apply this test for himself. My paper on 'Oak or Chestnut,' in the *Journal* of the Royal Institute of British Architects for April, 1878

shows this clearly. MR. HARRY HEMS, with whom I had discussed this subject, found some chestnut wood in the rood-screen of Rodersham Church, Kent, and that is, I believe, the only recorded mediæval instance of the use of chestnut. It was not much grown in this country before 1808, when the Society of Arts gave prizes for its cultivation, under the notion that its value was proved by its use in old roofs. Its ancient use in France, where the chestnut has always grown abundantly, has often been asserted, but never proved.

THOMAS BLASHILL.

On a recent visit to Beaulieu, the chestnut roof of the church(the refectory of the ancient abbey) was pointed out to us, in excellent preservation. The custodian who showed it to us said there was an idea that spiders would not touch chestnut. Is there any foundation for this?

GEORGE T. KENYON.

APRIL FOOL (7th S. xi. 265).—Edwards ('Words, Facts, and Phrases') says, but without giving his authority, that according to a tradition current among the Jews, the custom of making fools on the 1st of April arose from the fact that Noah sent out the dove on the first of the month corresponding to our April, before the waters had gone down. To prepetuate the memory of Noah's deliverance it was customary on its anniversary to punish those who had forgotten it by sending them on some bootless errand. C. C. B.

AUTHORS OF QUOTATIONS WANTED (7th S. xi. 138).—

The line of Alfred de Musset printed thus (at the foot of the page),

L'enfant marche sans *songeant* au chemin,

must be read in the following manner:—

L'enfant marche sans *songer* au chemin.

The italics are mine, of course. DNARGEL.

(7th S. xi. 209).

There 's no romance in that.

This is the last line of each stanza of an amusing poem by Hood, in which a romantic young lady is lamenting the decline of chivalry and the tameness of modern life. It begins:—

O days of old, O days of knights,
Of tourneys and of tilts,
When love was baulked, and valour stalked
On high heroic stilts,
Where are ye gone? Adventures cease,
The world gets tame and flat,
We 've nothing now but New Police—
There 's no romance in that.

JONATHAN BOUCHIER.

The eyes smiled too, &c.,

is from Mrs. Browning's 'Aurora Leigh,' bk. iii. p. 118 in the edition of 1885. H.

(7th S. xi. 269.)

O multum ante omnes infelix litera Theta.

This is probably one of the *ἀξίωματα*. Hofman, in citing it, has "quidam ait," with the variation "merito ante alias." Martial has an epigram upon Theta, vii. 37. There are also well-known common references to Persius, Ausonius, Sidonius. The ancient use of the letters in capital trials can be seen in 'Alexander ab Alexandro,' iii. v., as in various other places. ED. MARSHALL.

There is a Book
By seraphs writ with beams of Heavenly light.

This passage occurs in Cowper's beautiful sonnet to Mary Unwin, which begins:—

Mary! I want a lyre with other strings.

G. W. TOMLINSON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Dictionary of National Biography. Edited by Leslie Stephen and Sidney Lee. Vol. XXVI. (Smith, Elder & Co.)

EXACT to the first day of the quarter comes the new volume of this monumental work, a model in all respects of punctuality as well as of accuracy and erudition. Between Henry II. and Hindley, over which the volume extends, the names are principally historical, and some of the best-known contributors are practically excluded. Among these stands the senior editor, whose initials we have seen opposite two names only, and those of second rank—Matthew James Higgins and Aaron Hill. Of the former, better known as "Jacob Omnium," a short, but very bright account, taken mainly from the memoir by Sir William Stirling Maxwell prefixed to 'Essays on Social Subjects,' is given. He is described, justly, as "a man of noble and amiable presence." Aaron Hill is treated with humour. He is said to have punished the attacks of Pope perhaps sufficiently "by long letters and by sending him manuscript tragedies to be criticized." The junior editor, mean time, is well to the fore with a series of memoirs unsurpassable in condensation and in accuracy. A whole series of Herberts are from his pen. Among them is George Herbert, the poet, to whom Mr. Lee grants genuine inspiration in a few poems—such as 'Sweet Day,' 'The Pulley,' 'Virtue,' &c.—though holding that he imitates Donne's least admirable conceits, is narrow in range, and deserves no lofty praise. Of the first two Lords Herbert of Cherbury Mr. Lee is necessarily the biographer, his edition of the famous 'Autobiography' supplementing in many important respects the information supplied by the writer. Henry Herbert, the second Earl of Pembroke, Sir Henry Herbert, the famous Master of the Revels, whose office book is said to be undiscoverable, are also treated by Mr. Lee. It is difficult to exaggerate the value of the biography of the last-named. Other distinguished bearers of the name of Herbert are from the same pen, as is also an invaluable life of Philip Henslowe. The all-important series of lives of the Henries, which occupy a fourth of the volume, are headed by the life of Henry II., a most dramatic, picturesque, and stirring record, by Miss Kate Norgate, who also contributes Herbert of Bosham and other biographies. The Rev. Wm. Hunt is responsible for the life of Henry III., Prof. Tout for the lives of Henry IV. and VI., and Mr. Kingsford for the intervening life of Henry V., while the seventh and eighth Henries go naturally to Mr. J. Gairdner. A delightful life of Herrick is from the graceful pen of Mr. A. H. Bullen, while Dr. A. W. Ward writes the biography of John and that of Thomas Heywood. Among the authorities for the latter life Langbaine claims mention. Mr. Russell Barker is a frequent and an admirable contributor. His life of Sir John Hill opens out a curious chapter in our social history. In the enormous bulk of

works which Mr. Barker has compiled the two volumes of the actor published respectively in 1750 and 1755 are rightly assigned to Sir John. They were long, regardless of dates, attributed to Aaron Hill. John Hervey, the first Earl of Bristol, and Edward Herbert, second Earl of Powis, belong also to him. Mr. C. H. Firth's exact knowledge of the period of the Civil War is turned to valuable account in the life of Sir Arthur Heselrige, or Haselrig, whom he acquits of the cowardice with which he is charged by Holles, saying that "his fault throughout was overboldness rather than want of courage." John Hewson, the regicide, is also in Mr. Firth's eminently competent hands. In the life of John Abraham Heraud, by Mr. Boase, Heraud is said to have had by his wife two children, Claudius William and Edith. He had also a second daughter, who married, if we remember rightly, a Mr. Warner, a son of the once famous actress of that name. To the life of Joseph Hill it may be added that 'L'Escole du Sage ou le Caractere [*sic*] des Vertus et des Vices,' par M. Chevreau, Paris, 1664, is in part translated from Hill. Thomas Hill, the book collector and *bon vivant*, the Hull of 'Gilbert Gurney,' is in the hands of Mr. Tedder, as is William Herbert, the bibliographer, the editor of Ames. The lives of the two Herschells are written by Miss A. M. Clerke. Mr. Thomas Bayne supplies excellent biographies of Robert Henryson, the Scotch poet, and David Herd, of ballad fame. A very important and judicious life is that of James Hepburn, of Bothwell, the husband of Mary Stuart, which is written by Mr. Henderson. Mr. R. E. Graves, Prof. J. K. Laughton, Mr. W. P. Courtney, Dr. Norman Moore, Mr. Charles Welch, Mr. Rigg, and Canon Venables are among the writers to whose contributions we turn with pleasure and profit.

Poetic and Verse Criticism of the Reign of Elizabeth. By Felix E. Schelling, A.M. (Philadelphia, University of Pennsylvania Press; London, Kegan Paul & Co.)

As the first number of the "Philology, Literature, and Archæology" series of the publications of the University of Pennsylvania this volume or *brochure*—it is between the two—has both interest and value. It consists of an analysis of the various treatises on the art and practice of poetry by Webbe, Gascoigne, Puttenham, Gosson, Sydney, and other Elizabethan writers. With these works, the productions of writers and poets succeeding Wyatt and Surrey, Mr. Schelling deals in admirable fashion, and the whole constitute an important addition to our stock of high-class literary criticism.

The English Rediscovery and Colonization of America. By John B. and Marie A. Shipley. (Stock.)

WITH every desire to be fair, we cannot commend this little book. The authors are evidently well furnished with knowledge on the subjects of which they treat, but the tone in which they write is rather that of an advocate than of an historian. We may admit that it is yet an open question to whom we owe the discovery of the Americas, but it is beyond question that Christopher Columbus is a noble soul, who did not work for mere pelf but was moved by some of the noblest instincts that can inspire human nature. By all means let the whole truth be told, but let us have it doled out to us in a manner that shall not arouse antagonism. There are few things in this world more painful for the student than partisan history.

SIR DANIEL WILSON'S *Memorials of Edinburgh in the Olden Time*, Vol. II. Pt. 5 (A. & C. Black), has a very interesting and valuable chapter on the Lawnmarket, with fine engravings of Gosford Close (destroyed 1835), Old Bank Close (destroyed the same year), the Weigh House (removed in 1822), and other picturesque edifices, now removed. Messrs. Black also send their marvellously cheap reissue of *A Legend of Montrose*.

IN Mr. William John Birch, formerly of Pudlicot, who died, aged eighty years, of *angina pectoris* at Florence, 'N. & Q.' has lost one of its oldest and most valued contributors. Mr. Birch was a graduate of Oxford. He had wintered for many years at Florence, where he made the acquaintance of many men of mark. Walter Savage Landor was among his intimate friends. He was a barrister-at-law, but did not practice, devoting his leisure assiduously to literature. In 1848 he published an interesting 'Inquiry into the Philosophy and Religion of Shakespeare.' His studies were chiefly directed to the early history of Christianity and to Christian mythology. His familiarity with the writings of the Fathers was considerable and exact. He was a man of most generous nature, and retained his faculties of head and heart to the last. Mr. Birch has left a large number of manuscripts, containing the record of his long and careful investigations of philosophical subjects.

MR. ELLIOT STOCK announces for immediate publication a work entitled 'King Charles and the Cogans of Coaxden Manor,' a missing chapter in the Boscobel Tracts.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. W. C.—

He builded better than he knew.
Emerson, 'The Problem.'

"Old father antic, the law."
Shakespeare, 1 King Henry IV.,' I. ii.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away.
Longfellow, 'The Day is Done.'

Blessed are the horny hands of toil.
Lowell, 'A Glance Behind the Curtain.'

F. G. ("Circulating Libraries").—A limited number of antiquarian and archæological books are lent by the Grosvenor, Mudie's, and other libraries. The London Library, in St. James's Square, is the only institution of which we know where you can get all important works of the class.

ERRATA.—Readers of 'N. & Q.' are requested to make the following alterations in references: P. 232, 'Newton an Assassin,' 187 for "157"; p. 247, 'Families of English Sovereigns,' 101 for "161."

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 25, 1891.

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Notes.

THE "FUSTIAN WORDS" IN 'IVANHOE.'

(See 7th S. xi. 188.)

In his introduction to 'Ivanhoe' Sir Walter Scott asserts that his account of the meeting of King Richard with Friar Tuck was "borrowed from the stores of old romance." He then informs us that in this "old romance" King Edward visits a hermit, who produces four gallons of drink, and "serious drinking commences." The drinking is regulated

> "according to the recurrence of certain fustian words to be repeated by every compotator in turn, before he drank. .....The one toper says 'fusty bandias,' to which the other is obliged to reply 'strike pantnere.'"

These words, as I am informed on good authority, have never been explained, nor has the "old romance" from which they are quoted been as yet identified. Scott may have invented his "old romance," just as he invented so many of his pretended quotations from "old songs." But if the "fustian words" are genuine they may perhaps be explained, or if not genuine, we may, I think, discover the germs from which Scott evolved them, and what he intended them to mean.

The keys to the meaning of the two phrases seem to be given by the words *fusty* and *pantnere*. Halliwell gives both *fusty* and *fursti* as provincialisms for thirsty, while the meaning of *pantnere* is indicated by the Low Latin *pantoneria*, a word used in the book which goes by the name of Fleta (lib. 2, cap. 82), and explained by Ducange as "bursæ seu marsupiæ species," a leathern pouch or wineskin; or, as Scott reproduces it in the text of 'Ivanhoe' (chap. xvi.), "a leathern bottle which might contain about four quarts." The two cognate Old French words *bande*, "a troup or band," and *banni*, a doublet of "bandit," show that *bandias* might mean "outlaws" or "comrades." The phrase "fusty bandias," pronounced by the toper whose turn it was to drink, would thus signify "outlaws are thirsty," and the reply "strike pantnere," evidently a formula denoting permission to drink, would mean "tap the wineskin" or "squeeze the leathern bottle."

If the foregoing explanations of the "fustian words" are accepted, specialists in Middle English will perhaps be able to decide whether the "stores of old romance" where Scott professes to have found them, had any objective reality, or were evolved from his own internal consciousness. Another question is whether the word *fusty* is a provincial pronunciation of *fursti* or *thirsty*, or whether it is related to the word *fustian* which Scott uses. His "fustian words" can hardly be connected with the kind of coarse cloth which was called "fustian" because first manufactured at Fustat, in Egypt, but may rather be explained as "toper's words," from the Old French *fuste*, "a cask," from which we obtain the word *fusty*, "tasting of the cask," or "smelling of the vessel." Hence it seems probable that *fustian*, in the modern sense of bombastic speech, refers to the boastful talk of topers over their liquor. Scott evidently so understood it, which is an argument for supposing that the "fustian words" are genuine, and not merely an invention of Sir Walter.

On the other hand, Scott's acquaintance with the word *pantoneria* may be explained by the probability of his having read Fleta in the course of his legal studies; and in reading up for 'Ivanhoe' he could hardly fail to have turned to the chief contemporary authority for the institutions, tenures, and rural customs of the period at which the tale is laid. Then, again, the word *bandias* is suspicious. It looks more like a fictitious than a genuine Middle English word. On this point perhaps Mr. Henry Bradley would enlighten us.

ISAAC TAYLOR.

BAHUT: CHIFFONNIER.

The account given of these two words in modern French-English dictionaries is not at all satisfactory. We are commonly told that *bahut* means a trunk, box, or chest, of which the lid is generally slightly rounded. Littré, indeed, gives a second definition, viz., "Meuble ancien en forme d'armoire"; but few English people would understand this to mean a modern piece of furniture,

copied more or less (or not at all) from the antique, of the shape of a cheffonier or cabinet, and used for ornaments or curiosities, and, it may be, sometimes books. Yet such is the modern meaning of *bahut*, which corresponds entirely to our *cheffonier* or *cabinet*. This meaning is, indeed, declared by Gay, in his 'Glossaire Archéologique' (Paris, 1887), to be modern and improper;* but I myself fail to see anything improper about it. If one turns to Adeline's 'Lexique des Termes d'Art' (Paris, no date, but probably recent), one will find, *s.v.*, two illustrations of a *bahut*. The first represents a "meuble ayant l'aspect d'un grand coffre [orné de ferrures] et pouvant servir de banc,"† whilst the second, more modern, and dating from the fourteenth or fifteenth century only, represents a much more elegant structure, with richly sculptured panels, and raised upon four very low legs. From the latter of these two (which are both flat topped) the *bahut* of the present day seems to me to be quite legitimately descended, even though it be considerably higher, though it open in the front instead of at the top, and though it commonly has glass doors instead of panels (which, however, it sometimes has).

As for *chiffonnier*, we are generally given *cheffonier* as the English equivalent. Clifton and Grimaux, indeed, tell us that it is "a kind of work-table used by ladies." But this is very far from being a correct definition, though there is a spice of truth in it. With us a *cheffonier* is, or was (for the word seems now to be but little used, *cabinet* having taken its place), a piece of furniture such as I have described a modern *bahut* to be, placed chiefly in a drawing-room, and used to hold ornaments or curiosities, or, it may be, books as well.‡ In France, a *chiffonnier* is a piece of furniture, high and narrow, with several drawers, but necessarily without either glass or panels. It is always, or nearly always, placed in a lady's bedroom, and probably never in an ordinary drawing-room; and its use is to hold little articles of feminine attire, such as ribbons, gloves, fans, &c., as well as ladies' work and whatever one may wish to conceal from profane eyes.

That this is so I know upon the authority of some French friends; but I may quote two passages which I have recently come across in one of those extravagant (one may say impossible) sensational novels common in France. This novel is 'Filou, Voleur et Cie.,' by Alfred Sirven et A. Siégel (Paris, 1890). In p. 107 (of the third edit.) I find, "Sur un chiffonnier placé au pied du lit de Mériem [his wife] il aperçut une lettre." In p. 203, a lady, in a bachelor's rooms, after looking at herself in a *psyché* (cheval-glass), "mit sens dessus dessous le tiroir du chiffonnier dans lequel Turquoize renfermait les billets qu'il avait reçus de celle-ci, la fleur desséchée, qu'il tenait de celle-la," &c. From the use of the word *psyché* it is probable that in this case also the *chiffonnier* was in a bedroom.

F. Chance.

Sydenham Hill.

* His words are, "L'application de ce mot à des meubles anciens, en forme d'armoires ou de buffets, est tout à fait moderne et impropre." *Meuble ancien*, to judge from this sentence and from Littré's given above, seems sometimes to have the meaning of a piece of furniture made after an ancient model.

† Gay tells us that a *bahut* was "destiné aux transports," so that it was probably used both for travelling and for home purposes. Adeline tells us that it was "le meuble domestique le plus usuel du moyen âge."

‡ In my father's house I well remember a long and low piece of furniture in the dining-room, which had open shelves for small well-bound books in the middle, and at either end other shelves, closed by a glass door, and used for curiosities or ornaments. This was always called by us a *cheffonier*, and in French it would be termed a *bahut-bibliothèque*, as I know from a French inventory of furniture which was lately brought under my notice. This cheffonier had no doubt found its way into the dining-room on account of the books, for the cheffoniers in the drawing-rooms were of a more elegant description.

UNPUBLISHED DOCUMENTS RELATING TO PERSONAL EFFECTS OF CHARLES I. AT HAMPTON COURT.

(*Concluded from p.* 264.)

IV. William Smithsby's report to Charles II., mentioning jewellery, paintings, &c., saved by him. This MS. is much corrected and rapidly written, being doubtless a rough copy of what was sent to Charles.

A Particular of such Jewells Gooda and other things as came to the hands of William Smythsby Wardrobe Keeper of Hampton Court the same night his late Matie of happy memory went thence to the Isle of Wight part where of were at that tyme delivered to him by his sacred Majesty to bee redelivered on Com'ande, to the hands of yor gracious Matie if ever the said Smythsby had the honor to see yor Matie vizt

Two Pictures of the Queene set in Gold being very large.

One Picture of the Queene of Bohemia alsoe sett in Gold.

One Signett of his late Maties alsoe sett in Gold enamelled with Greene & Blew.

One large Bezar Stone.

The above said Particulers beinge intrusted in the hands of the said Smithsby were by him delivered accordingly the day after yor sacred Matie came to Whitehall upon the delivery of which the said Smythsby acquainted yor Matie that hee had divers other things of considerable value in his Custody att Hampton Court and then besought yor Maties Order for the disposse thereof. To wch yor Matie was pleased to reply Tis well Lett them continue where they are.

A note of the Particulers att the same tyme and still remaining att Hampton Court vizt.

One Cabinett which my wife most fortunately possessed herselfe of that night his late Matie went from Hampton Court the Crowd of People being then greate and the disorders greater. In which Cabinett were the severall Particulers hereafter mentioned—

One Gold Picture case sett wth small Diamonds.

One rich Gold Purse which hath in it one £.
Thirty small peeces of Gold.
One Gold Pick-tooth-case enamelled.
Five Meddalls being Gold.
One small Picture set in Gold.
One Picture set in a white Ivory Case.
One Picture set in a Case of wood.
Five Christalls two of them being very large.
One very small Booke the Cover imbroydered.

Things secured by the said Smythsby wch had otherwise beene sold and disposed of by the Com'ittees. vizt.
One Picture of the late King and Queene in one peece.
One Picture of yor now Matie when you were a child.
One Picture of the Duke of Yorke taken by Dobson att Oxford.
One Picture of yor royall Father taken by Dobson att Oxford.
One Picture of a Dish of Cherryes.
Two rare Peeces drawne by Steinick,*
One Peece or Picture of our Lady and of our Saviour drawne upon brasse.
One other peece of the like nature drawne upon wood.
One Picture of King Henry the Eighth.
Two faire Persian Carpetts.
Two rich small peeces of Arras Hangings.
One Picture of a French Lady at length.
One Maddona.
One peece of Georgeone.†
One other peece of or Lady & of or Saviour.
One large Unicornes horne.

That the said Smithsby secured the aforesaid particulars for yor sacred Matie and hath the same safe and ready to bee delivered to such as yor Matie shall please to appoynt being all the Jewells Pictures or other Goods or things whatsoever that now are or ever were in his Custody of his late Maties, or in the possession of any other for him or by his appointmt other than what were by order of* those that then assumed the Governt upon them (disposed of) Or other then such already delivered to yor Matie as is in the forepart of this Paper mentioned. The Truth of all which hee is ready to depose.

Sheweth That yor Maties father of blessed memory by his L'res patents dat 15 Nov. Anno 4° conferrd on the petr the place of Keep of the privy lodgings & standing wardrobe at Hampton Cort as alsoe to bee one of the Groomes of the privy Chambr in ordinary.

That at the instant of yor Maties royall fathers (...)eing from Hampton Cort in the yeare 1648 to the Isle of Wight (yor Maties royal father the night before he went from.....) his Maty intrusted severall things of value to the petrs keeping to the end the same might be preserved for himselfe or yor sacred Matie a Particular whereof & how disposed appeeres by the pap annext.

That notwithstanding the petrs loyalty & faithfullness to yor Maties royall father & his great sufferings for the same even to his utter ruyne, the Petr is informd that the malice of some p'sons is such agt him as to make use of yor Petrs case in securing of such Jewells & other things menconed in the annext pap (for yor Matr) as thereby to bespeake his disloyalty to yor Matr the thought of wch hee doth so much abhorr that hee had rather chuse to die then live under such Calumny or in the least to incurr yor Maties displeasure.

That the petr after the fight at Edghill where hee had the honor to attend the p'son of yor Maties royall father was thence comanded to repaire to his Charge att Hampton Cor in wch hee continued untill removed by those that assumed the Governmt upon them who in the roome & place of the petr imployed one Mr. Kinnersley to take the (charge) care of all things formly under his charge who (...And thereupon) hath ever since beene imployed therein.

In tender Conscon whereof yor petr humbly implores yor sacred Matie That the malice of noe Informer may bee admitted to his preudice without heareing him. And that yor Matr will be graciously pleased the petr may be established in his sd Imploymt hee haveing nothing else saveing only yor Maties grace & favor to releive him & ten children.

And the petr wth all humblenes as in duty bound shall pray etc.

V. William Smithsby's reappointment by Charles II. to his position at Hampton Court, August, 1660.

These are to Certifye all whom itt may Concerne, That by vertue of a warrant, directed to mee From the Right honoble Edward Earll of Manchester Lord Chamberlaine of his Maties most honoble Houshold, I have sworne, and admitted William Smithsby Keeper, of the Privy Lodgings, & wardroabe att Hampton Court, according to a Patent Granted unto him the Fifteenth day of November, in the fourth yeare, of the late King Charles, of Blessed memory, To have, and Enjoy, all wages, Rights, and Proffits, Thereunto Belonging, in as full and ample Manner, as any have Enjoyed formerly, In wittness whereof I have subscribed these presents att Whitehall ye 2d Day of August 1660: Jo: Ayton.

GEO. H. F. NUTTALL.

Dresden, Saxony.

THE 'CALENDAR OF WILLS ENROLLED IN THE COURT OF HUSTING.'—Dr. Sharpe's valuable work is one of so much national interest that we all seem called upon to do our utmost in bringing it to perfection. May I be allowed, in no spirit of cavil, but that of very great gratitude for the information derived from it, to call the attention of the editor to a few specks on the sun?

Vol. i. p. 1. "Sir R., Earl of Gloucester," is enlarged into "Ralph de Monthermer." If Ralph de Monthermer were alive in 1259–60, he could only be an infant. The earl intended is the great Earl Richard de Clare, who died in 1262.

Vol. i. p. 28, "Alexander de Suchfolch," and p. 406, "Ralph de Smechefud." Should not the first *c* in both these cases be a *t*? The last name is surely Smethefeud = Smithfield.

Vol. i. p. 169. "Alveva." Is not this name Alvena, cognate with Elvina and Levina, and, I would suggest, the feminine of Alwyn?

Vol. i. p. 294. The will of Ymania de Brauncestre bequeaths "to Thomas *his* son, and Margaret *his* daughter," the testatrix being a woman. I have noticed this slip in another will, but I could not recover the reference.

Vol. i. p. 342. Surely the 29th of December was not the *translation* of St. Thomas.

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* Steenwyck?

† Giorgione.

‡ Here the words "his late Matie in his life tyme" are crossed out, also the word "caused." The words "disposed of," included in parentheses, are also crossed out. From this to the end of the document the parts enclosed in parentheses are crossed out in the original S.

Vol. ii. p. 155. How came a testator to direct the offering of prayers for the *welfare* of Philippa the Queen in 1373? The queen died in 1369. Is there no mistake?

I also desire, in all humility, to suggest that a good deal of trouble, and some probability of misleading, would be saved to the readers if the date of enrolling were differently entered. To any one unacquainted with the subject, the heading of "Monday next before the Feast of St. Peter ad Vincula (1 August)" would give the impression that the date in brackets referred not to the feast, but to the Monday before it.

Again, would it not be well to show a little more consistency in the language wherein names are printed? We have John in English, but its feminine, Johanna, in Latin; Alice, Katherine, and Margery in English, but Matilda, Isabella, and Elena in Latin. Should not all these names be Anglicized, the only exception being when the English version is doubtful, as in the case of such names as Asselota, Imania, Wyleholta, &c.? I see that Dr. Sharpe reads as Gencelina a name which I always supposed to be Gentelina, akin to Genta.

Am I right in supposing that Elicia, or Elysia—a name which occurs too frequently to be merely an odd form of Alice—is the feminine of Ellis or Elias? Or is it, rather, to be regarded as a variation of Héloïse, which also appears here under its Latin form of Helewysia? HERMENTRUDE.

THE WOOLSACK.—It would appear from the following extract from a letter written by Henry Legge (afterwards Henry Bilson-Legge, thrice Chancellor of the Exchequer) to the Duke of Newcastle, and dated June 10, 1747, Bath, that the term "woolsack" was not confined to the seat of the Lord Chancellor, but meant any seat on the judicial bench: "My brother has acquainted me with his promotion to the woolsack" (Addit. MSS., 32,711, f. 281). Legge's brother Heneage was made a Baron of the Exchequer in June, 1747.

G. F. R. B.

BRAZIL, THE BRAZIL, OR THE BRAZILS.—The huge territory—the latest of the republics—is generally known as Brazil; but there is some confusion in the matter. Southey writes his 'History of the Brazils.' The late Sir Richard Burton, in his 'Life of Camoens,' 1881, vol. i. p. 273, has the following interesting note:—

"The 'Land of Dye-wood,' a change of name bewept by ecclesiastical authors. Popular history tells us that it took its name from the Cæsalpinia, then known as *brasyll* or *brasido*, *i. e.*, coloured like *brasas*, braise, or burning charcoal. If that were the case, 'Brazil' should be *Brazal*. The name wa used, by a curious coincidence, long before the land was discovered, by the wild Irish of the Galway coast. Hy (island) Brazyle was a land far to the west, seen especially when there are fog-banks. I have treated the subject in my 'Lowlands of the Brazil,' still in MS."

So far Sir Richard Burton. Canon Taylor, in 'Words and Places,' p. 279 (1882), states:—

"The Brazil wood of commerce does not, as might have been thought, derive its name from the country; but, on the contrary, that vast empire was so called from the discovery on its shores of a dye-wood, the *Cæsalpinia crista*, which grows profusely in the forests of Brazil, and which produced the Brazil colour, or colour of glowing coals. The word *brazil* is found in our literature as early as the reign of Edward I., long before the discovery of Brazil. It comes from the French *braise* or the Portuguese *braza*, live coals. Hence the English *brasier*, sometimes improperly written 'brasier,' not a brass vessel, but a vessel for containing live coals."

So we have Southey's authority for The Brazils, Sir Richard Burton's for The Brazil, and Canon Taylor's and that of the world at large for Brazil, as it is also termed in Bailey's 'Dictionary,' 1735. I should add that the name first given to the new coast when sighted by Cabral, April 24, 1500, was Terra de Sancta Cruz, from the Day of the Exaltation of the Holy Cross (May 3).

From the foregoing it would seem that there is some doubt as to the correct designation of this vast South American republic. If a personal *addendum* be permissible, I may say that I spent five years of my boyhood amidst the lovely scenery of Southern Brazil, and the memory of its marvellous flora and the gorgeous plumages of its birds dwells with me as of an ante-natal fairyland.

JAMES HOOPER.

IDENTIFICATION OF FAMILIES BY ARMORIAL BEARINGS.—Ordinarily ancient families of the same name and bearing the same arms are presumed to be related and to spring from common ancestors. A point of considerable moment in tracing the genealogy of an old family and its collaterals is the collation of a (presumed) branch settled in one county with the parent stock in another. Can it be considered reasonably safe to proceed with this collation on the assumption that identity of name and armorial bearings is *ipso facto* proof of identity of origin?

I have never been able to discover in antiquarian writings any very definite reference to the possibility—which at times occurs to one's distracted mind in endeavouring to solve a more than ordinarily perplexing genealogical problem—that the heralds at their visitations may perhaps have granted arms to families of good standing which bore none, and without recording the fact of the blazon set forth with the pedigree being altogether new. This is a possibility which antiquaries must surely recognize. Suppose Norroy to have met with a family of position and repute long engaged in the peaceful arts, and never finding the need which their warlike neighbours experienced of bearing shields with those marks of identity now known as "arms." In such a case is it beyond the range of antiquarian reason to imagine the herald bestowing on that family the arms of some

family of the same name which he, or even Clarencieux, had met with at an earlier period of his journey? Could Jones of Yorkshire, owning no bearings, have been invested by the heralds with those of Jones of Suffolk or Lancashire? The supposition appears unlikely, and to the minds of heraldic authorities may seem outrageous. But is there any definite expression of authoritative opinion on the matter? BLAZON.

THE REV. JONATHAN BOUCHER.—The following extracts from a letter written by my grandfather to Sir Frederick Morton Eden, the accomplished author of 'Epsom, a Vision' (see 'N. & Q.,' 7th S. ix. 462), during the period of the Reign of Terror, and a few months before the victory of June 1, which has recently come into my possession, are, I think, worth permanently preserving in 'N. & Q.' Not that they contain any very profound or original observations; but they are interesting as showing the views entertained by intelligent and high-principled Tories of the day of the tremendous (in every sense of the word) politics of that fearful, though withal purifying, time. Because I call the French Revolution "purifying," I hope I shall not be understood to mean that I defend the guillotine, seeing that I am strongly opposed to capital punishment under any circumstances. I have reproduced the capitals *literatim*, as they make the letter more characteristic of the period, although I fancy by the last decade of the century it was becoming old fashioned to spell ordinary substantives with capitals:—

Epsom, 19th Janry 1794.

.....I wish you would learn & resolve always to think for yourself. If you would, I can hardly think it possible you should so tamely adopt the Cant of a vile Party, &, only because things at present seem to run a little cross with us, idly fancy that we ought & must, at all Events, have a Peace. Even granting that we were unwise in entering into the war at first, which, however, I am very far from granting; granting that it has been carried on as injudiciously, as, it is too clear, it has unsuccessfully; and that, in short, Mr. Pitt & the present Ministry are unequal to their Stations; Points, all of them, for which I do not feel myself atall disposed to contend earnestly—still to send us now to sue for Peace would be but adding Madness to Folly & jumping out of the Frying Pan into the Fire. Our want of success is no mean Reason for our going on, as the French have made these præternatural Efforts avowedly to produce this Clamour for Peace among us now just at the meeting of our Parliament. By what means they have effected so much, or how they have raised this spirit among us, it might not be easy to say: but nothing can be clearer than that (unless we be wanting to ourselves) things cannot go on so much longer. You may call this, too, a Paradox; but it is almost Reason sufficient for me to be adverse to Peace, that those who, I too well know, have other Views than those they see fit now to avow are so clamorous for it. I remember just the same Clamour was raised, & almost as unnecessarily & unwisely as it is now, by the same sort of men, at the Close of the American war; which led to one of the most impolitic, ruinous, & disgraceful Treaties that ever this Nation entered into. I am no Pittite; & I detest war: but I still more detest, & hope I always shall, venal Republicans & atheistical Blood-Hounds..... Ever yrs &c. &c.

JONAN BOUCHER.

JONATHAN BOUCHIER.

Ropley, Hants.

LEONARD PLUKENET, ENGLISH BOTANIST.—The annexed extracts from a few representative biographical works will suffice to show that the exact period of his death has been hitherto involved in some degree of obscurity. Thus Chalmers remarks ('Biog. Dict.,' vol. xxv. p. 73):—

"The time of his decease is not precisely ascertained, but it is probable that he did not long survive his last publication, which appeared in 1705";

while Rose ('Biog. Dict.,' vol. xi. p. 164) follows suit in these words, "He died about 1705."

The point is duly noticed in 'Biographie Universelle,' 1823, vol. xxxv. p. 93: "On ignore l'année précise de la mort de Plukenet; mais elle doit peu s'éloigner de 1710." And, further, in the excellent account of Plukenet, by Sir J. E. Smith, appearing in Rees's 'Cyclopædia' (1819), vol. xxvii., is this note: "There is no precise record of his decease."

The following entry from the burial register of St. Margaret's Church, Westminster, will serve, however, for an elucidation of the subject. It reads:—

1706, July 12, Dr. Leonard Pluckenett the Queen's Botanist.

It may not be improper to add that in the same church, on November 11, 1667, was baptized Robert, son of Leon. Pluckenett by Letitia his wife. It is probable that George Plukenett, churchwarden of St. Margaret's parish 1644–6, was the father of the learned botanist.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

VIENNE.—There is a singular mistake, or more probably a misprint only, in Mr. Griffiths's excellent translation of the Abbé Constant Fouard's 'The Christ the Son of God.'

"Vienna still points out, upon the banks of the Rhone, a high pyramid which passes for the tomb of Pilate."—ii. 315.

The place here meant is, of course, Vienne. Vienna was and is the Latin form of the name of this old city, once the capital of the Allobroges, and memorable in the minds of those who care for mediæval history as the place where the council was held which caused the destruction of the order of Knights Templars. It is now called Vienne, and to use the Latin form is most misleading, as we English-speaking people have determined to call the capital of the Austrian empire Vienna, in spite of both ancient and modern analogies (Latin *Vindobona*, German *Wien*). It may be objected to this criticism that the mention of the

Rhone precludes any chance of mistake. Experience of the careless way in which people read, and the rash conclusions which mere sound leads many to adopt, tends to the conclusion that not a few readers will, as our American friends say, "locate" this tradition on the Danube.

Though it has not much to do with what has gone before, it may not be out of place to give the following specimen of topographical ignorance. I knew an old lady, one of a family, several of whose members were highly cultivated people. She was not fond of books, but took much delight in the poetry of Sir Walter Scott. In her young days she had lived near Newark, in Nottinghamshire, and felt persuaded that the Newark mentioned in 'The Lay of the Last Minstrel' was that English town, although the introduction to the first canto tells the reader how

Newark's stately tower
Looks out from Yarrow's birchen bower.

It is charitable to surmise that the good woman had only read the 'Lay' itself and was unacquainted with the poems by which the cantos are introduced. ASTARTE.

TENNYSONIANA.—The incident narrated in the 'Northern Cobbler' of the Poet Laureate is a striking one. The story was current in Lincolnshire in Lord Tennyson's boyhood, but when it first passed into print is still a matter of doubt. In my 'Cheshire Gleanings' (p. 132) I have given a version which is said to be quoted from the *Chester Gazette* of an unspecified date. In 1839, the new British and Foreign Temperance Society began the publication of a series of tracts, which were probably issued weekly. No. 36 is a leaflet entitled 'Henry Parker,' and contains the story of the 'Northern Cobbler.' It is not at all likely that this is the first appearance of the narrative, which is probably much older; but it is the earliest date I have been able to attach to the anecdote that Tennyson has so transformed and glorified.

WILLIAM E. A. AXON.

DERIVATION OF FUCHSIA.—In Prof. Skeat's 'Etymological Dictionary' we are told that this word is "a coined name, made by adding the Lat. suffix *-ia* to the surname of the German botanist Leonard Fuchs, about 1542." The last clause of this sentence is somewhat ambiguous, and it is equally so in Haydn's 'Dictionary of Dates,' to which Prof. Skeat refers. In the 'Encyclopædic Dictionary' the information on the point is more precise; but, unfortunately, it labours under the defect of being incorrect. "Fuchsia," we there read, was "named from the discoverer, Leonard Fuchs, a German botanist." The fact is it was named, in honour of Leonhard Fuchs, by Charles Plumier, a French botanist, who first described it in his 'Nova Plantarum Americanarum Genera,' which appeared at Paris in 1703. Fuchs published his 'De Historiâ Stirpium' in the year 1542, and died at Tübingen in 1566 at the age of sixty-five. W. T. LYNN.

Blackheath.

HEALING STONES.—1. Mr. W. H. St. John Hope, in describing a mediæval sculptured tablet of alabaster with St. John's head as device, remarks (*Proceedings* of the Society of Antiquaries, Second Series, vol. xiii. No. ii. p. 131):—

"Two of the corners, as well as one side at the back, have been cut, or rather scraped away. This was probably done for medicinal purposes, as a mutilated St. John's Head in the Ashmolean Museum, Oxford, bears an inscription stating that 'powder of it is said to have done great service to sore eyes especially where there was a white speck.'"

2. At the ruins of the church of St. Columbkille, near the village of Glen Columbkille, townland of Kilaned, Donegal,

"in east side wall, in a recess like an aumbry, is the healing stone, which for centuries has had the reputation of curing diseases. It is stated this stone was once sent to America for the benefit of natives of this portion of Donegal, who had emigrated, and wished to make use of its reputed healing powers, and who honourably returned it."—*Journal* of the Proceedings of the Royal Society of Antiquaries of Ireland, No. 4, vol. i. Fifth Series, p. 263.

WILLIAM GEORGE BLACK.

Glasgow.

'HUDIBRAS.'—In *Mercurius Publicus*, No. 1, January 1–8, 1662:—

An Advertisement.

"There is stoln abroad a most false imperfect Coppy of a Poem (called *Hudibras*) without name either of Printer or Bookseller, as fit for so lame and spurious an Impression. The true and perfect Edition printed by the Authors Original is sold by Richard Marriott under St. Dunstans Church in Fleet-street; that other nameless Impression is a Cheat, and will but abuse the buyer as the Author, whose Poem deserves to have faln into better hands."

H. H. S.

FIRST MOHAMMEDAN MARRIAGE IN ENGLAND.—The following, from the *Daily News* of the 20th inst., seems to deserve permanent record:—

"The first Mahomedan marriage ever celebrated in England took place last Saturday at the Moslem Institute, Liverpool, where the followers of the Prophet in that city regularly assemble. The bride was Miss Charlotte Fitch, eldest daughter of Charles Fitch, J.P., of London, and the bridegroom a Mahomedan barrister practising in London, whose father is revenue secretary to the Nizam of Hyderabad. There was a preliminary marriage at St. Giles's Camberwell, on Saturday morning. The Vice-President of the Moslem congregation officiated, the condition of fitness for such office being a knowledge of Arabic. The Moulvie, as the official is called, was dressed in a long robe of crimson silk, beneath which was a tight-fitting tunic of embroidered black velvet, the whole girdled by a broad gold belt, and wearing a turban of white silk, with streamers which fell over his shoulders. There were two bridesmaids. The bride's responses were in

English, the bridegroom's in English and Arabic. The lady repeated after the Moulvie the words of the marriage contract: 'I stand here in the presence of God and all who are assembled to unite my heart to your heart, and my destiny to your destiny, and to be called by your name. Your sorrow shall be my sorrow, your happiness shall be my happiness.' The bridegroom made similar promises; after which the Moulvie delivered an address to the newly-wedded pair, quoting as exemplars Adam and Eve and Mahomet and Khadija, Fatima and Ali as models of conjugal fidelity. After this the bridegroom placed the ring on the bride's finger. The ceremony ended with the inscribing of the names of the contracting parties and their witnesses in the register of the mosque, one of the witnesses being the Ottoman Consul-General in Liverpool, and another the Minister of Education for the Armenian Provinces, who had journeyed from Constantinople to assist in organizing the Moslem congregation in Liverpool."

F. C. J.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CONSENSUS.—This seems to have been introduced in the first half of this century as a term of physiology, expressing the general agreement or concord of the organs of the body; which is still, according to Littré, its only sense in French. I should be glad of one or two good physiological instances before 1860, my first instance, of 1847, not being very good. I should also like instances of the more familiar sense of *consensus* = "agreement of opinion" before 1861, and of the pleonastic consensus of opinion before 1874, and generally of any facts bearing upon the introduction and history of this word. Answer direct.

J. A. H. MURRAY.

Oxford.

A JEMMY.—In the second chapter of 'Pickwick' Mr. Jingle calls Mr. Winkle's new green shooting coat a "green jemmy." In Barrère and Leland's 'Slang Dictionary' I find, "*Jemmy* (popular), a great-coat." In Halliwell's 'Dictionary' I find, "*Jemmy*, a great-coat. Var. dial." Is a "jemmy" a great-coat, and not a shooting-coat; and why is it called a "jemmy"?

WALTER WREN.

7, Powis Square, W.

MOTTO ON PICTURE.—The owner of a picture with these words inscribed beneath would be glad to know whence they come:—

The Shepster maiden decking her array
Askant, sees her visage in the glassy stream.

H. I.

'QUARTERLY REVIEW.'—Can any of the numerous readers of 'N. & Q.' inform me who wrote the article in the *Quarterly Review*, No. 167, December, 1848, on '"Vanity Fair" and "Jane Eyre"'?

J. H.

LAYMAN WITH A BOOK.—Can any one supply an instance in pre-Reformation painted glass of a layman with a book (excepting that at Malvern)?

H. LITTLEHALES.

'SOMETHING NEW' is the title of two volumes printed in London 1772. No author's name is given. They contain much interesting and amusing matter. The author was evidently a person of considerable ability, and had, I should imagine, travelled much. In speaking of the elements, the author denies that there are four, but says there are properly only two, earth and water. Air and fire, it is said, may be generated by fermentation, the last by attrition also, "and therefore may be considered rather as matter agitated to certain degrees than as original principles in nature." It is curious to note, under the head "Barbarisms," "I would no more permit men Milliners than women Barbers." What our author spoke of in terms of ridicule is now a *fait accompli*. Almost prophetic is the conclusion of this chapter:—

"If our Rulers do not think proper to mark any other distinction between the sexes than what nature herself has made, we may expect soon to see the original *state of nature*, though not of *innocence*, restored among us again."

Who was the author? ALFRED CHAS. JONAS.

Swansea.

[This is attributed, without any avowed authority, in Halkett and Laing, to Richard Griffith, but is not mentioned in the life of Griffith in the 'Dictionary of National Biography.' The preface to the second edition, 1762, is signed "Automathes." This might suggest John Kirby as the author. See *Retrospective Review*, x. 78. See also 'N. & Q.,' 1st S. i. 418.]

MIRAGE.—I should be glad to be referred to any published notices of the occurrence of remarkable instances of mirage, or *fata morgana*, around the coasts of the British Islands.

W. H. PATTERSON.

Belfast.

MOTTO OF THE BUFFS.—The motto of the East Kent Regiment (the Buffs) is the tag, "Veteri frondescit honore." Are these words a quotation from any Latin author? I should also be glad to know the date when they were adopted by the regiment.

D. S. M.

SIR JOHN COAPE SHERBROOKE, G.C.B.—Can you give me any information about the life and services of Sir John Coape Sherbrooke, G.C.B. (my father's cousin), who was one of Wellington's most distinguished generals, and was Governor of Lower Canada in 1817? Jarvis, in his 'Ghost Stories,' tells of the apparition he and General Wynyard saw together.

CAPEL COAPE.

The Pryor's Bank, Fulham, S.W.

THE FITCH FAMILY.—Can any local genealogist give us any information, with references, concern-

ing the pedigree of the founder of the branch of the Fitch family which settled at Derby before the year 1580; or say for certain to which of the Essex families — the Brazenhead, Lindsell, or Steeple Bumpstead—it belonged? Thom Fitch, of Martin, Derby, had legitimate issue Thomas and Ralf. Thomas the younger married Katherine Baynbrigge, of Locking, Leicestershire, and left issue six children, some of whose pedigrees can be traced. Ralf Fitch, the second son of Thomas the elder, was a leatherseller of London, and died without issue in 1611. We have reason to believe that he was the famous Eastern traveller. All our notes on the English family of Fitch will be published shortly. PEACOCK & PEACOCK.

1, Doughty Street, London, W.C.

AUTHOR OF CHARADE WANTED.—

Man cannot live without my First,
By day and night 'tis used;
My Second is by all accursed,
By day and night abused.
My Whole is never seen by day
And never heard by night;
'Tis dear to all when far away,
But hated when in sight.

The authorship of this is disputed, and I am unable to discover if there ever was a solution.

L. R. F.

[At 3rd S. vi. 497 this is attributed to Archbishop Whateley. At 3rd S. viii. 316 is a rhymed answer giving the explanation as "Ignis fatuus."]

PLACES WANTING IDENTIFICATION.—Can any of your West-Country readers help me to identify the following places: Upsyll Linge, Chill, Alcroft, Beere-hay (co. Dorset), and Burrow of Stoford (co. Somerset)? FRANK PENNY.

Cheltenham.

ANNE DE PISSELEU.—François de Bourbon, Prince de Conty, first cousin to Henry IV. of France, married, on Dec. 17, 1581, Jeanne de Cohesmes, widow of the Comte de Montafié, and daughter of Louis de Cohesmes, Seigneur de Lucé, by Anne de Pisseleu. Was this latter lady a relative of the celebrated mistress of Francis I., the all-powerful Anne de Pisseleu, Duchesse d'Etampes?

G. MILNER-GIBSON-CULLUM, F.S.A.

JAMES II.—I shall feel much obliged to any of your correspondents who will inform me whether James II., when Duke of York, adopted any additional title before his accession to the throne, and if so, in what year. H. X.

SARDOU: IBSEN.—Reading Henry Ibsen's 'The League of Youth,' I find that the general incidents of the plot resemble so much 'Rabagas,' that I shall be very much obliged to know at what time 'Rabagas' was really written, and at what time it was first performed. The edition I have is the ninth edition, 1872, and it must, therefore, have seen the light of publicity considerably before that time. Ibsen's first modern play in prose, 'De Unges Forbund' ('The League of Youth'), was, according to Ibsen's translator, Mr. W. Archer, written in Dresden during the winter of 1868–69, and produced at the Christiania Theatre October 18, 1869. Though the extraordinary similarity of the two plays is probably only a literary coincidence, as it is questionable whether Ibsen knew Sardou's play, it will be interesting for the literary mind to know which had the precedence.

FRANZ LUDWIG LEHMANN.

['Rabagas' was played February 1, 1872.]

HUMBUG.—This word, both in respect of its etymology and its early history, has figured largely in 'N. & Q.' Its first appearance there was unfortunate (1st S. vii. 550), for while inquiring as to when the word first came into use, the querist added that the earliest instance in which he had met with it was in one of Churchill's poems, published about 1750. Now 'The Rosciad,' Churchill's first poem, did not appear till 1761. In 1st S. viii. 64, MR. H. T. RILEY wrote: "I do not remember any earlier use of this word than in Fielding's 'Amelia,' 1751." He did not say in what part of the novel the word occurs. The wildest conjectures have been offered as to its origin. Into this question I do not propose to enter; but I shall be greatly obliged if any one possessing the first or any early edition of 'Amelia' will kindly inform me whereabouts in it *humbug* is to be found.

J. DIXON.

JOHN NAPIER.—Can any information be given on the following? The parentage of John Napier, who, migrating from Scotland (?) and settling in the region of Somerset and Dorset, became the immediate ancestor of the English branch of that family. On his father's side considerable confusion seems to exist regarding this man's connexion with the ancient Scottish family. His (John Napier's) mother, according to the Visitation of Bedfordshire (published by the Harleian Society), is noted as sister of the Earl of Athole, and consequently daughter of Sir James Stewart, the Black Knight of Lorne, by his wife Lady Jane Beaufort, widow of King James I. of Scotland. Are the wills of either John Napier or Sir Thomas Stewart in existence? If so, what have they to say on the subject? JOHN J. THOMPSON.

2024, Spruce Street, Philadelphia, Pa.

MARTHA GUNN.—Can you or any of your readers kindly give me the history of the celebrated Martha Gunn, who lived at the time of George IV., and who lies buried in the old churchyard at Brighton? SAMUEL RELF.

SAMUEL JOHNSON.—I should be glad to know whether the following verses have ever before been

printed. The manuscript of them, although unsigned, seems in the autograph of Johnson. At the end are the words, "From Mr. Langton," in the handwriting of Boswell. Johnson's only visit to France was with the Thrales, from Sept. 18, 1775, on which day he was at Calais, and he may have been there again about the 12th of the November following, when he returned to England. Boswell observes that Johnson, while he was in France, was "generally very resolute in speaking Latin":—

Verses wrote on a Window of an Inn at Calais.

Eure veni. Sua jamdudum exoptata morantur
Flamina; Te poscit Votis Precibusque Viator
Impatiens, qui longa morse fastidia sensit.
Interea, ad curvas descendens Littoris oras,
Prospicit in Patriam, atque avidis exhaurit Ocellis,
Nec dulci faciem de Littore dimovet unquam:
Illic Dubrenses in Cœlum assurgere Colles
Aspicit, excelsamque Arcem, grandesque Ruinas,
Et latè ingentes Scopulorum albescere tractus:
Nequicquam; videt hæc, nec fas attingere visa;
Obstat Hyems inimica, et Vis contraria Venti.

FREDK. HENDRIKS.

Vicarage Gate, Kensington.

BOOK WANTED.—Where can I see

Speculum Mercativum: Or, the young Merchant's Glass. Wherein are exact Rules of all Weights, Coins, Measures, Exchanges, and other Matters necessary, used in Commerce: As also variety of Merchants Accompts, after the Italian way of Debitor and Creditor, in Factorage, Parnership [*sic*], and Barter; likewise the keeping Pursers Books. By John Every, at Barnstaple in Devon. In Folio,

advertised to be "sold by Benjamin Billingsley, at the Printing-press in Cornhil," 1678?

H. H. S.

THE DUC D'AVARY.—Who was the Duc d'Avary? He would have lived at the beginning of this century. W. B. BAILLIE.

FOLK-LORE.—What is the superstition referred to in the following passage, which I have met with in Earle's 'Philology of the English Tongue,' p. 245?—

"The exact distinction between μή and οὐ, the precise meaning of ἄν and ἄρα and δῆ, must forsooth be defined and settled. These things will be settled when the truant schoolboy has bound the rainbow to a tree."

ST. SWITHIN.

SCRUTIFER.—Can any of your correspondents tell me the meaning or refer me to the use of the word "scrutifer" as applied to an attendant on a bishop in the fifteenth century? C. SOAMES.

HENRY BILSON-LEGGE (1708–1764), CHANCELLOR OF THE EXCHEQUER.—1. When did he enter and leave the navy? According to the Bishop of Hereford's 'Character,' he "quitted it after one or two voyages." 2. Why did he accept the Chiltern Hundreds in January, 1758?

G. F. R. B.

Replies.

MR. SECRETARY JOHNSTONE AND THE JOHNSTONES OF WARRISTON.

(7th S. x. 364, 453.)

MR. COCHRAN PATRICK'S reply to my query about Secretary Johnstone enables me to offer the following sketch of his descent from the Johnstones of Warriston, of whose lineage there is not, so far as I know, any published account. Perhaps other readers of 'N. & Q.' will be so kind as to make any corrections and additions in their power.

I. Gawain Johnston of Kirktoun, in the parish of Kirkpatrickjuxta, co Dumfries, had a charter 1555. His son,

II. James Johnston of Middlehill died *v.p.*, leaving two sons,—

1. James Johnston of Beirholm (Benholm?) was served heir to his father and grandfather April 28, 1608, and seems to have died *s.p.*

2. Archibald.

III. Archibald Johnston was a wealthy merchant in Edinburgh, and married Rachel, daughter of Sir John Arnot, of Berwick, Treasurer Depute. (Her sister Marion married, first, James Nisbet of Craigentinnie, ancestor of the Nisbets, Baronets of Dean; and, secondly, Sir Lewis Stewart, the advocate.) His will is dated October 14, 1618, and he had issue,—

1. James.

2. Samuel Johnston of Schenes, married Helen Morrison, and had a son William Johnston of Schenes, who married Janet, heiress of John Johnston of Wamphray, and had issue. (See Douglas's 'Baronage of Scotland,' p. 232.)

3. Joseph Johnston of Hilton in the Merse, whose last male descendant, Christian Frederick Charles Alexander James Johnston (son of Henry George Johnston, major of Hussars, by Jane, natural daughter of Lord Frederick Campbell), married, Aug. 5, 1817, Elizabeth Jane Henrietta, eldest daughter of John Richard Delap Halliday (afterwards Tollemache), Vice-Admiral of the Red, and by her (who was divorced from him, and married, secondly, June 19, 1826, as first wife of James Thomas, seventh Earl of Cardigan, and died July 15, 1853) he had one daughter Frederica, who married, January 26, 1839, Thomas Plumer Halsey, M.P. for Herts. Her son is the present Thomas Frederick Halsey, of Gaddesden Place, Herts. (See Burke's 'Landed Gentry,' second edition, supplement, p. 182, where it is stated that the family of Johnston of Warriston appears to have ended in a female about the close, and that of Johnston of Schenes about the middle of last century.)

4. Janet Johnston, married (1603?) Sir James Skene of Curriehill, President of the Court of Session, and created a baronet 1630. He died 1633, leaving issue. (The Skene pedigree in Burke's 'Extinct Baronetage' says that Sir James

Skene's wife was daughter of Sir John Johnston of Hilton.)

IV. James Johnston seems to have succeeded his uncle in the estate of Beirholm or Benholm; married Elizabeth, second daughter (by Helen his wife, daughter of —— Hepburn of Humbie) of Sir Thomas Craig of Riccaston, the "Feudalist," and had issue,—

1. Archibald.

2. Rachel, married as second wife of Robert Burnet, Lord Crimond of Session, and was mother of Bishop Burnet.

V. Sir Archibald Johnston of Warriston passed as advocate in 1633, and was made Lord Advocate in 1646; took office under Cromwell, and on the Restoration went to the Continent, but was arrested in France in 1662 and handed over to Charles II., who sent him to Edinburgh, where, without the formality of a trial, he was hanged at the Cross on July 22, 1663. He is said to have married "a daughter of Sir Alexander Hay by Katharine, daughter of Sir John Skene of Curriehill." The following account of his issue is far from complete:—

1. Patrick Johnston, who in 1676 liberated Mr. Kirkton from the custody of Capt. Carstairs, was probably a son. (See Kirkton's 'History,' p. 368.)

2. James Johnston, the secretary, "a younger son," whose history has already been recorded in these columns.

3. Elizabeth, married, first, Thomas Hepburn of Humbie; and, secondly, William Drummond, then a general, and created in 1686 Viscount Strathallan. Her issue by her second husband failed in 1711.

4. A daughter, married as second wife of Sir John Wemyss of Bogie, who died *s.p.* 1666.

5. Beatrice, married (contract dated 1639) Patrick Congalton of that ilk, and had issue. (See Douglas's 'Baronage,' p. 523.)—I venture to think that Patrick Congalton's wife was more probably a sister of Sir Archibald, and not his daughter.

6. Rachel, married Robert Baillie of Jerviswood, who was executed in Edinburgh, December 24, 1684. Her son George Baillie of Jerviswood married, September 17, 1692, Lady Grizel Hume, daughter of the Earl of Marchmount, and had a daughter Rachel Baillie, heiress of Jerviswood and ancestress of the Earl of Haddington.

The following extracts from Kirkton's 'History' bear on the fate of Sir Archibald Johnston:—

"'But because the walls of Babylon have blood for their mortar, the innocent and godly Lord Waristone must be made a sacrifice to the King's personal malice.' .....The King had notice of his going to Rouen, and called before him a poor Englishman, one Major Johnson, who, under threats of hanging, revealed what he knew (after so doing he never more saw the sun, but pined away till he died). 'The King sent over one Crooked Alexander Murray to take him, and that he did most dexterously—a fitt instrument, living and dying a profest Atheist.' Wariston was sent over about February, and hanged July 22, 1663. His head was fixed on the Netherbow Port, but after some years was buried with his body in the church yard by the favour and procurement of Lieut.-General Drummond Warriston's son-in-law.

"He left his lady and numerous family in mean estate, though afterward the Lord provided better for many of them than if their father had stood in his highest grandeur."—Kirkton, 'History,' 168–175; and see Sharpe's foot-notes.

SIGMA.

STATE OF THE MOON NOVEMBER 17, 1558 (7th S. xi. 106, 197).—DR. E. COBHAM BREWER has fallen into error in applying his rule of thumb to this question, for as the moon of September 2, 1752, was demonstratively only one day older on the 14th of that month, the rule is not available for old-style dates. For instance, find by DR. BREWER'S method the age of the moon on November 5, 1663: Epact 20+9 Nov.+5 days=34; reject 30=4 days, the moon's age. But, as a matter of fact, I see by an almanac for that year that the moon was full on November 5 at 6.38 A.M.

The Epact is an important element in DR. BREWER'S rule of thumb, and is not so easily found as he, by an evident slip,* has stated. The mode indicated by him finds the Golden Number, not the Epact. As rules of thumb of all sorts are very attractive, both these errors, having found their way into 'N. & Q.,' will, in all likelihood, be heard of again. It may therefore be worth while to note that when the Golden Number has been found in the way pointed out—adding 1 to the year and dividing by 19—the Epact may be got pretty exactly by taking the figures in the second line of the following table:—

Golden Number	1	2	3	4	5	6	7	8	9	10	11	12
Epact	0	11	22	3	14	25	6	17	28	9	20	1
Golden Number	13	14	15	16	17	18	19					
Epact	12	23	4	15	26	7	18					

Note that when there is no remainder the Golden Number is 19.

For old dates the following is a simple way of getting a close approximation to the truth. In the case in point add to the year four Calippic periods, 76 years, at the end of which the phases of the moon fall again on or near the same days of the month. Here 1558+304=1862, a year well on in the present century. Then, to complete the luni-solar cycle, add 12 days for difference of style, and on the resulting date, November 29, 1862, the phase of the moon will be nearly the same as on November 17, 1558. By consulting an almanac, or by DR. BREWER'S method, it will be found that on November 29, 1862, the moon was 9 days old. From this falls to be deducted 32 hours (being

* In his calculation for 1558 DR. BREWER assumes the Epact to be 18. Had he adopted his own rule, he would have got 1 for the Epact.

roughly 2 hours per lunar cycle, as the aspects of the moon occur that time earlier at the end of each revolution of 19 years), and it will be found that on November 17, 1558, the moon was about 7½ days old, thus agreeing with the information contained in the editorial note to the original query.

J. Young.

Glasgow.

Dr. Brewer has, in his last paragraph, inadvertently given the rule for finding the Golden Number as that for finding the Epact. The former is, indeed, a guide to the latter; but this cannot be inferred from it at sight. The Epact used by Dr. Brewer for the present year is correct; but that used by him for 1558 is incorrect, probably because he has forgotten the change of style in 1582. On November 7, 1558, the moon was not full (or 14 days old), but approaching her first quarter, as stated by yourself at the first reference. W. T. Lynn.

Blackheath.

If the Epact was what Dr. Brewer supposes, he is doubtless right. But the Epact (or moon's age at New Year's Day) is by no means to be found by any such simple rule as that wherewith he finishes, which merely gives the Golden Number. Without almanacs the finding the Epact of a given year is far more complicated. E. L. G.

Riddle (7th S. x. 85; xi. 195).—The riddle given by your correspondent at the first reference appears in Miss Peacock's 'Tales and Rhymes in the Lindsey Folk-speech,' 1886, p. 110, thus:—

As black as ink, an' isn't ink;
As white as milk, an' isn't milk;
As soft as silk, an' isn't silk;
An' hops aboot like a filly foal—
What 's yon?

F. C. Birkbeck Terry.

I remember having learnt, when a boy, the following:—

As white as milk,
As soft as silk,
As high as a wall,
As bitter as gall.

The answer being "a walnut."

E. Leaton-Blenkinsopp.

Portraits of Spencer Perceval (7th S. xi. 127, 191).—Under this reference Mr. C. A. Stephenson asks for information concerning G. F. Joseph. The following notes are taken from the 'Dictionary of Artists,' by Redgrave. George Francis Joseph, A.R.A., was born November 25, 1764, and in 1784 he entered the schools of the Royal Academy. He first exhibited in 1788, his works consisting of portraits with now and then a subject picture. In 1792 he gained the Academy gold medal for his original painting 'A Scene from "Coriolanus."' Shortly after he exhibited miniatures for some time. In 1797 he painted Mrs. Siddons as the Tragic Muse. In 1811 he was awarded by the directors of the British Institution a premium of 122*l.* for 'The Return of Priam with the Dead Body of Hector'; and the next year a second premium of 100 guineas for his 'Procession to Mount Calvary.' But his practice was as a portrait painter. In 1813 he was elected an Associate of the Academy. He died in London in 1846, having continued an exhibitor at the Academy up to that year. G. S. B.

The Earl of Harrowby has at Sandon another posthumous portrait, by Joseph, of Spencer Perceval, who was the friend and colleague of the first earl. H. D. R.

G. F. Joseph has been dead more than forty-one years. I had the pleasure of knowing his widow at Cambridge in 1850. In one of the earlier volumes of *Punch* there is a reference to a portrait by him of Sir Geo. Harnage, in which the handing, as it were, of his card to the spectator is humorously described. P. J. F. Gantillon.

Charles II.'s Question to the Royal Society (7th S. xi. 168).—This tale is again differently told in the 'Joe Miller' included in Dove's "English Classics." According to this work it runs:—

"The Royal Society, on the day of its creation, was the whetstone of the wit of their patron, Charles II. With a peculiar gravity of countenance he proposed to the assembly the following question for their solution: 'Suppose two pails of water were fixed in two different scales equally poised, and which weighed equally alike, and that two live bream or small fish were put into either of these pails, he wanted to know the reason why that pail, with such addition, should not weigh more than the other pail which stood against it.'"—P. 374.

Many different opinions having been expressed, at last one member, on the King calling upon him to give his sentiments,

"told his Majesty, in plain terms, that he denied the fact. On which the King, in high mirth, exclaimed, 'Odds fish, brother, you are in the right.'"

J. F. Mansergh.

Liverpool.

Basque Words (7th S. xi. 169).—*Divite* = they say, *divite-n* = who say, *divite-nac* = those who say. *Divite* is the third person plural of the present of the indicative of a forgotten verbal noun; it is not an auxiliary flexion. The verbal noun (unknown at present) belongs to the not numerous class of verbs which have kept up their original conjugation, like *jakin*, *ekarri*, &c. If the querist possesses Liçarrague's New Testament or my edition of St. Matthew, he may find several instances of the use of these flexions; for instance, chap. xi. 17, xv. 33, xv. 22, xix. 3, and also Apoc. x. 8 and Acts xxiii. 12. *Dioçu* is the second person of the same tense. These flexions are erroneously quoted in the Basque grammars as deriving from *esan*. It would be as correct to say that in English "they

say" is derived from "to chatter." I am speaking here of the form, not of the signification. *Esan* must give *dasat*, *dasak*, &c.; but the imperative *esak*, *esan*, *esasu*, only survived, so far as I know.

W. VAN EYS.

San Remo.

LADY HEWLEY'S CHARITY (7th S. xi. 228).—There is a large literature of this subject. Mr. C. S. Palmer lately had on sale thirty-two octavo pamphlets relating to it, dated from 1825 to 1849. Some of them have fallen in my way at times, *e. g.*,—

Report of H.M. Commissioners concerning Dame Sarah Hewley's Charity. Pp. 70. Manchester, 1829.
Report of the Hearing in the House of Lords. 1839.
Plain Statement of the Trusts and Administration. By T. W. Tottie. Pp. 98. 1834.
Worsley on Lady Hewley's Charity. 1834.
Attorney-General *v.* Shore. Historical Defence of Lady Hewley's Trustees. By Rev. Joseph Hunter, F.S.A. 42 leaves. 1834.

See also the 'Manchester Socinian Controversy,' 1825, appendix. There are notices of the family in Hargrove's 'Knaresbrough,' sixth edition, pp. 57, 103; Wildridge, 'Old and New Hull,' p. 102; and in the *Yorksh. Arch. Jour.*, vii. 60, where other references are given. W. C. B.

The judgment of the House of Lords in the case of Shore *v.* Wilson was given on August 5, 1842. A report of the proceedings will be found in Clark and Finnelley's 'Reports,' vol. ix. pp. 355–382. A 'Full Report of the Hearing in the House of Lords,' from the shorthand notes of Messrs. Gurney, was published in 1839 (London, 8vo.); but this, of course, neither contains the opinions of the judges, which were delivered on May 10, 1842, nor the judgment of the House. G. F. R. B.

[Other replies are acknowledged.

OVEN-BATS (7th S. xi. 208).—Johnson (ed. 1785) *s.v.* "Oven," quotes the annexed passage from Bacon:—

"Bats have been found in *ovens* and other hollow close places, matted one upon another; and therefore it is likely that they sleep in the winter, and eat nothing."

J. F. MANSERGH.

Liverpool.

Johnson's 'Dictionary' is not without its use. It has:—

"'Bats have been found in *ovens* [*sic*] and other hollow close places, matted one upon another; and therefore it is likely that they sleep in the winter and eat nothing.'—Bacon," *s.v.* "Oven."

ED. MARSHALL.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS? (7th S. vii. 304; viii. 73, 253; ix. 431.)—The following passage, as bearing on this query, may perhaps prove acceptable to DR. NICHOLSON:—

"Iohn Pates Printer to thee Cvrteous Reader. I am too craue thy pacience and paynes (good reader) in bearing wyth such faultes as haue escapte in printing; and in correcting as wel such as are layd downe heere too thy view, as al oother whereat thou shalt hap too stumble in perusing this treatise. Thee noouveltye of imprinting English in theese partes, and thee absence of the author from perusing soome proofes could not choose but breede errours."—R. Stanyhurst, Translation of Virgil's Æneid, i.–iv., &c., 1582, p. 157 (Arber's reprint, 1880).

After the address to the reader there follows a list of faults and corrections. The book was "imprinted at Leiden in Holland," p. 158.

F. C. BIRKBECK TERRY.

DAVID ELGINBROD'S EPITAPH (7th S. x. 486; xi. 15, 134).—The 'Nouveau Dictionnaire Historique et Critique,' &c., "par Jacques George de Chaufpié" (La Haye, 1750–6), under "Abdalcader," gives the epitaph as "celle qu'on trouve sur le Tombeau de Martin Eltingbrod":—

Here ligg I Martin Eltingbrod;
Have mercy on my soul, Lord God!
As I would do, if I were God,
And thou wert Martin Eltingbrod.

Chaufpié gives no reference as to the whereabouts of the tomb. He quotes the epitaph, comparing it with a prayer which Abdalcader ("surnommé Ghili et Ghilani, parce qu'il etait de la Province de Ghilan en Perse") offered at Mecca. The reference which he gives for this prayer is "Mustadin Sadi, dans le ch. 2 de son 'Gulistan' ou 'Rosarium.'" It is as follows: "O Dieu tout-puissant! comme moi ton Serviteur je ne t'oublie jamais, veuille aussi te souvenir quelquefois de moi."

ROBERT PIERPOINT.

CARMICHAEL FAMILY (6th S. vi. 489, 546; vii. 77, 233).—To any Scottish genealogist acquainted with the points raised under varying forms by V. F., TINTO, and HYNDFORD BRIDGE, it must be evident that their communications might have been written by one and the same pen, as the object is clearly the same, namely, to endeavour to prop up a claim which has never had any substantive existence. It is the misfortune of an honourable family to have inherited this shadow, and I would therefore gladly have abstained from any direct reference to it in these pages. But the language used by HYNDFORD BRIDGE in attempting to discredit the perfectly well-known and substantial claim of the heir male general in favour of such mythical persons as the hypothetical heirs, whom he does not produce, of John and Samuel, sons of the first Lord Carmichael, requires a word from me. I will only say briefly that John and Samuel were not discovered by V. F., but were known to myself years ago, and to John Riddell before me, and that John Riddell knew of no heirs male of the bodies of John and Samuel, or of any other member of the Hyndford line, and no such heir is known at this day. So far, therefore, from any claim other than one derived from John and

Samuel being "delusive," it is any suggestion of a claim other than that of the heir male of Meadowflat and Balmedy, heir male general of Carmichael of that ilk, which would really be best described by the epithet "delusive," in the opinion of such an acknowledged master in Scottish genealogy as the late John Riddell, and which was practically so described by him. C. H. E. CARMICHAEL.

New University Club, S.W.

SQUINTS (7th S. xi. 146, 197).—In the church of Loxton, near Weston-super-Mare, is a squint from the interior of the porch towards the altar. Perhaps there are others of a similar nature, but it is the only one of this kind I have ever seen.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

May I add to the list of churches having squints All Saints', Ryther, near Tadcaster, giving a view of the altar from the south aisle, which was probably an ancient chantry? H. D. R.

BOOK-PLATE (7th S. xi. 109, 213).—It might possibly enhance the value of this emblematic bookplate, supposing it to have belonged to Nicolai, the bookseller, of Berlin, as the story of his having been troubled by a spectral illusion is very familiar, and has been frequently told. As he recovered his health the spectre became fainter and fainter, until at last it totally disappeared. *Ex uno disce omnes.* How many such apparitions can be accounted for in a similar way! JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GARSHAUESE (7th S. x. 489; xi. 153).—I should like to thank MR. NEILSON for his interesting and helpful note on this word, and to say that *n* and *u* are interchangeable in the MS. I quoted from. *Garshauesc* (or *Garssavese*) is doubtless the true form. W. C. W.

BEAUFOY TRADE TOKENS (7th S. xi. 147, 258).—A desire to keep the pages of 'N. & Q.' as free from error as possible prompts me to point out that the British Museum possesses both the first and second editions of Burn's 'Catalogue,' the press-marks being 7755 d and 7755 c. I would suggest the inadvisability of making statements on the unsupported evidence of a bookseller's catalogue.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

PASSAGE IN GIBBON (7th S. xi. 247).—This will be found in Gibbon's 'Vindication,' Miscellaneous Works, ed. 1814, vol. iv. p. 591. My authority for this is the preface to the Catalogue of the London Library, 1888, in which the passage is quoted.

JONATHAN BOUCHIER.

A REMARKABLE PEDIGREE (7th S. xi. 222).—I do not see that Sir H. Ellis, as chief librarian, acted unfairly to "General" Plantagenet Harrison, if he sought admission to the British Museum Library under a false designation. Twenty years ago the then chief librarian cancelled the admission of a Frenchman of the *bourgeois* class because he assumed the fictitious title of a duke. As for the "General," some idea of his pretentiousness may be gathered from the fact that he sought to advertise himself in my *Antiquarian Magazine* and elsewhere as "the only living genealogist." I never yet could make out how or when he became a general. E. WALFORD, M.A.

PASSAGE IN CARLYLE WANTED (7th S. xi. 208).—In the seventeenth chapter of 'Past and Present' occurs the following: "I tell thee, they had not a hammer to begin with; and yet Wren built St. Paul's." Is this the passage to which E. S. alludes? W. W. DAVIES.

FUNERALS, &c., IN LONDON (7th S. xi. 224).—The "searchers," as they were called in English—not inspectors—remained until my time. They were two women, nominated by the parish authorities. As people particularly disliked having the bodies of their relatives exposed, the search had become nugatory, as the searchers were quite willing to confine their inspection to a half-crown and a glass of wine. The woollen regulation had long ceased to be put in force. There was only one visit. HYDE CLARKE.

"MORS MORTIS MORTI," &c. (2nd S. ix. 445, 513; x. 55; 3rd S. vii. 250; 7th S. viii. 12).—I find that one of the versions of this epitaph which I gave at the last reference had been already given, 6th S. xi. 151. It is under the heading 'Canting Memorial Inscriptions,' and is part of an epitaph said to have been written for himself by Lovati.

ROBERT PIERPOINT.

HUISH FAMILY (7th S. xi. 247).—Your correspondent GIBRALTAR will find a long pedigree of this family in Burke's 'Commoners of Britain,' published 1837. Oliver Huish, who flourished in the reign of Henry VII., married a daughter and coheir of John Avenell, another daughter married John Holcombe, and each inherited with his wife a share of the manor of Blackpoole, near South Moulton, Devon. WALTER HOLCOMBE.

BIBLORHAPTES (7th S. xi. 288).—This exceedingly ugly term is evidently coined from the two Greek words βίβλος, a book or paper, and ῥάπτης, a cobbler, or a man who stitches or sews together, and so comes to mean an appliance for fastening papers together.

CORRIE LEONARD THOMPSON.

HUGHES (7th S. xi. 108).—It is a mistake to suppose that the two names Hughes and Higgins are synonymous. Higgins is a place-name derived from a manor of that name in Huntingdonshire,

conjoined with Walton. In the chartulary of Ramsey Abbey there are several deeds relating to this place, which is called Higgen-eye, or the island of Higgen. It was long in dispute betwixt the original Lords of Walton and the Abbey of Ramsey, a dispute settled in A.D. 1219 in a deed of final concord executed between Sir Michael de Walton and Hugh Ffoliot, Abbot of Ramsey. In this deed the Island of Higgen was declared to be the property of the abbey, the abbot undertaking to provide for Andrew, the brother of Michael, who we may suppose was in possession of it, and giving Sir Michael a robe, palfrey, &c. To make matters doubly secure the abbot assigned the island to the sacristy of Ramsey, and obtained a Bull from Pope Gregory in the second year of his pontificate confirming the gift. In this charter it is called

"the Island of Higgen, with the lands, meadows, feeding marshes, fisheries, &c., and a moiety of the Wood of Walton and four men belonging to it, &c., which we have deraigned against Sir Michael, the Knight of Walton, as in the chirograph made between us."

The place was evidently an *eye* or *eyot*, high ground surrounded by marshes, and was coveted by the jolly old monks for its game and fish. The name Higgin was that of a tribe in Norway, and the island had probably in early times been a stronghold of some of the first marauders and had retained their name. The name Higon, Higen, or Higgenheye was retained by a family in the district. In the Rot. Hund. in 1275 "William de Higonis *alias* de Higgen-eye," held lands in Wardebo under the abbey. He was probably a descendant of Andrew whom the abbot had to provide for. The arms of the old family of Higon, Higen, Higgens, or Higgins, of which numerous pedigrees are given in the Visitations of Salop, seem to commemorate their possession of the island, being Vert, three cranes' heads erased, quartered with a chevron betwixt three crayfish claws.

Hughes I imagine to have been derived from a Christian name, as was common in Wales, viz., Roberts, Williams, Thomas, &c. G. H.

Hughes and Huggins are nearly allied, though not quite synonymous. Hughes means son of Hugh, Huggins son of little Hugh; Higgins, however, is son of little Hick or Isaac (for Hick is a nick form of Isaac, hence Hitchcock). Therefore as Hughes is to Huggins so is Hicks to Higgens. I should say, however, that Hughes was a surname as early at least as 1450. Adams, Wills, Dix, and Stevens had certainly taken root by then. Your correspondent would do well to consult the indices of the Harleian Society's publications. C. E. GILDERSOME-DICKINSON.

HUISH (7th S. xi. 286).—Your correspondent believes that sundry villages which bear the name of Huish were "presumedly the seats of a family of that name," just as Bolton Percy was a possession of the Percys, and Melton Mowbray of the Mowbrays. The presumption is very natural; but it is disposed of by the fact that Huish as a village name is older by centuries than the period when surnames were first used. The family name must therefore have been derived from the local name. The meaning of Huish is not difficult to determine. A charter printed in vol. ii. of Birch's 'Cartularium Saxonicum' gives Harden Huish, Wiltshire, in the form Heregeardinge Hiwise. Hence Huish is merely the A.-S. word *hiwise*, which signifies a "hide" of land, the territorial possession of a primitive Teutonic family. Harden Huish denotes, therefore, the holding or estate of the family of Heregeard. So the name Huish Episcopi, Somerset, cited by your correspondent, means simply the "Bishop's Hide."

ISAAC TAYLOR.

ROUND CHURCH (7th S. xi. 207).—Writing of Lincoln's Inn, Hatton, in his 'New View' (1708), states that the "House" built by Ralph Nevill here fell "into the possession of Henry Lacy, Earl of Lincoln, whose Inn or Lodging when in Town being here, gave it that Name which it has ever since retained" (p. 698). Maitland says that Lincoln's Inn is situated

"where anciently stood the Houses of the Bishop of Chichester and Blackfriars; the former being erected by Ralph Nevil, Bishop of that See, about the Year 1226, and the latter about 1222. Both of which coming to Henry Lacy, Earl of Lincoln, he, in place thereof, erected a stately Mansion for his and Successors City Residence, which still retains his name" (ed. 1756, vol. ii. p. 1279).

J. F. MANSERGH.

Liverpool.

Temple Bruer Church was one of the five round Templar churches. Mr. Staniforth says "there are five round churches commonly spoken of"; and they are the Temple Church, Temple Bruer, Cambridge, Northampton, and Little Maplestead (Essex). All these were built by the Knights Templars. Temple Bruer is an extra parochial liberty, containing 3,600 acres of land. It was given to the knights by Robert de Everingham, who founded a preceptory here before 1185. Of the commandery a massive square tower still remains, and there is a good view of it in 'Howlett's Views in Lincolnshire, 1801.' In Buck's time there were remains of the round church, but in Gough's time only the tower and some vaults. When the Archæological Institute visited Lincoln in 1848, one day's excursion was by way of Dunston pillar (the land lighthouse) to Temple Bruer. Mr. Chas. Chaplin, of Blankney (uncle of the present President of the Board of Agriculture), owner of the estate, kindly had excavations made, and the whole foundations of the round church were laid bare and open. It was about the size of Little Maplestead Church. I was with the party, went in a carriage with Mr.

and Mrs. Parker, of Oxford, and we had a pleasant ride home, viewing the cliff churches, Coleby, Boothby, Navenby, and Wellingore. Howlett states that "interesting particulars of Temple Bruer may be seen in the British Museum, in Mr. Peck's MSS., vol. iv. No. 4937," under the title "Collectanea de Templariis." W. POLLARD.

Old Cross, Hertford.

Dr. Joyce, 'Irish Local Names,' explains Temple as *Teampull*, a church; so Templemore is a big church or cathedral, Templemoyle is the ruined church, *Anglicè* a mull. Temple Bruer is a parish with ruins, about half way between Lincoln and Sleaford; but where, oh! where is Lincoln Heath?

A. HALL.

'CHOICE EMBLEMS' (7th S. xi. 268).—This work was written by John Huddlestone Wynne, born in Wales in 1743. Brought up as a printer, and for a short time in the army, he settled in London as an author by profession, and died in 1788. His chief works are, 'A General History of the British Empire in America,' 2 vols. 8vo., and 'A General History of Ireland,' 2 vols. 8vo. He also wrote 'Fables of Flowers for the Female Sex,' and some other poems. His 'Choice Emblems' was first published in 1772, and a copy of this edition sold for 1*l.* 12*s.* in D. Laing's sale. My own copy is of the fifth edition, dated 1784. It has the passage and note mentioned at p. xii; and at p. ix in the dedication to Lady Elizabeth Kerr, eldest daughter of Lord Ancram, the author speaks of "these instructive emblems, written for the amusement of your noble brother the Right Honorable the Lord Newbattle" (not Newbottle). There are sixty-four emblems, each with a description and moral in verse, and a continuation of these in prose, with an application. The 1788 edition (the sixth!) may have been the last.

W. E. BUCKLEY.

The author of this book was John Huddleston Wynne, of whom an account will be found in Nichols's 'Literary Anecdotes,' vol. iii. pp. 151-6. Watt also ascribes the authorship to Wynne in his 'Bibliotheca Britannica.'

EDWARD M. BORRAJO.

[Other replies to the same effect are acknowledged.]

SURNAME EGERTON (7th S. x. 327, 417; xi. 54, 157, 233, 295).—I had hoped there was no more to be said; but MR. ADDY spoils all by proposing a new and impossible etymology.

It is not true that the Icel. *heggr* "is represented in English by *hedge*"; for *hedge* is merely the *cognate* English word for it. The Icel. *heggr* would become *hegg* in English, for the reason that Icel. *egg* has become *egg*, and Icel. *leggr* has become *leg*. The final *r* in *heggr* is merely the case-ending of the nominative, and no part of the stem. This leaves the syllable *-er* unaccounted for.

Thus there are two mistakes in this guess: one, the ignoring of the fact that the Norse *gg* remains hard (whilst the A.-S. *cg* does not); and the other, the ignoring of the syllable *-er*. And even the loss of the *h* causes some difficulty. What good can come of such guessing as this? CELER.

VIPERS (7th S. xi. 248).—This is believed in the parts of Derbyshire where there are vipers—the stony uplands. The same was said also about blind-adders, as they were called. There is a similar couplet about fish known in Derbyshire, which runs:—

If fish could hear as well as see,
No fishermen there 'd need to be.

THOS. RATCLIFFE.

Worksop.

In the Weald of Kent this couplet is applied to the slow-worm, but not with any idea that it is inscribed. SARUM.

CHARADE (7th S. xi. 167).—The concluding lines are these:—

My whole bequeaths a lasting name
To deeds of infamy and shame.

KATHLEEN WARD.

GUINEAS (7th S. xi. 247).—A passage in the 'History of British Commerce' (1844), by Geo. L. Craik, M.A., will explain the entry in the old cash-book:—

"In the year 1717, on the representation of the House of Commons, that the over valuation of gold in the current coins of the realm had produced a great and infinite diminution and scarcity of silver specie, it was ordered by royal proclamation that the guinea, which had for some time past been current at 21*s.* 6*d.*, should for the future pass only for 21*s.*, and the other gold coins at proportionate rates."—Vol. ii. pp. 218-9.

J. F. MANSERGH.

Liverpool.

The loss would be caused by the coin being light in weight. W. E. BUCKLEY.

SIR JOHN FALSTAFF (7th S. xi. 47, 117, 269).—In the interesting extracts from the 'Dublin Records' given by MR. W. J. FITZPATRICK, in the *Gentleman's Magazine*, May, 1887, p. 430, is a document dated London, April, 14, 3 H. IV. (*i. e.*, 1402), in which Thomas of Lancaster, as Lieutenant of Ireland, grants to John Fastolf and John Radcliffe, Esquires, the office of Chief Butler of Ireland from January 1, last past, and during the minority of James, son of James Botiller, late Earl of Ormonde, deceased. But James, third Earl of Ormonde, did not die till Sept. 7, 1405 (Carte i. xxxvii), and in April 14, 1402, Thomas of Lancaster was in Ireland, so far as appears, and not in London. I am inclined to think, therefore, that there is some error in the year given above, and that instead of 3 H. IV. (*i. e.*, 1402), we should read 7 H. IV. (1406) or 8 H. IV. (1407). I should be

greatly obliged to MR. FITZPATRICK if he would kindly consult the document again, and see whether there is any error in the published date.

J. HAMILTON WYLIE.

Rochdale.

None of your correspondents has remarked on a curious little fact, to which the late Halliwell-Phillipps drew attention in his folio Shakespeare. A line of '1 King Henry IV.,' II. ii., runs thus: "Away, good Ned, Falstaff sweats to death." Here the imperfection of the metre seems to suggest that the original name used was Oldcastle.

PHILIP NORMAN.

I take the following from a bookseller's list just to hand:—

Falstaff's Letters, by J. White, Verbatim Reprint of the Original of 1796, with Notices of the Author, by Charles Lamb, Leigh Hunt, and other Contemporaries, post 8vo. cloth, 2*s.* 6*d.*

C. C. BELL.

AN OLD MODE OF "SPITING" A NEIGHBOUR (7th S. x. 464).—A similar revelation of malicious intent to that noted by MR. RATCLIFFE has lately been made at Newark, and recorded in the *Grantham Journal* of April 4:—

"Whilst a large walnut tree, which had been purchased by Mr. C. Smith, gunsmith, Newark, from Denton Manor, was being sawn at Mr. Jas. Smith's timber-yard, London Road, Newark, last week, a curious discovery was made. The trunk was about four feet diameter, and on the saw going down the centre a hole was found about six inches long, full of quicksilver. The hole had evidently at some ancient date been bored out, and the quicksilver inserted and plugged up. The plug, which was made of deal, was found, and beyond it had grown, in the course of time, eighteen inches on either side of solid walnut. Considering the very slow growth of walnut, a tree of these dimensions must have taken several hundred years to produce, and it is conjectured that the hole could not have been made less than two centuries ago. What was the object of inserting the quicksilver it is difficult to surmise. The tree stood in Denton village, close by the side of the footpath."

Surely this was an elaborate, expensive, and not too successful mode of paying off a grudge. I cannot but suspect that the mercury may have been placed in the trees with object more occult.

ST. SWITHIN.

A BLIND MAGISTRATE (7th S. xi. 66, 192).—I have read the interesting replies to this query. The *Liverpool Mercury* was mistaken in attributing the origin of the Blind Asylum in Liverpool to a blind stipendiary magistrate. Edward Rushton, for many years stipendiary magistrate of Liverpool, was not blind, and the asylum was originated by his father, Edward Rushton, in the year 1790. It is not generally known that the Liverpool Blind Asylum was the first institution of the kind established in England. The originator of it is well known in Lancashire, at least, as the blind poet and author of several popular poems and songs, including an 'Ode to Blindness,' and some beautiful verses in memory of Robert Burns, which are quoted in one or two editions of that poet's works. Rushton also wrote the ballad, 'Mary Le More,' attributed in Lover's 'Collection of Irish Ballads' to a Mr. Reynolds; the sea-song entitled the 'Hardy' or 'Neglected Tar, attributed in the appendix to an edition of Dibdin's songs to a Mr. Smart. A full account of the origin and establishment of the Blind Asylum in Liverpool may be seen in the *Liverpool Mercury* of 1817.

DICKY SAM.

Liverpool.

PHŒNICIANS IN DEVONSHIRE (7th S. xi. 225).—I have only just seen W. S. B. H.'s note. I reply that the paper was submitted to and approved for its purpose by Dr. Reginald Stuart Poole, of the British Museum, Professor of Archæology at University College, and his assistant, Mr. St. Chad Boscawen, the latter of whom incorporated in it some passages showing the close resemblance of the Ipplepen Temple site to that of the temple figured on Shalmaneser's Balâwât Gates, now in the British Museum. It was forwarded to the Society of Antiquaries in October last, and, after three months' delay, declined, on the ground that the subject was quite new (this is certainly true), but so learned and so difficult that their fellows were not competent to discuss or do justice to it. The Antiquary executive are incapable of either a joke or a sarcasm, and will probably have awkward interviews with some of the very eminent men whom they hold so cheap, and on whom they almost fasten a national stigma. Mean time the paper has been necessarily recast, and will see the light in a magazine, it being held back for some new facts. I mentioned some of these facts in a kindred discussion at a late meeting of the Society of Biblical Archæology—evoking much inquiry for "more," and receiving hearty encouragement to proceed.

W. G. THORPE, F.S.A.

Gloucester House, Larkhall Rise, S.W.

BUT AND BEN (7th S. viii. 425, 515; ix. 57, 95, 155, 198; xi. 57, 178).—These are not merely parallel to "without and within," but probably the same words in Low German or Frisian. Most places thus contrasted in Holland are so described. There are the "Buiten Hof" and "Binnen Hof" at the Hague; the "Binnen Amstel," or part of the river within Amsterdam; and the "Buiten Amstel" outside the city, and numberless other cases. "But and ben" are the East coast modifications.

W. SALTER.

Oxford.

The note of A. J. M. is surely written under a misapprehension. The Lancashire *beawt* is the preposition *without*, *i. e.*, not with. *Without*, the adverb, is not *beaut*, and therefore does not throw any light on *but*.

APPLEBY.

MUTINY AT FORT VELLORE, 1806 (7th S. xi. 143, 278).—James Miller, 1st Madras N.I., killed at Vellore, July 10, 1806, was son of James Wm. Miller, by Ann, his wife, daughter of Thomas Gwatkin. The letter which appears at the former of the above references was addressed by James Wm. Miller to one of his brothers-in-law, and in it he says (the passage is one of those which I had previously omitted as being purely personal):—

"My principal motive for troubling you with a recital of this horrible event is for the purpose of your disclosing it gradually and as delicately as possible to his mother [who apparently was in England at the time], communicating to her the event so as not to affect her too suddenly, for a sudden disclosure of the horrid facts might prove too much for her feelings; indeed, I think it were better not to mention to her minutely my narrative, but merely say that the event at Vellore had come to your notice, and that its consequences had been fatal to our dear boy."

J. H. M. will therefore perceive that he is in error. I should be pleased to forward him the letter in question if he would care to see it.

GUALTERULUS.

BOOKS ON GAMING (7th S. vii. 461, 481; viii. 3, 42, 83, 144, 201, 262, 343, 404, 482; ix. 24, 142).—When may the readers of 'N. & Q.' be favoured with the continuation of MR. JULIAN MARSHALL'S interesting notes on gaming? The last contribution ("To be continued") appeared so long ago as Feb. 22, 1890. EVERARD HOME COLEMAN.

71, Brecknock Road.

ADDISON FAMILY (7th S. xi. 247).—Perhaps I have no right to remonstrate, on behalf of genealogists, against the implied strictures of MR. JONATHAN BOUCHIER, because, although intensely interested in genealogy, I am perfectly aware mine is but a prentice hand. Still, it does appear somewhat equivocal that, whilst invoking the aid of the genealogist, MR. BOUCHIER should go out of his way to designate that branch of inquiry as "a dreary subject," and to apologize for resorting thereto for once in a way. I think he should not be allowed to speak in this manner without some mild protest. MR. BOUCHIER is our very good friend, and few contributions to the columns of 'N. & Q.' have greater interest for its readers, generally, than his. His literary acumen is great; his erudition is extensive; his geniality is undeniable. For these very reasons I am the less inclined to permit, without protest, this assumption by him of the popularly termed "bar sinister" upon his escutcheon. I have never yet met with a *bar* sinister in heraldry, but presume there is some slight foundation for the tradition. For what is the aim of all of us—whether literary critic, herald, or genealogist—but the study and preservation of the past? These are but workers in the same field, although, may be, in different parts of it; still each section depends in a great degree upon the harvest of the others. A witty Frenchman (was it not Le Blanc? but MR. BOUCHIER, I have little doubt, can correct it) once said: "Monuments crumble; it is only ruins that have duration." He might have gone further, and have said that to mortals (so far as they *know*) the only irrevocable and eternal fact is the past. Forgotten it may be; obliterated never. As MR. BOUCHIER has invoked the aid of those Dryasdusts the genealogists, it is but fair to demand he shall "kiss the rod" before he obtains it.

JOHN J. STOCKEN.

THE THEOSOPHICAL SOCIETY (7th S. xi. 127, 198, 278).—In ION'S interesting account of this society he has left out the name of one of the most important early members altogether. This was John Augustus Tulk. He joined in 1783, and was one of the five who composed the first public meeting on the evening of December 5 in that year. He was a wealthy gentleman of Kennington Lane, Vauxhall, was very active in establishing the New Church, and paid for the printing of several books. From ION'S account it appears that none of Swedenborg's voluminous works appeared in English till after his death in 1772. But this is incorrect, for the second volume of the 'Arcana Cœlestia' was published both in English and Latin in 1750; and, strange to say, the English edition, a thick quarto volume, published in numbers, is one of the scarcest books in our language. The Swedish 'Biografiskt Lexicon,' xvi. 347, says of it: "An English edition of this work was published by Swedenborg himself. One single copy of it is known to exist. It belonged to Swedenborg himself, afterwards to one of his heirs." This copy, Dr. Tafel tells us, in his 'Documents concerning Swedenborg,' is now in the Royal Library at Stockholm; and he adds that one more has been discovered since and is in the possession of the secretary of what is now better known as "The Swedenborg Society." It is not generally known that Coleridge was an annotator and admirer of Swedenborg. His MS. remarks are very interesting, and are printed in the *Monthly Magazine* (Heraud's) for 1843. NE QUID NIMIS.

[We noticed recently a house of a Theosophical Society in St. John's Wood (qy. Avenue Road?).]

THE APPLE WASSAIL (7th S. xi. 103, 217).—There is a line omitted in the chant to the "Old Apple Tree"; it comes in just before "And my pockets, &c." (or, as I took down the words from Devonian lips, "And my little beg full too"), it is "Old passon's breeches full"; and was left out if the "passon" was unpopular. Whether it is the usual custom for the clerical portion of the Devonshire community to utilize the said garment for such purposes my friend did not tell me.

A. MIDDLETON, M.A.

30, Belvedere, Bath.

CORREGGIO (7th S. xi. 286).—L. is most likely to get an answer to his query if he consult 'Galerie Complète des Tableaux des Peintres,' Didot, Paris. I do not possess the volume containing the works of Correggio; but if it is as complete as the one which gives the works of Michel Angelo, no acknowledged work will be found omitted.

R. M. SPENCE.

The description of the painting would apply to a part of the picture of Narcissus, painted by B. Comte, known in this country by the fine stipple engraving by F. Viera (the figures by Bartolozzi). The engraving gives, in addition to what is mentioned, a group of peasants gazing with amazement at the strange doings of Narcissus.

W. H. PATTERSON.

Belfast.

EDMUND WALLER (7th S. xi. 266).—I am much obliged to your correspondent J. T. Y. for his note on the second part of Waller's poems. I had looked upon Tonson's notice as a device similar to that by which, in 1645, Mosley tried to discredit the actual first edition, by describing it as "surreptitious." I should be very much indebted to any of your correspondents who could assist me in tracing the "manuscript copy" mentioned. No poetical MSS. of Waller's are in the hands of his present representative. G. THORN DRURY.

WAKEFIELD GRAMMAR SCHOOL (7th S. xi. 26, 178).—The forthcoming 'Admission Registers of St. John's, Cambridge,' parts i. and ii., will contain many references to Wakefield among the index of "Schools." This will, I hope, make the school historian's task of giving an account of the various Wakefield scholars somewhat easier.

P. J. F. GANTILLON.

CONGER (7th S. xi. 167).—Five-and-twenty years ago I used to hear cucumbers playfully called *cungers* in South Lincolnshire by educated people, and I was given to understand that this was the local name of the esculent, though I cannot feel certain that I ever happened to find it on the lips of uncultured sons of the soil. Miss Baker, in her glossary of the neighbouring shire, Northampton, has:—

> "*Conger*, a cucumber. So general is this word that an eminent seedsman informs me that cottagers and market gardeners when purchasing the seed usually ask for *conger* seed. On the eastern side of the county they are sometimes called *congoes*, which is probably a corruption of *conger*."

ST. SWITHIN.

DR. MURRAY quotes the 'Century Dictionary' as stating, without any authority, that the word is used in Lincolnshire. An excellent authority may be found ('N. & Q.,' 6th S. x. 309) in the statement by CUTHBERT BEDE that *conger* is used in the sense of cucumber by cottagers in South Lincolnshire. Mr. Bradley was for many years Vicar of Lenton, near Grantham. The word occurs in Wright's 'Dictionary of Obsolete and Provincial English' as being current in Northamptonshire.

J. DIXON.

On asking a Warwickshire rustic what he meant by *congers*, I was told, "You ought to know; you grows 'em in your upper gardin in that frame with glass atop."

A. MIDDLETON, M.A.

30, Belvedere, Bath.

[Many other replies are acknowledged.]

THOMAS G. WAINEWRIGHT (7th S. vi. 288, 353, 435).—Was Wainewright's second name Griffith or Griffiths? MR. A. H. CHRISTIE writes "Griffith" in the heading of his query at the first reference, and MR. PIERPOINT puts *sic* after "Griffiths" when referring at the last reference to Dickens's 'Hunted Down.' Mr. Hazlitt, however, uses "Griffiths" in his edition of Wainewright's 'Essays and Criticisms'; and the same spelling is adopted in the article on Wainewright in the 'Encyclopædia Britannica.'

JOHN RANDALL.

BEARDED DOMINICANS (7th S. xi. 267).—There are friars clean shaven and friars who take a pride in the length of their beards. Who has not heard, *e. g.*, of the "venerabilis barba PP. Capucinorum"? A beardless Capuchin being a rare phenomenon, induced a German wag once to write an epitaph for the tomb of a young member of the fraternity who died before his beard had time to develope. The doggerel verses called upon the wanderer to stay and behold the wonder; under the stone slab there lay "a pious Capuchin friar without a beard, the only known specimen of the species it was fear'd." The Dominicans also, I believe, wear beards.

L. L. K.

When Lever, in 'O'Malley,' described "a Dominican friar with a beard down to his waist," he should have written a Capuchin friar. This order always wear their beards. The Dominicans use the razor freely on beard and tonsure; and in 'The Life of Father Tom Burke,' the Dominican, will be found some *persiflage* he addressed to a bearded Capuchin.

W. J. PITZPATRICK, F.S.A.

Dominican friars never wore beards; but some friars—for instance, the Capuchins—always did; and it was also the case with the *Monachi Camaldulenses*. There certainly was no "fierce opposition" in the Romish Church to hirsute appendages. The founders of the different orders seem to have had a free hand in this matter. MR. ALLISON may be referred to that amusing book, "Joannis Physiophili Specimen Monachologiæ Methodo Linnæana Illustratum. August. Vendel, 1783," 4to. The author was Baron J. E. von Born, himself a great naturalist, who has therein

described the manners, habits, dress, and natural instincts of the divers orders of monks very facetiously. The original edition is rare, the monks buying it up as far as possible; but there are translations in German (1841), French (1798), and English (1783 and 1852).

NE QUID NIMIS.

At a special Good Friday service in St. John Lateran I saw one of the fifty or more priests present with a beard worthy of Andreas Hofer. Monsignor A. told me that he was a mission priest, about to leave for South America, and as such was allowed to wear the full beard, "as is usual." NELLIE MACLAGAN.

It may perhaps interest MR. ALLISON to learn that in 'The Tents of Shem' (a novel by Grant Allen), the author, alluding to the Roman clergy in Algeria, distinctly states that priests of that Church when engaged on foreign mission stations are permitted to wear their beards.

FRED. C. FROST.

Teignmouth

Wearing or not wearing a beard is in the Roman Communion a matter of discipline. As a general rule it is now not worn, but to this rule there are exceptions, *e.g.*, the Cistercians wear beards. Secular priests may be found also with beards; the late Dr. Grant, Bishop of Aberdeen, wore one; delicacy of throat or chest permits the beard to be grown. Many Popes are represented as unshaven. St. Ignatius, founder of the Society of Jesus, wore a beard. Cardinal Beaton, of St. Andrews, is depicted as wearing a moustache and imperial. This is in Western Christendom; but in the East the beard is universal, I think of obligation. In India, for example, I never saw a Catholic *padre* without a beard. It is a small matter, but may I suggest to MR. J. W. ALLISON that "Roman" is a prettier and more pleasing adjective than "Romish"? GEORGE ANGUS.

St. Andrews, N.B.

Mrs. Jameson, in her 'Legends of the Monastic Orders,' new edition, 1890, p. 368, says:—

"When S. Dominick was at Rome, praying in the Church of St. Peter that the grace of God might be upon his newly founded order, he beheld in a vision the blessed Apostles Peter and Paul. Peter presented to him a staff, and Paul a volume of the Gospel, and they said to him, 'Go, preach the word of God, for he hath chosen thee for that ministry.' Of this subject, the bas-relief by Niccolo Pisano is as fine as possible. I give a sketch of it."

Here follows a drawing showing the kneeling monk, with tonsure and slightly bearded. SS. Peter and Paul also have short beards. Further (p. 366), the gifted authoress remarks, "In Spanish pictures the head [*i. e.*, of S. Dominick] is often coarse, with a black beard and tonsure."

HARRY HEMS.

Fair Park, Exeter.

Miscellaneous.

NOTES ON BOOKS, &c.

Cromer Past and Present. By Walter Rye. (Jarrold & Sons.)

EVERY one who cares for the history of Norfolk in the past or the present knows of Mr. Rye. He is as familiar, one would think, with the Celts and the Teutons and the obscure folk who dwelt in the eastern shires before these races had emerged from Central Asia as he is with the men of modern days who pay taxes, vote at School Board elections, and lounge at watering-places. He is well aware that there are two proper ways of writing a town history, and two only, though there are nearly an infinite number of bad ways of doing the same thing, as the shelves of our great libraries but too painfully testify. An author who knows his subject may write a large book for scholars, in which he ought to print all documents in their original language and spelling, or he may write a popular book, in which all possible difficulties are removed from the path of the reader. In either case the same absolute accuracy is to be aimed at, and political and theological disquisitions avoided.

In the present instance Mr. Rye has determined to write for the people, not for a select few. The profits of the volume are, we are informed, to go to the funds of the church restoration. We make no doubt that in this instance he has acted wisely. The volume is well got up and profusely illustrated.

The author begins his history with the earliest times, and follows the course of events to the present. The portion devoted to the Domesday manors is extremely good. Highly condensed as it is, we can see that the author could, had there been space, have given us a world of information concerning the men that held Cromer from the days of the great Norman duke until the Reformation.

The church is the most interesting object in Cromer—the only thing that the eye sees which carries us far back into the past. We are rarely surprised at any atrocity which we hear of being perpetrated on our old ecclesiastical buildings, but really Cromer seems to have been treated more wantonly than common. Better days have now come, and in some respects it will soon have much of its old beauty; but no modern hand can give us back the rifled altars or the shattered glass.

Mr. Rye prints some interesting extracts from Cromer wills. We trust that some day or other he may find an opportunity of giving us them in full. In 1523 Robert Carr, citizen and goldsmith of London, left a vestment to "the Chapell of Saint Albright iiij myle out of Crowmer." Who was this holy person? He is quite unknown to us.

This notice already exceeds the limits which we ought to spare; but we may not conclude without drawing attention to the engravings of panels, bosses, and the ornaments of the galilee. As works of art they leave nothing to be desired; but they convey to all who have eyes to see the important lesson of the beauty of variety. Most modern architects are content with some four or five changes of ornament. Here, it would seem, there is no repetition.

The Log of a Jack Tar; or, the Life of James Choyce, Master Mariner, with O'Brien's Captivity in France. Edited by Commander V. Lovett Cameron. (Fisher Unwin.)

To the "Popular Adventure Series" of Mr. Fisher Unwin has been added a new volume containing two striking records of English bravery and endurance. The first is one by "a plain sea-faring man," as he styles himself, whose occupation as a sailor on a whaling ship left him

in the early part of the century into captivity. How many times he escaped, but only to be recaptured, we fear to say. He writes with a naïve seriousness that has an attraction of its own, and his narrative is thoroughly stirring. On board a man of war he saw a little sharp service, and seems to have been a man such as Nelson or Dundonald loved to command. There are one or two queer mistakes for which the printer rather than the writer must be held responsible, the funniest being the substitution of the name "Oberon" for that of the isle of *Oléron*. With this record is connected another and even more stirring account of the escape from a French prison of Capt. O'Brien. Very remarkable difficulties were fronted by the Irish captain, whom the French must have found a remarkably tough customer.

The Gild Merchant: a Contribution to British Municipal History. By Charles Gross. 2 vols. (Oxford, Clarendon Press.)

We cannot easily speak too highly of Dr. Gross's work. Until quite recently England had no literature relating to our mediæval gilds, and, as a consequence, local historians, when they had occasion to mention them, often fell into mistakes, pardonable in the then state of knowledge, but which were apt to mislead the reader in matters of importance.

We shall never, probably, be able to make out clearly the origin of the gilds which at one time were spread into almost every corner of Europe. Whether they have come to us among the other benefits we derive from imperial Rome, or whether they are of native growth, must, we fear, for ever remain unknown. We ourselves incline to the latter alternative. Though the English gilds differed widely from those of the Continent, and even from our nearest neighbour, Scotland, there was so intimate a relationship that it is almost certain that they sprang from a common origin.

Where there is so very much that is good it is not easy to pick out any special subjects for praise. We may say, however, that those pages which treat on the foreign gilds have been the most helpful to ourselves. English students for the most part know where to search for such evidence as remains relating to the gilds of their own land; but those of the Continent have been almost a sealed book to them. The documents which Dr. Gross has collected will be of great service to future historians of the social habits of the mediæval time.

The second volume is made up almost solely of what the author calls "Proofs and Illustrations." There is hardly a county in England the local history of which has not some light thrown upon it thereby.

Pericles; or, the Golden Age of Athens. By Evelyn Abbott, M.A. (Putnam's Sons.)

Even in the so-called golden age of Athens history is occupied with a dismal record of internecine war. Well was it for Greece when her armies combated an alien enemy. Mr. Abbott furnishes a striking picture of the insecurity of Greek life in the period of highest artistic development, of the vengeful passions to which this insecurity gave rise, and of the superstition and sophistry which the various states displayed in their dealings with each other. Of the Athens of the time of Pericles he gives a useful, trustworthy, and vivacious account. The few facts as to the life of Pericles we possess are pieced out with the necessary conjecture. The story of "that fierce democratie" is well told, and the volume, with its numerous illustrations from the best German sources and from photographs, is a boon to the student. Mr. Abbott's estimate of the part played by Pericles will stir some opposition. He owns frankly, however, that "Pericles destroyed a form of government under which his city attained to the height of her prosperity, and that he plunged her into a hopeless and demoralizing war." Another confession is that in his time legislation was a blank.

Le Livre Moderne, No. 16, has a very interesting opening paper on 'Les Collectionneurs d'Affiches Illustrées.' Very many of the most curious of these advertisements are reproduced, among them being one by Gavarni, published by Hetzel in 1841, concerning the 'Philosophie de la Vie Conjugale' of Balzac. M. Gausseron deals with modern literature in a Landor-like dialogue in the shades between Talleyrand and Madame de Staël. The idea is happy, but the execution is difficult.

Mr. A. Cotgreave, F.R.Hist.S., has issued a selection of *Pseudonyms*, or fictitious names, with the real names to which is added a number of anonymous works. The list is short but useful. Messrs. John Bale & Sons are the publishers.

The same publishers issue a list of *Contributions to Notes and Queries*, more than nine hundred and fifty in number, by the Rev. John Pickford, M.A.

On Wednesday, March 25, at a meeting of the Royal Society of Literature, Sir Patrick Colquhoun, Q.C., President, in the chair, a paper was read by Mr. C. H. E. Carmichael, M.A., Foreign Secretary, on 'The Study of Folk-lore,' in which reference was made to the name, now so widespread, having been given to the young study by the late W. J. Thoms, founder and first editor of 'N. & Q.' Mr. Carmichael also pointed out that the study of folk-lore is still largely indebted to the columns of 'N. & Q.,' and he gave a sketch of the work and methods of the late J. F. Campbell of Islay, and cited passages and facts from the 'Popular Tales of the West Highlands,' as well as from *La Tradition* and *Mélusine*, and from 'India's Women,' the *Journal* of the American Folk-lore Society, and other varied sources.

Notices to Correspondents.

We must call special attention to the following notice

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Thomas J. Jeakes.—A slate club is a sick benefit society, usually held at a public-house. The name, no doubt, has its origin in the fact that it was the custom to enter the members' contributions on a large folding slate. The funds of such societies are generally divided at Christmas.

Corrigendum.—P. 21, col. 1, l. 6 from bottom, for "'Will Wimble's Lyrical Monologue'" read *Will Waterproof's*.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 2, 1891.

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Notes.

HARLEIAN MSS.

The recent tampering with these all-important documents, and the happy detection of the offender, revives public interest in a matchless collection. Readers may accordingly care to see the Act of Parliament for their purchase:—

Close Roll 28 *George II.—The Trustees of the British Museum and the Trustees of the Harleian Collection of Manuscripts.*

Whereas by an Act of Parliament made in the twenty-sixth year of the reign of his present Majesty, intitled an Act for the Purchase of the Museum or Collection of Sir Hans Sloane and of the Harleian Collection of Manuscripts, and for providing one general repository for the better reception and more convenient use of the said collections, and of the Cottonian Library and of the additions thereto, it was, amongst other things, enacted that out of the monies to be raised by virtue of the said Act the full and clear sum of ten thousand pounds should be paid by order of the Trustees thereby appointed for the purposes therein mentioned, and incorporated by the name of the Trustees of the British Museum, to the Trustees for Edward, Earl of Oxford and Earl Mortimer, and Henrietta Cavendish Holles, Countess of Oxford and Countess Mortimer, to whom by indenture quadrupartite, made the second day of August, in the eleventh year of the reign of his present Majesty, and in the year of our Lord one thousand seven hundred and thirty-seven, the collection of manuscripts in the said Act described, and thereby directed to be called by the name of the Harleian Collection of Manuscripts, was, among other things, assigned the said collection of manuscripts to be placed and continued in the repository in which the Cottonian Library is in the said Act directed to be placed, and until the said repository shall be erected or provided in manner therein mentioned, to be preserved in the place where the same is now lodged, or in some other convenient place to be appointed by the Trustees by the said Act appointed, or the major part of them in a general meeting assembled, at the costs and charges of the said Trustees for the said Earl and Countess, and of the survivors or survivor of them, and the executors, administrators, and assigns of the said survivor, and of the person or persons to whose use the said sum of ten thousand pounds should be payable for the said collection; and whereas it was by the said Act further enacted that the said Harleian Collection of Manuscripts, from and after the payment of the said sum of ten thousand pounds, should be vested in the Trustees by the said Act appointed and their successors for ever. Now be it known unto all men by these presents that we, Robert Harley and James West, Esquires, being the surviving Trustees for the said Earl and Countess in the said indenture mentioned, have this day, by the direction and appointment of the said Countess, testifyed by her executing these presents, rec'd by order in writing of the said Trustees of the British Museum the full and clear sum of ten thousand pounds of lawfull money of Great Britain in consideration of and in full satisfaction for the said Harleian Collection of Manuscripts, of which sum so by us rec'ed we do hereby acquit and discharge the said Trustees and their successors, and we, Henrietta Cavendish Holles, Countess of Oxford and Countess Mortimer, and Robert Harley and James West, do hereby remise and release to the said Trustees and their successors all such right, title, and interest, either at law or in equity, to and in the said Harleian Collection of Manuscripts, and the catalogues, cabinets, bookcases, and other appurtenances thereunto belonging, as we or any of us have or had or might have or claim by, from or under the said inde're quadrupartite, or by any other means whatsoever.

In witness whereof we have hereto set our hands and seals the thirteenth day of February, in the year of our Lord one thousand seven hundred and fifty-four, and in the twenty-seventh year of the reign of his Majesty King George the Second.

H. CAVENDISH HOLLES, OXFORD AND MORTIMER.
RO. HARLEY.
JAMES WEST.

Sealed and delivered by the within-named Henrietta, Countess of Oxford and Countess Mortimer, being first duly stampt in the presence of Joseph Briggs, William Leivers. Sealed and delivered by the within-named Robert Harley and James West, being first duly stampt in the presence of John Vardy, Js. Empson.

And be it remembered that the first day of March, in the year above written, the aforesaid Robert Harley, Esquire, came before our said Lord the King in his Chancery and acknowledged the inde'e aforesaid and all and everything therein contained and specifyed in form above written, and also the inde'e aforesaid stampt according to the tenor of the statute made in the sixth year of the reign of the late King and Queen William and Mary of England, and so forth.

Inrolled the day and year above written.

S.

NOVA SCOTIA BARONETS.

This order was created by Charles I. in 1629, in order to promote what was called "the plantation of the colony of Nova Scotia" or Acadia. As a badge or decoration its possessors were allowed to wear

a broad orange-coloured ribbon round the neck and a badge pendent from it, In a scutcheon arg., a St. Andrew's cross az., thereon an inescutcheon of the royal arms of Scotland with an imperial crown above the scutcheon, and encircled with the legend "Fax mentis honestæ gloria," which was the motto of Henry, Prince of Wales. This may be seen depicted in the fine portraits by Sir Henry Raeburn of Sir William Forbes of Pitsligo, and Sir James Wellwood Moncrieff, a Lord of Session, and some thirty years ago I have seen it worn on public occasions by Sir William Forbes of Cragievar. This motto is still borne by the baronetical family of Forbes of Pitsligo.

In one of the most remarkable criminal trials ever known in the United Kingdom, that of Alexander Humphreys, claiming to be Earl of Stirling and Viscount Canada, which took place in Edinburgh in 1839, the panel, a Scotch term for the accused or prisoner, had claimed the privilege of creating baronets of Nova Scotia. One of those upon whom he had conferred this honour was his agent, Mr. Thomas Christopher Banks, to whom also he granted 16,000 acres of land in Nova Scotia, and who was the author of a work on 'Dormant and Extinct Peerages.' Samuel Warren, in an essay reprinted from *Blackwood's Magazine* of April, 1851, 'The Romance of Forgery,' appends the following note, from the obituary of the *Times*, November 13, 1854, concerning this individual, who doubtless was deeply implicated in the fabrication of the documents:—

"On the 30th September, at Greenwich, in the 90th year of his age, Thomas Christopher Banks, Baronet of Nova Scotia, and Knight of the Holy Order of St. John of Jerusalem, Law Genealogist and Antiquarian."

Though it was proved from the evidence that the documents and charters were forgeries, yet it did not appear clearly that the accused was actually guilty, though he must have been accessory, and a verdict of "Not Proven" was brought in, which exactly met the case. The panel was consequently, to use Scottish legal phraseology, "assoilzied *simpliciter* and dismissed from the bar."

There is an excellent account of this remarkable case in 'Modern State Trials,' vol. i., by W. C. Townsend, M.A., Q.C., a book published by the lamented author only a few days before his death in 1850, and in 'Miscellanies, Critical, Imaginative, and Juridical,' vol. ii., by Samuel Warren, reprinted from *Blackwood's Magazine*, analyzing the case and displaying much legal acumen. Perhaps the tombstone forgeries furnished him with some hints or ideas for his clever story 'Ten Thousand a Year.' Both of these accounts are worth careful and attentive perusal, and form an excellent exercise for the mind. The latter able writer and lawyer, Mr. Warren, refers to another account of it as "elaborate and authentic," forming an octavo volume and entitled "Report of the Trial of Alexander Humphreys or Alexander, claiming the title of Earl of Stirling, &c., by Archibald Swinton, Esq., Advocate, Edinburgh, 1839." The trial occupied six days, before the High Court of Justiciary in Edinburgh, from Monday to Saturday, April 29, 1839.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'DICTIONARY OF NATIONAL BIOGRAPHY': NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 421; v. 3, 43, 130, 362, 463, 506; vii. 22, 122, 202, 402; viii. 123, 382; ix. 182, 402; x. 102; xi. 162, 242.)

Vol. XXVI.

In the "List of Writers," after "Bishop of Peterborough" add *elect*.

Pp. 14 a, 15 a. Biham. Perhaps Bytham.

P. 30 a. "Domus Conversorum." The explanation here given of this phrase is not the accepted one.

Pp. 35 a, 66 b. For "Ravenspur" read *Ravenspurn*. It was near the modern Spurn Point, and can hardly be said to be "not far south of Bridlington."

Pp. 39 b, 260 b. For "Bishopsthorpe" read *Bishopthorpe*.

P. 87 b. "Fisher was beheaded on 22," add *June*.

P. 96 a. Reims. P. 105 b. Rheims.

P. 101 a. Mepeham. P. 118 b. Meopham.

P. 115. See Dixon and Raine, 'Archbishops of York,' i. 215, *sqq*.

Pp. 133–4. Richard Baxter says that when he first read Henshaw's 'Meditations,' and such witty things, he tasted little sweetness in them, "though now I can find much" ('Conversion,' 1658, "To the Reader").

Pp. 173 a, 204 a. Catholic, *i.e.*, Roman Catholic.

P. 174 a. A MS. lute book by Herbert of Cherbury, *Gent. Mag.*, January, 1816.

P. 175 a. For "Biothanatos" read *Biathanatos* (xv. 228 a).

P. 175 a. Owen thanks Herbert of Cherbury for praising his verses ('Epigrams,' second Coll., 19, and another third Coll., i. 37).

P. 178 a. One of the books left by Herbert of Cherbury to Jesus Coll., Oxon., was lately offered for sale by a second-hand bookseller.

Pp. 178–9. Richard Baxter says that in writing his 'De Veritate' Herbert showed the world how little he esteemed of verity ('Reform'd Pastor,' 1656, p. 271). See Morell, 'Hist. Mod. Phil.,' i. 169.

P. 180 a. 'De Tribus Impostoribus.' See 'N. & Q.,' 7th S. viii. 347, 449–53.

P. 187 b. Herbert's 'Country Parson' forms

part of 'The Clergyman's Instructor,' Clar. Pr., third edition, 1824.

P. 211 a. Other books annotated in MS. by the Earl of Pembroke: Ralegh's 'Hist. of the World,' 1614 ('N. & Q.,' 4th S. iv. 359); Bacon's 'Essays,' 1632 (in the late James Crossley's lib.). J. O. Halliwell had others.

P. 216 b. For "Franke" read *Frank*.

P. 227 b. Owen has an epigram on the marriage of William, Earl of Pembroke, and Mary, daughter of the Earl of Salop (first Coll., ii. 30).

P. 243 a. More extracts from the Heyricke Letters in *Assoc. Archit. Soc. Papers*, v. 299–307.

P. 247 b. For "Cestrensis" read *Cestriensis* (xxi. 59 b).

P. 260 b. For "Piercy" read *Percy*. "S. Webster of Thomas Hudson," some mistake.

P. 260. Bishop Newton of Bristol dedicated to Archbishop Herring his book on 'Prophecies,' 1754.

P. 273 a. Herschel. See Mathias, 'P. of L.,' 435–6.

Pp. 274–5. R. H. Herschell printed a reply to Rev. R. W. Sibthorp, 1842.

Pp. 282–3. James Hervey. Whitefield was curate of Dummer about the same time. Among those who replied to 'Theron and Aspasio' was Sandeman, 2 vols. 8vo., 1768. His 'Meditations' were versified by T. Newcombe, 1757, and by Cocking of Redruth, 1813; Southey's opinion of them, 'Life of Wesley,' 1858, i. 31; defence of his books, against Ludlam, in Overton, 'True Churchmen,' 1802, chap. vii. sec. 3; John Cole, of Scarborough, published 2 vols. of 'Herveiana,' 1822–3, and a vol. of his 'Letters,' 1829; Ryle, 'Christian Leaders,' 1869, pp. 328–57; Miller, 'Singers and Songs,' 206; Hervey's 'Letters' were edited by Lieut. Burges, 1811; his 'Life' was written by Rev. John Brown; his 'Works' appeared in 7 vols., 1797, with life by Rev. W. Agutter. See Toplady's 'Works,' 1841, pp. 49, 222; Vaughan's 'Life of Robinson,' 1815, p. 15.

P. 286 b. Hervey and Middleton. See 'Gray,' by Mason, 1827, p. 156.

P. 293 a. Denham addresses a satirical poem to the Five Members, and mentions Haslerig by name. See Z. Grey's 'Hudibras.'

P. 294 a. Harraton: query *Harton?* Easingwood: query *Easingwold?*

P. 310. J. T. J. Hewlett. See 'N. & Q.,' 6th S. ii., iii. His eldest daughter is living.

Pp. 310–1. Lady Hewley. See 'N. & Q.,' 7th S. xi. 332.

Pp. 311–2. Hewson. See Z. Grey's 'Hudibras.'

P. 314 a. For "Smale's" read *Smales's*.

P. 314. John Hey. See Mathias, 'P. of L.,' 430–1. Overton's 'True Churchmen,' second edition, 1802, was directed partly against his Norrisian Lectures.

P. 315 b. William Hey. See W. Wilberforce's 'Life and Letters'; 'Life of Rev. Tho. Dykes,' 1849. William Hey, Canon of York and Archdeacon of Cleveland, who died in 1882, was a grandson of W. H.

P. 320 b. Lincolnense. Query *Lincolniense?*

P. 335 a. For "Longen Dale" read *Longdendale*.

P. 348 b. Hickeringill. On 'Naked Truth' controversy see 'N. & Q.,' 7th S. v. 362. See Grosart's 'Marvell'; Thoresby's 'Corresp.'; *Gent. Mag.*, 1832, i. 341; Dr. Fullwood's 'Leges Angliæ' was in answer to H.'s 'Naked Truth,' part ii.; 'Dialogue between Philautus and Timotheus in defence of Dr. Fullwood against Phil Hickeringill,' 1681. Some of H.'s tracts were used in evidence on the trial of Dr. Sacheverell, 1710.

Pp. 350 b, 375 b. For "Wheeler" read *Wheler*.

P. 353. Hickes. Nos. 31 and 32 of the *Free-Thinker*, 1718, are directed against Hickes and his friends. Blackwall calls him "that universal and judicious scholar" ('Sacr. Class.,' 1737, i. 25). Dr. Zouch intended to write his life, and made collections (Wrangham, vol. i. p. lxxii; Wrangham's own account of George and John, ii. 359–65; and also 102, 191, 208).

P. 357 a. C. Hickman. See Patrick's 'Autob.,' 114.

P. 369 b. Higgins's 'Apol. for Mohamed' (not "Mohammed") produced replies from R. M. Beverley (to which H. replied in turn); Rev. G. Wyatt, of Burghwallis (1829); and Rev. Dr. Inchbald, Doncaster (1830). Higgins was buried at Wadworth, near Doncaster.

P. 372 a. Edw. Higginson, sen., was the first schoolmaster of the Rev. Tho. Mozley. See his 'Reminisc.' (country), 1885.

P. 386. Hildrop. More in *Top. and Gen.*, iii. 433.

P. 387. The late Rev. James Hildyard, I believe, informed me that he was not born at Winestead; but I cannot lay my hands on the memorandum. James Davies (*q. v.*), of Moor Court, was a pupil of his, and dedicated to him his ed. of Terence. See 'Illust. News of the World Port. Gallery.'

P. 402. Joseph Hill. See 'Biog. Leodiensis,' 120–1.

P. 405 a. Bishop Wilkins quotes N. Hill's 'Philos. Epicur.' in 'New World,' i. 64.

P. 406 a. There are accounts of Hawkstone by J. W. Salmon (in verse), 1796, and by T. Rodenhurst, seventh edition, 1802. See 'Life of W. Wilberforce'; Benson's 'Life of Fletcher'; Grimshawe's 'Life of Richmond,' sixth edition, 1829, pp. 51–2; Owen's 'Life of T. Jones, of Creaton,' 1851, pp. 70, 209.

P. 408 a. Robert Hill's 'Pathway to Piety' was repr. by Pickering, 1847.

P. 411. Rev. Rowland Hill. 'Life,' by Sidney, 1834 (not "1833"); 'Life,' by Charlesworth, 1877;

Miller, 'Singers and Songs,' 289–92; Jay's 'Life of Winter,' 1843, p. 111; Roberts's 'Mem. of H. More,' third edition, 1835, iv. 275; Berridge's 'Works,' 1864, pp. 367, 421, 449, 510; 'Life of Dean Milner,' 1842, pp. 253, 255.

P. 417 b. Sabden. Salden (xi. 148 b).

P. 421. Sam. Hill. Probably the Mr. Hill mentioned in Patrick's 'Autob.,' 177.

P. 428. See 'Letters of Junius.'

P. 431. Henry Hills. See 'N. & Q.,' 6th S. ix., x.

P. 442 b. Does not "drawing" come after hanging?

P. 443 b. John Cole, of Scarborough, issued 'Memoirs of Hinderwell,' with his fugitive pieces, 1826. W. C. B.

FURTHER CONTRIBUTIONS TO A BIBLIOGRAPHY OF ASTROLOGY.

(See 7th S. xi. 123, 183, 244.)

During many years I have collected the titles of works on astrology. The following are not included in MR. PEDDIE'S list. All astrological almanacs and ephemerides by Dr. Dee, Lilly, Partridge, &c., are omitted :—

Abiosi, Joannis, Neapolis Regni ex balcolo Mathematicarum Professoris Artium et Medicine Doctoris. Dialogus in Astrologie defensionem, cum Vaticinio Diluvio usque ad Christi annos 1702. Venetiis, 1494.

Ablainung und Widerlegung der Astrologiæ Judiciaræ. Augspurg, 1654.

Acta Eruditorum. Astrological Description of each Month of the Year, January to December, its Astrological Signs, Prognostics. Lipe., 1686.

Adepts in Alchemystical Philosophy, Lives of, with Selection of Celebrated Astrological Treatises. London, 1814.

Agrippa, Cornelius. De Occulta Philosophia, item de Cæremoniis Magicis; also, Magiae Naturalis de Fascinationibus, de Incantatione et Adjuratione, &c. Lugd., 1531.

Agrippa, M. Cornelius. The Vanity of Arts and Sciences, Astrology, Chiromancy, Divination, &c. 1676.

Alabaster, William. A Booke of the Seven Planets; or, Seven Wandering Meteors of William Alabaster's Wit Retrograded or Removed, 1598; or, by a second title, William Alabaster's Seven Motives Removed and Confuted, by John Racster.

Albohali Arabis Astrologie de Judiciis Nativatum Liber. Noribergæ, 1546.

Albohazen Haly Filii Abenragel Libri de Judiciis Astrorum. Basileæ, 1551.

Albumassar Flores Astrologie. Venetiis, 1490 and 1495.

Arcandam or Alcandrin, Famous Doctor and Expert Astrologian. The most Excellent, Profitable, and Pleasant Booke, to finde the Fatall Destiny, Constellation, Complexion, and Natural Inclination of every Man and Childe, by his Birth.....Now turned out of French into our Vulgar Tongue by W. Warde. 1578.

Aristotle's Book of Problems, with other Astrologers, &c. N.d.

Astrologer, The. London, 1830–31.

Astrologer, The, of the Nineteenth Century; or, Compendium of Astrology, Geomancy, &c. 1825.

Astrologer's, The, Guide. 1886.

Astrologers. Lives of Elias Ashmole, William Lilly, written by themselves, and of their times; also Lilly's Life and Death of King Charles I. London, 1774.

Astrologers and Conjurors' Magazine; or, Magical, Physiognomical, and Philosophical Mirror, Nativities, Apparitions, &c. 3 vols., 1792–4.

Astrologers' Magazine: an Easy Introduction to the Celestial Science of Astrology, the Art of setting a Figure to any Time proposed, how to Calculate Nativities, &c. 1794.

Astrologer's Pocket Companion. The Spirit of Partridge, including Partridge's Opus Reformatum, Nativities, ...Tables, &c. Printed for the London Astrological Society, 1825.

Astrologica opuscula antiqua, Fragmentum Astrologicum, incerto autore, in quo, præter cæteras, aliquot exemplis ostendicur quomodo medicatio ad Astrologicam Rationem sit accommodanda Liber Regum de significationibus Planetarum, et Liber Hermetis. Pragæ, 1564.

Astrological Institutions; being a Perfect Isagoge to the whole Astral Science. By a Student. 1658.

Astrologicum Speculum exhibens Singularum Aspectuum Planetarum Proprietates, Virtutem, Efficaciam in Tempestate et Aeris Mutatione, &c. 1685.

Astro-Meteoric Journal, a Repertory of Science, Literature, and Art. 1867–8.

Astronomica Curiosa y Description del Mundo Valenciæ, 1677.

Astrology. Article in 'Encyclopædia Britannica.'

Astrology and Magic. An article of 47 pp. in the *Westminster Review*. 1864.

Astrology, Reasons for Belief in; also a Word or Two upon Astrological Books. 1849.

Astrology. Several Cases of Conscience concerning Astrologie and Seekers into Astrology Answered. By a Friend of the Truth. London, 1659.

Astrology as it is, not as it has been represented. A Compendium of Rules and Instructions. 1856.

Astrology. Institutions of Mathematical Experiments extracted from the Experiments and Observations of Guido, Bonatus, Haly, Claudius, Ganivetus, and many others. 1643.

Aubrey, John. Miscellanies, viz., Day Fatalities, Omens, Apparitions, Spirits, Second Sight, and others. London, 1857.

B., J. Hagiastrologia; or, the most Sacred and Divine Science of Astrology Asserted, Vindicated, and Excused. 1680.

B., V. Table of Astrological Houses of Heaven, carefully composed, and every Figure set forth; also a Table shewing the Ascension of the Sun and the Essential Dignities of the Planets, composed for the Benefit of such as delight in Astrologie. 1654.

Barrett, Francis. The Magnus; or, Celestial Intelligencer, being a Complete System of Occult Philosophy, containing the Ancient and Modern Practice of the Cabalistic Art, Natural and Celestial Magic. 1801. Another edition, 1875.

Bartholomei, Patris, Rev. Anglici de Rerum Proprietatibus. Nuremberg, 1519.

Bishop, John. The Marrow of Astrologie, in Two Books, wherein is contained the Natures of the Signes and Planets, with their several Governing Angels, according to their respective Hierarchys, and the Method of Directions according to the Egyptians and Chaldeans, with several other useful Examples; also a Table of Houses exactly calculated for the Latitude of London. 1688.

Bishop, John. An Appendix to the Marrow of Astrology. 1688.

Blount, Charles. Miscellaneous Works of Atheism, Apparitions, Improbability of Witches.....Fate, Fortune, &c. 1659.

Boderius, J. De Ratione et Usu Dierum Criticorum in quo mens tum ipsius Ptolomæi, tum aliorum Astrologorum hac in parte delucidatur. Cui accessit Hermes Trismegistus de Decubitu Infirmorum. Paris, 1555.

Brand, John, M.A. Divination by the Erecting of Figures Astrological.—Brand's 'Popular Antiquities,' vol. iii. p. 181.

Brihat Jataka of Varaha Mihira, a Complete System of Astrology.

Bromhall, Thomas. A Treatise on Spectres; or, a History of Apparitions, Oracles, Prophecies, and Predictions.....and Revelations, Cunning Delusions of the Devil, &c. 1658.

Butler, J., B.D. A Brief but True Account of the certain Year, Day, and Minute of the Birth of Jesus Christ, with Tables. 1671. Another edition, 1675.

Butler, J. Astrology a Sacred Science, showing the Excellency and great Benefit thereof, when it is rightly understood and religiously observed. 1680.

EVERARD HOME COLEMAN.

71, Brecknock Road.

(To be continued.)

LELAND'S 'GYPSY SORCERY.' (See 7th S. xi. 199.)—I cordially endorse the praise the Editor of 'N. & Q.' gives to this delightful book. The misprints are, however, as is there pointed out, very annoying. Sometimes they result in absolute nonsense, *e. g.* (p. 204):—

"Fairy, fairy, bake me a bannock and roast me a collop,
And I 'll give ye a spintle off my god end.
'This is spoken three times by the Clydesdale peasant when ploughing, because he believes that on getting to the end of the fourth furrow those good things will be found spread out on the grass' (Chambers's 'Popular Rhymes, Scotland,' third edition, p. 106)."

What the "god end" of a Clydesdale peasant might be I could not imagine. My edition of Chambers is one of the most recent, but not dated. There, on p. 323, I find:—

"It was till lately believed by the ploughmen of Clydesdale that if they repeated the rhyme,
Fairy, fairy, bake me a bannock and roast me a collop,
And I 'll gie ye a spurtle aff my gad end,
three several times, on turning their cattle at the terminations of ridges, they would find the said fare prepared for them on reaching the end of the fourth furrow."

The rhyme here is understandable. The "spurtle" is the stick with which porridge is stirred. Burns applies the word ironically to Capt. Grose's sword:

But now he 's quat the spurtle-blade
And dog-skin wallet.

The stick the ploughman carries to guide his horses is his "gad." The rhyme means that if the fairy prepares the fare desired, then the ploughman will cut enough wood off the end of his gad to make a porridge stick for his benefactor.

WILLIAM GEORGE BLACK.

Glasgow.

BEHOLDING TO=BEHOLDEN TO.—This expression, very familiar to students of seventeenth century literature, is described by Dr. Murray as "obsolete." It may be worth recording that I heard it used a day or two ago by a woman in the lower middle class, whose conversation with a friend in a waiting-room at a railway station was audible to all bystanders. She spoke of the situation of some common friend as "less be'olding," in the sense of more independent. These archaisms or vulgarisms die hard. J. ELIOT HODGKIN.

"HOW TO BE HAPPY THOUGH MARRIED."—This possibility has in late years been enforced in a book that has attained great popularity. In 'Luxury, Pride, and Vanity, the Bane of the British Nation,' second edition, London, *circa* 1736, there is this passage (p. 50):—

"After all that I have said, I am not afraid to advance this Proposition; that 'tis possible for those who marry to be Happy.

The tract from which I have quoted this anticipation is a very curious one, and includes some interesting references to the social condition of England in the first half of last century.

WILLIAM E. A. AXON.

LADY OSBALDESTON.—The register of Old St. Pancras, co. Middlesex, contains this entry:—"Lady Osbalson Sophia More buried Ap. 29, 1750." It is probable that this lady, whose maiden name was Sophia More, was the widow of Sir Charles Osbaldeston, fifth and last baronet, who died issueless, April 7, 1749.—Burke, 'Extinct Baronetage,' 1844, p. 394.

DANIEL HIPWELL.

SINGULAR SUPERSTITION.—I find the following strange story among some newspaper cuttings, unfortunately undated, but it must have occurred not many years ago, and was taken from the *Globe*:—

"Adelaide Amy Terry, servant to Dr. Williams, of Brentford, was sent to a neighbour with a message on Sunday evening, and as she did not return, and was known to be very short sighted, it was feared she had fallen into the canal, which was dragged but without success. On Tuesday an old barge woman suggested that a loaf of bread in which some quicksilver had been placed should be floated in the water. This was done, and the loaf became stationary at a certain spot. The dragging was resumed there, and the body recovered."

I had imagined this means of discovering the whereabouts of a drowned body peculiar to the fisher folk of the south of Ireland, where on two separate occasions I knew it to be resorted to, and each time successfully. I heard nothing of the quicksilver, only of the loaf becoming attracted, as it were, above the place where the drowned man lay. I am curious to learn if this superstition, as it is called, is generally known to the readers of 'N. & Q.' C. A. WHITE.

Preston on the Wild Moors, Salop.

CRAYFISH AND CRAWFISH.—All dictionaries persist in giving these two words as synonymous, in the teeth of present usage, simply because, I presume, naturalists have decreed that it shall be

so. The crayfish is a freshwater crustacean, about two or three times the size of a prawn, and the crawfish is a large seawater crustacean, described by naturalists as the "spiny lobster," to which, however, they forgot to assign a special name while they were bestowing two on the other. Such is the distinction now well established among the tradespeople who sell fish and the public who buy it. Crayfish is sold by the dozen, and crawfish singly. Dealers in fish, not being supplied by scientific men with a name for a particular article in their line of business, had to find one for themselves, and they hit upon that useless duplicate "crawfish." The ordinary lobster has claws, the spiny lobster has none. This difference between the two lobsters was of itself important enough to call for a special denomination, just as in the case of the ordinary or double-humped camel, and the dromedary or one-humped camel. When common sense and common usage unite against the dictates of scientists, science is, or ought to be, nowhere.

The reverse happened with regard to *coco* and *cacao*, two very different things, which botanists had rightly distinguished under these different names (retained by the French), and which the tradespeople blunderingly included under the one name of *cocoa*. Common usage alone has sanctioned this vulgar spelling with a twofold confusing meaning; yet lexicographers do not ignore it entirely, as they do the proper distinction between crayfish and crawfish.

F. E. A. GASC.

Brighton.

LIEBFRAUENMILCH.—Some erroneous statement concerning the origin of the name Liebfrauenmilch as applied to a celebrated Rhenish wine having occurred to me, it may perhaps deserve to be memorized by you how such a name came to be attributed to it. Far from having preserved a remnant of primitive pagan religion, it has simply arisen from the first place where this special wine was originally grown, viz., from the vineyard of the cemetery or churchyard surrounding the Liebfrauenkirche at Worms on the Rhine, so called, like Notre Dame, because it had been dedicated to the Virgin Mary. Truly such a consecrated spot appeared to be not unworthy to bring forth the fruit of a vine which could serve to the faithful members of that Church at their Eucharist like the milk of their mother does to infants. K. X.

BIKE AND TRIKE.—Literary purists may grieve in silence or vainly endeavour to kick against the pricks, but it is tolerably certain that very many of our long words in daily use will undergo a process of contraction or abbreviation in perfect disregard of euphony or derivation. The two words, phonetically spelt, at the head of this note are contractions of bicycle and tricycle. They are, I am told, in common vogue among a certain order of cyclists, and there seems a possibility that, like *bus* and *pram*, they will sooner or later eat their way into our language. It may be remembered that, as a substitute for *pram*, I had in a previous note suggested *babicle*. But it is now clear that *babicle* is altogether too long a word; and if it is at once to be contracted into *bake*, the remedy becomes worse than the disease.

There is, however, one bright speck on the horizon. *Gent* has been for many generations a common enough word with "our masters," but has never penetrated the ranks of the "upper ten." Is it too much to hope that, in like manner, such abominations as *pram* and *bike* may be relegated to the class of vulgarisms of which *gent* is a leading example? HOLCOMBE INGLEBY.

D'ISRAELI: DISRAELI.—The following extract from the "London Letter" of the *Birmingham Post* may furnish food for inquiry:—

"Arising out of the recent publication of Dr. Smiles's work, 'A Publisher and his Friends,' an unsolved question has once more come to the front. Every one knows that the late Lord Beaconsfield signed himself in his younger days, as his father did to the end, 'D'Israeli'; but it has never been completely traced when and why this was made into 'Disraeli.' On the monument of the statesman's sister, who died in 1859, the spelling 'D'Israeli' is retained, although many years previously it had been altered by the politician; and even as late as 1864, Mr. Gladstone, writing to the late Abraham Hayward, referred to 'D'Israeli.' Perhaps even more recent instances could be found of the older use being retained.'"

POLITICIAN.

THE HON. AND REV. EDWARD TOWNSHEND, D.D., DEAN OF NORWICH.—The fifth son of Charles, second Viscount Townshend, by his second marriage with Dorothy, daughter of Robert Walpole, Esq., of Houghton, co. Norfolk, and sister of the minister, Sir Robert Walpole, he graduated at Cambridge, from Trinity College, M.A. 1742/3, proceeding D.D. 1761. Ordained priest by the Bishop of Norwich in Caius College Chapel, Cambridge, November 6, 1743, Mr. Townshend was subsequently instituted, on the presentation of the king, to the rectory of Pulham St. Mary, co. Norfolk, April 10, 1746, and to the rectory of Tyvetshall, in the same county, on April 16, 1750 (P.R.O., 'Liber Institutionum,' series C, vol. i. pp. 289 b, 302 b). He was nominated a Prebendary of Westminster November 27, 1749, appointed Deputy Clerk of the Closet in November of the following year, and Dean of Norwich by letters patent bearing date Whitehall, March 10, 1761. He married, in the parish church of Chelsea, co. Middlesex, on May 4, 1747, Mary Price, of St. Margaret's, Westminster, daughter of Brigadier-General Price, and by her had issue a son Edward, in holy orders, who married, March 24, 1789, Louisa, youngest daughter of Sir William Milner, second baronet; and five

daughters, Mary; Elizabeth; Henrietta, who died unmarried; Charlotte, married, first, May 12, 1773, in Lambeth Chapel, to John Norris, of Whitton, co. Norfolk, Esq.; and, secondly, June 7, 1779, to Thomas Fauquier, Esq.; and Lucy, who died unmarried. Dr. Townshend died on January 27, 1765, and was buried three days later in Bath Abbey. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

RADCLIFFE TRAVELLING FELLOWS.—Being engaged in collecting materials for an account of the older fellows on this foundation in the University of Oxford, I shall be obliged to any one who will direct me to further sources of information about the following:—

1. James Stephens, Corpus, elected 1725, resigned 1731.

2. Nathaniel Hickman, Queen's, elected 1731, *vice* Stephens; never took a medical degree; died 1746, according to Musgrave's Obituary, Brit. Mus. MSS., and belonged to the family of Hickman, baronet, Burke's 'Extinct Baronetage.'

3. John Kidby, Balliol, elected 1735; according to Musgrave Obit., *Lond. Mag.* and *Gent. Mag.* was F.R.S., practised at Garlick Hill, City of London, and died 1762.

4. John Colwell, Trinity, elected 1770; living at Plymouth 1779, according to Med. Register of that date, and died Bodmin 1817, according to *Gent. Mag.*

5. James Robertson, Balliol, elected 1780 (assumed name of Barclay, 1799, Munk, Roll. of Coll. Physicians), Physician St. George's Hospital, mentioned in 'Life of John Hunter; died 1827.

6. John Wickham, New, elected 1801. Mentioned apparently in Ottley's 'Life of Ed. Jenner,' ii. 38, and 'The Healing Art,' ii. 72.

7. George Hall, Pembroke, elected 1822. Published 1852 'An Excursion from Jericho to the Ruined Cities of Geraza and Ammon.'

So many of these Radcliffe fellows went into other lines of life, or died prematurely, that it is difficult to trace them. Those who want to see a complete list of them will find it in the Oxford University Calendar for 1860. J. B. NIAS.

PORTRAITS WANTED.—Can any readers of your paper furnish me with, or tell me where to obtain, a copy of a portrait or miniature of Col. John Mordaunt, who raised the 47th Regiment in 1741, or of Col. Peregrine Lascelles, who succeeded him in the command? The regiment was raised by warrant of January 3, 1741, and it is supposed in the vicinity of Stirling. As, however, there is some doubt on this point, I should be glad of authentic details of this.

H. HODGKINSON,
Major, 47th (N. Lancashire) Regt.

HERALDIC.—Can any of your readers learned in heraldry kindly help me to the quarterings of the mother and father of Sir Allan Napier MacNab, who was Prime Minister of Canada, and also the quarterings of his wife, who was a Stewart?

G. WAKELING.

Sumburgh Lodge, Balham.

BOOK WANTED.—Where can I see:—

"The Compleat Musick Master, being Plain, Easie, and Familiar Rules for Singing and Playing on the most useful Instruments now in Vogue, Viz. Violin, Flute, Haut-Boy, Bass-Viol, Treble-Viol, Tenor-Viol. Containing likewise a Hundred choice Tunes, and fitted to each Instrument, with Songs for two Voices; and a Shatoon of the late Mr. Morgan's, never before Printed. To which is added, a Scale of the Seven Keys of Musick, shewing how to Transpose any Tune from one Key to another. With a Preface, and the words Corrected by the late Mr. Thomas Brown. Printed for John Nutt near Stationers Hall, and sold at most Musick-shops in Town. Price stich'd 2*s.*"?

Advertised in Defoe's *Review*, Saturday, September 16, 1704. H. H. S.

'DIOGENES IN SEARCH OF AN HONEST MAN.'—Can any of your readers inform me respecting a line engraving on copper of 'Diogenes in search of an Honest Man,' which I have in my possession? There are three figures, half-size, in the background, very much of a Flemish character. The title runs, Published April 1, 1792, by W. Sharp, London; W. Sharp, sculp. Is this taken from any picture?

ED. HODGES.

JOHN FREDERICK ROSS, born 1787, in 1820 obtained from Frederick William III. of Prussia the diploma of Count. During the Congress of Vienna, December 20, 1814, he saved the king "from being assassinated by a foreign adventurer." This is only casually noticed in German works. Where can a full account be found, with the name of the adventurer? Count Ross was well known in Berlin, and died there 1848. F. N. R.

HARTLEY WESTFIELD, HAMPSHIRE.—In the 'Dictionary of National Biography,' *s.v.* "Backhouse, William," this place is given as the home of his wife's father. Is Hartley Westfield a misprint, an *alias* for, or a different place from, Hartley Wespall? C. S. WARD.

Wootton St. Lawrence, Basingstoke.

FRIESLAND.—In Cervantes's romance 'Persiles' the hero is a son of the King of Iceland, and the heroine a daughter of the King of Friesland. The latter name seems to refer to an imaginary island, which is marked in Bleauw's map of Europe, lying

about two hundred miles south-west of Iceland, and the same distance south-east of Greenland. Not only is it clearly outlined, there are no fewer than ten places on it named. Can any one give me other references to it in literature?

J. C. OLIPHANT.

GORGET.—I shall be much obliged for any infomation as to the wearing of the gorget by officers of the British army. During what years was it worn, and on what occasions; how fastened to the tunic; and what device or badge was engraved on it? All I have seen bear the initials "G.R." and laurel leaves. Were regimental special devices ever engraved on the gorget? LIGHT DIVISION.

DUDLEY AND ASHTON.—Under 1556 Machyn ('Diary') writes:—

"The iiij day of Aprell was in London a proclamation thrugh London of serten gentyllmen, the wyche fled over the See, as trayturs; the furst was Hare [Harry] Dudley, Crystoffer Aston the elther, and Crystoffer Aston the yonger," &c.

These "gentyllmen" were concerned in a plot for deposing Queen Mary and placing her sister Elizabeth on the throne; and Henry Dudley is supposed to have been a younger son of John, Lord Dudley, *alias* "Lord Quondam."

Mr. Adlard, in his book on the Sutton-Dudleys, asserts that after Queen Mary's death Henry Dudley returned to England and married the daughter of Christopher Ashton, his fellow conspirator. I very much wish to know on what authority Mr. Adlard makes this statement. He cites none. Also, I should be glad to learn to what family of Ashton or Aston these two Christophers belonged.

H. SYDNEY GRAZEBROOK.

Grove Park, Chiswick.

GUISBOROUGH.—Can any of your readers inform me of the origin or derivation of this name? The place is situate in Yorkshire. ONESIPHORUS.

MADAME VESTRIS.—Mr. Walford says in 'Old and New London,' vol. vi. p. 527, that Francesco Bartolozzi, the Florentine engraver, was the father of this celebrated actress. Was she not the daughter of Gaetano Bartolozzi, the engraver's son? She was educated at Manor Hall, in Fulham Road. Can any reader say where she was living at that time? Did she ever reside at Cambridge Lodge, North End, the residence of Francesco Bartolozzi? Any information bearing on the engraver's residence at North End would also oblige. Please reply direct. CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

PRIEST AND NET.—The following story, which is given in a grocer's almanack for this year, has a familiar sound, but I have failed to trace it in any original. It has an interest other than intrinsic, from the fact that Browning has used a variant, in which the priest is replaced by a Pope, in 'Asolando.' Gruignoli, the son of a fisherman, a priest in a rich abbey in Florence, had a net spread every day on the table of his apartment, to put him, as he said, in mind of his origin. The abbot dying, this dissembled humility procured Gruignoli to be his successor, and the net was used no more. A friend who came to see him the day afterward, on entering his apartment, said, "Where is the net?" "There is no further occasion for the net," replied Gruignoli, "when the fish is caught." H. H. S.

PALMISTRY IN THE BOOK OF PROVERBS.—Is there a reference to this science? D. L.

ANTINOUS.—In what play, other than 'The Laws of Candy,' is there a character bearing the name of Antinous? STUDIOSUS.

ST. QUINTIN.—I should feel obliged if any of your readers could give me information regarding the family of St. Quintin, or Quintin, settled in Ireland between the end of the seventeenth century and the beginning of the nineteenth. Also as to the origin of the name of Quintin Castle, county Down. Was it called after any one of that name? E. E.

GIPSY CHARMS.—With reference to Othello's well-known lines (III. iv.)—

> That handkerchief
> Did an Egyptian to my mother give;
> She was a charmer, and could almost read
> The thoughts of people, &c.

—I would ask if any other cases are known in Gipsy history or literature of similar handkerchiefs being given as charms. The handkerchief "was dyed in mummy which the skilful conserved of maidens' hearts." Did the Gipsies in former days compound the preparation known as "mummy"? In what manner was it rendered liquid, so as to serve as a dye; and of what colour was it? I would refer to the valuable note (7th S. x. 197) of your correspondent C. C. B., who perhaps may be able to give further information on the subject.

W. F. PRIDEAUX.

Kashmir Residency.

"OTE-TOI DE ÇA QUE JE M'Y METS."—Who first made use of this expression in French? It was used, I think, to Marshal Macmahon, but was probably a quotation. I know of a parallel passage in Italian from an author who died in 1837, and should like to know if it was in use before that date. JNO. HEBB.

CHARLES READE.—Charles Reade, in 'The Cloister and the Hearth,' gives a wonderful account of a German inn of, say, the fifteenth century. I had always supposed this to be Reade's own "thunder," and was rather disgusted to find that he had taken it all from one of Erasmus's 'Col-

loquies.' Why he did not honestly say so is a mystery. The man—I mean Charles Reade—was, to my mind, a real genius, but had a vein of reticence which led sometimes to something approaching dishonesty. In the same book he gives a sort of discourse or sermon on the question of the Papal blessing of the beasts on St. Anthony's day by Æneas Sylvius Piccolomini, Pope Pius II., I think. This same sermon has always seemed to me the most beautiful bit of writing I know, and perfectly suits the character of Æneas Sylvius, as far as I know it, which is only from Dean Milman's 'Latin Christianity.' Can any of your readers tell me whether this same sermon or discourse is Charles Reade's, or merely taken from some life of Piccolomini? A. H. Christie.

Late.—So much has been said in recent numbers of 'N. & Q.' respecting the use and position of English words, that I have been surprised that no notice has been taken of what seems a strange misplacement of the word *late*. To instance one case among hundreds: we often see title-pages of works by H. P. Liddon, late Canon of St. Paul's. Surely the inference to a person ignorant of facts would be that H. P. Liddon was still living, but had ceased to be Canon of St. Paul's. W. M. M.

The "Cock Tavern," Fleet Street.—I used to be a frequenter of the "Cock" some years ago, from love of Will Waterproof and the traditional "pint of port." The house was improved away, and I have heard the gilt bird over the entrance at the same time mysteriously took wing, and was no more seen. A few days ago I passed along Fleet Street, and noticed on the opposite side a new tavern, with a brilliant golden "cock" singularly like my old friend. Is this the original bird from over the way, a relic (as I have been told) of the time of Charles II. and the Plague? If so, where was it during its temporary retirement?

Alex. Fergusson, Lieut.-Colonel.
Lennox Street, Edinburgh.

John Wilkes.—I shall be much obliged to any correspondent of 'N. & Q.' who will tell me what descendants did Israel Wilkes, the brother of John Wilkes, the Demagogue, who settled in New York, leave. What relation to Commodore Wilkes, who commanded the Trent, was the Miss Wilkes who married Jeffrey, the editor of the *Edinburgh Review*? What was the relationship between either of them and Israel Wilkes? What members (if any) of the family are still living in the United States?

T. Adolphus Trollope.
Budleigh Salterton.

James Whitaker, B.D., was of the family of Whitaker, of Altham, Lancashire and married one of the daughters of Sir Edward Greville, of Stratford-on-Avon. Was he the James Whitaker, of Brasenose College, Oxford, who took his B.D. degree in 1618; and was he a beneficed clerk?

Wm. Underhill.

Sir John Sounder or Sumpter.—Is there any evidence to show whether Sir John Sounder, mentioned (I think by Froissart) as a natural son of the Black Prince, was or was not identical with the "Johannes Sumpter, senior," named in Appendix A to Williams's 'Chronicque de la Traison et Mort de Richart Deux' as having joined a conspiracy against Henry IV. in 1404? Another son of the Prince, Sir Roger de Clarendon, did certainly suffer for a similar reason. Hermentrude.

Socialism: Social Democracy.—Who first used these terms, now upon everybody's tongue? The legend goes that "Socialist" was at first a contemptuous nickname, flung at the followers of Robert Owen, and adopted by them in token of defiance. "Social Democrat" and "Social Democracy" are attributed to Bronterre O'Brien. It is strange that words of such world-wide use should not before now have formed subject-matter of inquiry in the all-embracing columns of 'N. & Q.'

K. O. F.

Replies.

MULREADY'S EARLY DRAWINGS.
(7th S. xi. 202.)

Some of the points connected with the illustrations to Lamb's 'Tales from Shakespear' are so curious that I venture to set them down somewhat fully, more especially as, so far as I know, the particulars respecting the various editions have not been fully stated.

The first edition was published in 1807, and has the following title:—

Tales from Shakespear. Designed for the use of Young Persons. By Charles Lamb. Embellished with copper plates. In two volumes. London, printed for Thomas Hodgkins at the Juvenile Library, Hanway Street (opposite Soho Square), Oxford Street, and to be had of all Booksellers. 1807.

The plates are those designed by Mulready, and said to be engraved by Blake, ten in each volume. These plates are described in booksellers' catalogues sometimes as Mulready's and sometimes as Blake's.

The illustrations do not appear to have greatly pleased the public, if we may judge from the "Advertisement to the Second Edition," which runs thus:—

"The Proprietors of this work willingly pay obedience to the voice of the public. It has been the general sentiment that the style in which these Tales are written, is not so precisely adapted for the amusement of mere children, as for an acceptable and improving present to young ladies advancing to the state of woman-

hood. They therefore now offer to the public an edition prepared with suitable elegance. In the former impression they gave twenty prints, illustrative of the Twenty Tales which compose these volumes, for they knew that it was a grievous thing and a disappointment to a child to find some tales without the recommendation of a print, which the others possessed. The prints were therefore made from spirited designs, but did not pretend to high finishing in the execution. To this edition they have annexed merely a beautiful head of our immortal Dramatist from a much admired painting by Zoust."

The title-page of this second edition is as follows:

Tales from Shakespear, designed for Young Persons. By Charles Lamb. The second edition. In two volumes. London: Printed for M. J. Godwin, at the Juvenile Library, No. 41, Skinner Street, and to be had of all Booksellers. 1809.

There are no plates except the portrait placed as a frontispiece to the first volume; but in accordance with the "N.B." added to the "Advertisement," "A few copies have been worked off on the plan of the former impression, for the use of those who rather coincide in the original conception of the writer, than in the opinion above stated." This second edition does not appear to have gone off so fast as was expected; and some copies are found with a new title-page, dated 1810. In these copies the "Advertisement" is omitted, and the preface stands alone, as in the first edition.

The third edition was published in 1816, and has the same title and imprint, with the exception of the words, "the third edition," in place of "the second edition." It has the plates, and is printed page for page as the first and second editions, but nevertheless is a genuine reprint. The fourth edition (1822) I have not seen. The fifth edition is "ornamented with engravings from designs by Harvey.....London, printed for Baldwin and Cradock, 1831." It is worth taking note of the imprint of the second and third editions, because a distinguished editor of Charles Lamb has written, "Godwin himself, under the name of Baldwin (for he did not venture to connect his own name, associated as it was with so many novel and strange heresies, with books designed to educate the young)." Godwin certainly did not use his own name, but he adopted that of his second wife. It is rather curious that the name Baldwin, which he did also use, was the same as the senior partner of the eminent firm, Baldwin & Cradock, which published the fifth edition of the 'Tales from Shakespear.' HENRY B. WHEATLEY.

While I thank COL. PRIDEAUX for his note on that little biography of the painter of 'The Wolf and the Lamb' which, under the title of 'The Looking Glass,' is commonly attributed to W. Godwin, I should like to be allowed to say that my opinion of its extreme rarity is founded on the statement of the late Sir Henry Cole, Mr. Linnell, Mr. Watts (of the British Museum), Mr. Soden Smith, and others, all of whom asserted that their experience coincided with my own to the effect in question. Whole libraries of booksellers' catalogues have, during thirty years, and from Newcastle to Penzance, come to my view, but none has recorded a copy of the book for sale. Only one copy has during that long period been, so far as I know, obtainable. Mr. W. M. Rossetti bought this in Newcastle and gave it to me. Sir Henry Cole, a close friend of Mulready, had never, except that in his own library, met with one, although he would, he told me, have given much more than its weight in silver for such a thing. COL. PRIDEAUX has been more fortunate. Mr. B. Jupp, to whom allusion is made, set great store by his copy. I did not assert that the three copies then known to me were all that existed; and it seems rash to assume that, because a book was reissued with a new date on the cover, it "did not sell well" in the first instance. The contrary is more likely. The present extreme rarity of a book is no proof that it did not at first sell well. For example, more than twenty-five years ago I wrote a little volume of which twelve hundred copies were sold at a guinea each. This was considered so great a success that the high-minded publisher (may the earth lie light upon him!) actually gave me a bonus of one-fourth additional to the contract price for writing the text. No copy of that book has, so far as I know, been seen again, although I have looked high and low for one. As it was a pretty thing, and cost a guinea, it is fair to presume that most of the twelve hundred copies are still in existence. But this does not prevent it from being exceedingly scarce; that is to say, it is not obtainable. As to 'The Looking Glass,' so convinced was Sir H. Cole of its rareness, that he intended to reprint it. After his death Mr. W. Bemrose, of Derby and London, and I carried out this intention, and republished the book in facsimile, with notes.

F. G. STEPHENS.

PLURALITIES (7th S. xi. 284).—In Mr. J. H. Blunt's 'Reformation of the Church of England,' p. 24, ed. 1869, there is a catalogue of pluralists, quoted by Bishop Gibson from Archbishop Winchelsea's register at the end of the thirteenth century. This catalogue comprises twenty-three names, eleven of which do not occur in your correspondent's list. It begins, however, as his does, with that of Hugo (not Bogo) de Clare, thirteen benefices in nine dioceses. The history of the Reformation having been more clearly understood of late years, it is now admitted that the refusal of the Roman authorities to reform the practical abuses which prevailed unchecked in the thirteenth and following centuries, notwithstanding repeated remonstrance and representations, was a fruitful source and spring from which, among others, that movement arose. Mr. Blunt, in his chapter on the origin of the Reformation, refers to a memorial

addressed to the Council of Pisa respecting existing abuses, in which memorial pluralities are specially noticed. He refers also to Abendon's sermon preached before the Council of Constance in 1415, which sermon, he says, was one long cry for a reformation of the Church of England. Abendon specially refers to pluralities and the non-residence and other abuses to which they led. Mr. Blunt dwells at some length on the various practical evils and abuses, kept up, as they were, by appeals to Rome and by episcopal influence, which abounded in all the English dioceses; and he adds (p. 25) this significant observation: "Men's minds, at a later date, were diverted from this and other important reforms by the hair-splitting controversies raised by Puritans and other Protestants, and the extravagancies of non-residence and pluralities continued down to our own times"; and, he might have added, formed a fruitful source of dissent from the Church of England in the eighteenth century and the earlier part of the nineteenth. S. ARNOTT.

The Vicarage, Gunnersbury, W.

MISTRANSLATIONS (7th S. xi. 185).—'Alla Giornata; or, To the Day.' Will MISS BUSK give us the exact equivalent in English? The James and Grassi 'Dictionary' (1873) gives "Alla Giornata, by the day; every day." Manini's 'Vocabulary' (1882), "La durata di un giorno; il cammino o il lavoro che si fa in un giorno; corso della vita; battaglia campale che prende buona parte del giorno." Cusani e Grolli (1850), "Giornata, alla giornata, daily, now-a-days." Which is right? ESTE.

"OF THAT ILK" (7th S. viii. 25, 115, 272).—Only one side of E. R.'s original suggestion has been considered. If I follow it aright, he objects root and branch to the use of "that ilk" save in the sense of "that place." NOMAD goes so far my way in pointing out that the true meaning is "that same," but he treats the phrase as if its only use were as a territorial tail to a territorial surname, and as if, therefore, the principle of the objection must be conceded. I am not satisfied of this, and incline to believe that MR. HACKWOOD'S "unscrupulous camp followers and others of that ilk" are not so indefensible as E. R. thinks.

To begin with, *de eodem* is not invariably referable to the immediately preceding word. There is in the Coldingham Cartulary a thirteenth century charter (printed in appendix to Connell 'On Tithes,' 1815, p. 421), with witnesses as follows: "Gilberto de Lumesden, Adam de eadem, Willielmo de Baddeby, Richardo Franceys de Eyton, Thoma Franceys de eadem, Willielmo de Paxton, Patricio Serviente de eadem." Adam must have been of Lumesden, Thomas Franceys (or French) of Eyton, and Patrick the sergeant of Paxton. This way of using the word and the employment of the feminine are out of the common, but show the elasticity of which it was capable.

"Another of the same" is habitually employed where "of the same kind" is the meaning conveyed. "Unscrupulous camp followers, pilferers, and others of the same." Would that be an error in English? A sentence may be awkward and yet contain no absolute solecism. Where "the same" or "that same" would be admissible "that ilk" may oft-times stand, however pedantic it might occasionally be. "That ilk," like "the same," or "that same," is a pronoun as well as an adjective, capable of standing free, leaving the reader to supply the antecedent to which it refers. I have met with a small number of instances:—

> Þe sammyne 3e wend þai suld nov
> Haf done to me, þat ilk suld þai
> Haf done till 3ou foroute delay.
> Barbour's 'Legendensammlung,' i. p. 94.

> And to his horss tale fessynnit richt
> And drewe throw þe hole oist þat ilk.
> *Ibid.*, ii. p. 298.

In the above second example, "that ilk" means the body of Troilus.

> And daniell saith that who doith to the pure
> Or faderless or modirless eniure,
> Or to the puple, that ilke to god doth hee.
> 'Lancelot of the Laik,' ed. Skeat, 1865, ll. 1365–8.

In the last quoted work the curious expression "this ilk samyn" is used in a similar mode (l. 2085). From the romance of 'Sir Degrevant' the following verse may be taken to complete my citations:—

> ffayre schetus of sylk
> Chalk-why3th as the mylk
> Quyltus poyned of that ylk
> Touseled they ware.
> Thornton 'Romances,' 1844, p. 239.

It appears to me that this last quotation goes far to furnish a good precedent for MR. HACKWOOD, and at least to make it very doubtful indeed if his eminently unambiguous and expressive phrase deserves to be dubbed a solecism. The question is not to be settled off-hand without fuller consideration than has yet been given to it.*

GEO. NEILSON.

HERALDIC QUERY (7th S. xi. 247).—The following passage from Brydall's 'Jus Imaginis apud Anglos,' 1675, p. 2, answers SALTIRE'S query:—

"Nobility being then a Quality or Dignity, whereby a Man is lawfully Exempt, and by Degrees promoved out of, and above the Estate of the vulgar and common sort of People, is according to the Laws of England twofold; *Nobilitas major*, viz. a Lord at least, and *Nobilitas minor*; the greater and lesser Nobility; the former doth appertain to the Peerage, or Lords of Parliament; the latter

* There is a book or a piece (in which if I am not greatly mistaken so good a Scot as Prof. W. E. Aytoun, of ballad renown, had a hand) bearing on its title-page an example of "that ilk" akin to MR. HACKWOOD'S. I regret I cannot trace the work. Can any reader give a reference?

doth belong to Knights, Baronets, Esquires, and Gentlemen."

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

Heralds speak of (1) gentlemen of coat armour; (2) sons of such, as gentlemen of second coat armour; (3) the third generation, as gentlemen of blood. May not "Nobiles minores" = No. 2?

GEORGE ANGUS.

St. Andrews, N.B.

FAMILY OF COUTTS (7th S. xi. 84).—In the *European Magazine* of May, 1815, I find the following paragraph in a memoir of Mrs. Coutts:—

"March 1st of the present year she was married to Thomas Coutts, Esq., of the Strand, and thus becomes the mother-in-law of the Dowager Countess of Guildford, the Dowager Marchioness of Bute, and Lady Burdett."

C. A. WHITE.

Preston on the Wild Moors, Salop.

ST. JOHN'S COLLEGE, CAMBRIDGE, ADMISSION REGISTER (7th S. xi. 87).—The annexed extract from Prof. Mayor's 'Admissions to the College of St. John the Evangelist in the University of Cambridge,' Camb., 1882 (part i. p. iii, foot-note), will serve to meet the point raised:—

"When I spoke (Baker, i. p. viii) of 'the missing register of admissions (from June 28, 1755, to July 8, 1767),' I went on the best information then open to me. I am now happy to exonerate the families of late masters and bursars from the suspicion then inevitable."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SOMERSET CHURCHES (7th S. xi. 28, 135).—"Wharton" is a misprint for *Warton* in MR. COLEMAN'S reply under the latter reference.

A. COLLINGWOOD LEE.

Waltham Abbey.

RIDDLE: "A HEADLESS MAN," &c. (7th S. x. 268, 374, 494; xi. 238).—The answer given by G. F. S. E. does not take into account the difference in form between the first line and the rest. I have never before met with any answer to this riddle, and the best solution I have hit upon is that the letter the headless man "*had* to write" but did not), i. e., an unwritten letter, might be read by the blind, and so on. This suggestion accounts for the form of the first line, which would otherwise have run,—

A headless man a letter did write.

F. J.

BURNS'S SONNETS (7th S. xi. 228).—Burns wrote two poems which he called sonnets, and which are, at any rate, quatorzains—"Sing on, sweet thrush, upon the leafless bough," written on his birthday, January 25, 1793, and "No more, ye warblers of the wood, no more," on the death of Robert Riddel, Esq., 1794. Both of them are given in the Aldine edition of his poems and in the "Chandos Poets." Neither of them has any particular merit. Both are irregular in rhyme arrangement, and the former has one and the latter three Alexandrines. MR. POLLARD would, therefore, appear to be right in supposing that Burns's genius was not suitable to the sonnet, whatever we may think of his description of the sonnet as "that cramped style of poetry." Cramped! Shades of Shakspeare and Milton!

C. C. B.

There are two sonnets among Burns's poems—one written on his birthday, January 25, 1793, 'On hearing a Thrush sing in a Morning Walk,' and the other forming a memorial tribute to Riddel of Glenriddel on his death, April, 1794. A rupture which had occurred between the poet and Glenriddel had not been healed, and the significance of the sonnet is enhanced from its having appeared in the local newspaper along with the intimation of the death. It was a time of trouble for Burns, who wrote little besides this lyric in the first half of 1794. For the birthday sonnet see Chambers's 'Life and Works of Burns,' iii. 275, library edition, and for that on Glenriddel see the same work, iv. 68; but the poems are in any good edition of Burns.

THOMAS BAYNE.

Helensburgh, N.B.

"A ROBIN HOOD WIND" (7th S. xi. 248, 310).—The old proverb says, "Robin Hood could bear any wind but a thaw-wind." It was doubtless to this that the old woman referred.

HERMENTRUDE.

According to Hazlitt's 'English Proverbs and Proverbial Phrases,' there is a Lancashire proverb, or rather saying, that "Robin Hood could bear any wind but a thaw-wind." Why Robin Hood objected to such a wind is beyond my knowledge.

F. C. BIRKBECK TERRY.

ANGLO-SAXON PERSONAL NAMES (7th S. xi. 227).—Some useful lists of Anglo-Saxon personal names will be found in chapters iii. to vi. of Mr. Robert Ferguson's 'Surnames as a Science.' These lists must, however, be used with certain reservations, which have been set forth by Mr. Henry Bradley in the *Academy*. Mr. Ferguson's lists form a sort of index to the names in the Charters, Domesday Book, and the Durham 'Liber Vitæ.' Kemble's tract, published in 1846, on 'The Names, Surnames, and Nicknames of the Anglo-Saxons' is also indispensable.

I am glad to take this opportunity of calling attention to the need of a photographic reproduction of the 'Liber Vitæ,' which is now among the Cottonian MSS. The edition published fifty years ago by the Surtees Society leaves much to be desired. There is no index, and no proper chronological arrangement, the later additions on the margins of the MS., which reach down to the thirteenth century, being interspersed with portions of the original text which is believed to date from

the ninth century. These additions consist of Anglo-Norman names, and even of those of foreign monks. For instance, on folio 26a, the first sixty-three names are genuine Anglo-Saxon names, probably earlier than the tenth century, and these are followed by forty-two names of the Anglo-Norman type which probably belong to the twelfth century. For my own use I have compiled a sort of index to the earlier names, which I would place at the service of any qualified scholar who would undertake to re-edit this unique and invaluable record.

ISAAC TAYLOR.

EPITAPH ON TOBACCO (7th S. xi. 307).—See 'N. & Q.,' 1st S. ii. 311, 346. The key is to add *super* = above, between lines 1 and 2; *ter* = thrice, in lines 3 and 6; and *bis* = twice, in line 7. Then all is clear, "O superbe, quid superbis? tua superbia te superabit: terra es et in terram ibis: mox eris quod ego nunc." Why J. B. S. calls it an epitaph on tobacco, I cannot think; tobacco never wanted an epitaph since Sir Walter Raleigh introduced it, and never will. If any fashion is immortal this is. The epitaph is one of the ordinary old-fashioned ones advising the survivors. Of the above references, the first says it is "in a foreign cathedral," and the second "in a churchyard in Germany." It is quite likely to be in both, and I should not wonder if it were in England too, if we knew where to look for it. C. F. S. WARREN, M.A.

Longford, Coventry.

[Very many replies to the same effect are acknowledged.]

HASSOCK-KNIVES, SHOD-RUDDERS, AND HODDING-SPADES (7th S. xi. 168).—*Hodding-spades* are described by Halliwell, in his 'Dictionary of Archaic and Provincial Words,' to be a sort of spade, principally used in the fens, so shaped as to take up a considerable portion of earth entire.

EVERARD HOME COLEMAN.

Were these for cutting down *hassocks*? A hassock is "a thick and large tuft of coarse grass" (Peacock's 'Linc. Glossary'), and implements similar to "fur-bills," or bill-hooks, "made of old sythes," would chop off such excrescences very well, and be no mean weapons in the hands of rioters. J. T. F.

Bp. Hatfield's Hall, Durham.

Hassock is sedge, or rushes, whence hassock, a kneeling-mat, which article, until a few years back, was generally made of rushes and similar material. Halliwell gives, "*Hassock-head*, a bushy entangled head of coarse hair"; and "*Hodding-spade*, a sort of wooden spade, principally used in the fens, so shaped as to take up a considerable portion of earth entire." Both words are in East country use. A *shod-rudder* was probably some agricultural implement shod with iron, as a shovel so shod is a shod-shovel. H. H. B.

BURGOYNE FAMILY (7th S. xi. 107).—I possess some MS. notes regarding the Jackson family, from which I extract the following:—

"Gregory Jackson & Dorothy Yarde were married at St. Paul's in Exon. Sept. 8. 1760 by the Revd Mr Stooke. The above Dorothy wife of Gregory Jackson died at Exeter 27. Mar. 1785. Dorothy Burgoyne died at Exeter Sept. 22, 1773 aged 84, & was buried in St. Mary's church."

Dorothy Burgoyne's name would not have been mentioned unless she had been somehow related or connected with the Jacksons; but I possess no information about her beyond this bare record of her death and burial. The aforesaid Gregory (b. 1733, d. 1782, apparently without issue) was fifth son of William Jackson of Trepassey, afterwards of Topsham (where he died in 1779, *æt.* 88), by Margarett his wife, who died at Topsham, in 1774, *æt.* 71. Gregory Jackson was one of a family of merchants, trading chiefly between Newfoundland and Libson. He acquired a comfortable fortune, and finally seated himself at Winslade, near Exeter.

Should TINTARA discover or be in possession of further facts regarding this Jackson-Burgoyne alliance, he would greatly oblige by communicating them. GUALTERULUS.

FUNERAL CUSTOM (7th S. xi. 245).—I thank MR. HEMS for noticing this custom. It is the same here and in other parts of Yorkshire. But with this difference: here I think people as a rule "take mourning" upon the Sunday next but one after the funeral. Only near relatives of the deceased attend at the church. They sit or stand at intervals, take part in the service just as they are willed. They preserve a quiet decorum, as befits the occasion. There are many peculiar customs and ceremonies in connexion with funerals in the West Riding which may not hold elsewhere—the passing round of the wine, of "burying biscuits," and the gathering at tea after the dead one is "laid by," to mention a few. A hymn for the dead is usually sung in churches here on the Sunday morning of the "taking mourning." These customs are also kept up in the Nonconformist places of worship, I believe. Also in places to the north of Exeter which I know they "take mourning." HERBERT HARDY.

Earls Heaton.

The custom to which MR. HEMS refers was always observed in the West Riding of Yorkshire half a century or a little more ago. The near relatives of the family always attended the first morning service after the funeral, at whatever place of worship they were accustomed to frequent.

H. E. WILKINSON.

Anerley, S.E.

This custom is common in the Isle of Axholme, where, however, the attendence at church is not

confined to "the near relatives of the departed," but includes the "bearers" as well. I do not remember to have seen anything resembling it elsewhere. C. C. B.

This same custom (except that the bereaved family do not confine themselves to morning service only, and that they sit in a particular pew, into which the sexton never allows any "outsider" to enter on such occasions) is invariably observed at Halstow the Lower, Kent.

HARRY GREENSTED.

'HUDIBRAS': THE FIRST ILLUSTRATED EDITION (7th S. xi. 267).—I have a copy—slightly imperfect—of the 12mo. edition of 'Hudibras,' which was published in 1716, and is mentioned by Lowndes. It contains a few plates, which have evidently been originally engraved for a still earlier edition. Hogarth's plates appeared in 1726.

J. F. MANSERGH.

Liverpool.

I possess a good copy of the edition of 1707, bound in panelled calf of much about the same date. It has no illustrations, and after careful investigation I cannot discover any signs of its ever having had any. Has not the copy described by F. W. D. been "grangerized"? In my copy the title-page of part iii. says Thomas *Horne*, not "Horn." A. GRANGER HUTT, F.S.A.

8, Oxford Road, Kilburn.

VOLUNTEER COLOURS (7th S. viii. 427, 477; ix. 194, 378, 496; x. 74).—Instances have been given of the presentation of colours to volunteer corps in 1798 and 1801, but an earlier is recorded concerning a Cornish corps, founded in 1794, in the following title-page :—

A Sermon preached at Launceston in the county of Cornwall on Thursday the fourth of June 1795 by William Carpenter, D.D. curate of Launceston and vicar of Lewanick, before the major commandant [Colonel Sam. Archer] other officers and two companies of volunteer infantry belonging to the said parish, when their colours, the present of her grace the dutchess of Northumberland were delivered to them. Lond. printed for Robert Martin, Launceston; G. G. and J. Robinson, London; and J. Manning, Exeter, *n.d.* [1795] 8°. Title, Letter from Duke of Northumberland, and reply pp. i–viii; Sermon, pp. 1–18.—'Bibliotheca Cornubiensis,' vol. iii. p. 1115.

R.

ST. FRANKUM: PLAYING THE BEAR (7th S. x. 285).—The Rev. T. F. Thiselton Dyer, in his 'English Folk-lore,' 1880, speaking about the superstitions relating to the blighting of apple trees, says :—

"According to some, on a certain night in June, three powerful witches pass through the air, and if they drop certain charms on the blossoming orchards the crops will be blighted. In other parts of the county this is known as 'Frankum's night,' and the story is that 'long ago, on this night, one Frankum made "a sacrifice" in his orchard with the object of getting a specially fine crop. His spells were answered by a blight; and the night is thus regarded as most critical.'"—Pp. 29, 30.

The county alluded to is Devonshire. Is this Frankum connected at all with St. Frankum?

F. C. BIRKBECK TERRY.

THE "RED LION" AT KILBURN (7th S. xi. 288).—There are two drawings of this old inn, one from an engraving of 1779, and another from a photograph taken in November, 1889, in 'Records of the Borough of Hampstead,' edited by F. E. Baines, C.B. (London, Whittaker & Co., 1890). In the former of these the old house is represented on the side of a country road, with no other buildings in view. At p. 38 of the above work we read of

"the 'Red Lion,' said to have been established in 1440. The present style at least goes back to the beginning of the century. When the time comes to rebuild it, some trace may be yielded by its foundation walls of the true date of its construction. 'Tis a far cry to the days of Henry VI. and the Wars of the Roses."

As a native of Kilburn, I am sorry to hear that this ancient hostelry has been improved off the face of the earth. There was a belief current in my youth that at the old "Red Lion" Dick Turpin refreshed himself and his gallant mare Black Bess on the occasion of his celebrated ride to York.

C. A. PYNE.

Hampstead, N.W.

THE "FUSTIAN WORDS" IN 'IVANHOE' (7th S. xi. 188, 321).—It may save trouble to intending contributors to state forthwith that Scott took the fustian words from 'The King and the Hermit,' in Hartshorne's 'Metrical Tales.' A variant version will be found in 'King Edward and the Shepherd,' printed in the same collection. The correspondent who assured me that the old romance which Scott quotes had never been identified may fairly plead in excuse for his error that the query which you printed on March 7 remained unanswered for six weeks. ISAAC TAYLOR.

EATING A LIVE COCK (7th S. xi. 266).—The horrible performance at Islington, alluded to in the extract printed at this reference, is described in Dawks's *Protestant Mercury*, May 24, 1699, quoted in Mr. Ashton's 'The Fleet,' p. 69.

GEO. L. APPERSON.

Wimbledon.

FREDERICK LOUIS, PRINCE OF WALES (7th S. xi. 306).—Jan. 20, 1707, is the date given for the Prince's birth, by Anderson's 'Royal Genealogies,' Ormerod's 'Cheshire,' Barclay's 'Dictionary,' Chambers's 'Book of Days,' and Col. Chester's 'Registers of Westminster Abbey.' I cannot find a single authority for January 6. HERMENTRUDE.

Anderson's 'Royal Genealogies' (second edition, 1736) gives his date of birth Jan. 20, 1706/7,

which date is adopted by Col. Chester, whose authority is generally considered unimpeachable ('Westminster Registers,' p. 381). The Frederick whom NEMO quotes from Sandford as born in 1706 is doubtless the same, the date being O.S.; but NEMO's pen has slipped into the error of making him a son of George I. instead of George II. Anderson mentions no son older than Frederick Louis. C. F. S. WARREN, M.A.

Longford, Coventry.

LORD LYTTELTON'S 'HISTORY OF THE LIFE OF HENRY THE SECOND,' &c., 4to. (7th S. xi. 248).—It may interest G. F. R. B. to know that there was an edition of this work published in June, 1767, in 3 vols. 4to. It is noticed as a new but unfinished work, from which extracts are given, in the *Gentleman's Magazine* for that month, and is also included in the list of "books published in June," to be found in the *Universal Magazine* for the same month. An old catalogue of the Liverpool Library gives the date of its copy of the 'History' as 1767. J. F. MANSERGH.

Liverpool.

FOLK-LORE (7th S. xi. 266).—The "baptismal superstition" referred to is, no doubt, a Catholic tradition still lingering amongst Protestants. In the Roman baptismal rite the priest breathes upon the face of the infant, saying, "Exi ab eo immunde spiritus." So again, later on in the service, he adds, "In autem fuge Satana," &c. The Church of Rome retains the order of Exorcist as one of the minor orders. GEORGE ANGUS.

St. Andrews, N.B.

MARLOWE AND FEUILLET (7th S. xi. 286).—The passage from Marlowe may be illustrated by the following lines from the Poet Laureate's 'Fatima,' st. iii.:—

> O Love, O fire! once he drew
> With one long kiss my whole soul thro'
> My lips, as sunlight drinketh dew.

F. C. BIRKBECK TERRY.

MOTHER-SICK (7th S. xi. 189, 318), when applied to babies, as C. C. B. correctly says, signifies "a state which is detestable." Instead of being a "touching" phrase, it may more properly be described as a warning not to touch, for it is certainly more prudent not to handle babies in that state. Applied to grown-up people, it would be considered most offensive. "Mother" with our rustics is a word of reproach. "Go home to your mother," "He wants his mother," or "He is mother-sick" are about the most stinging and insulting things which could be said, and no plough-boy nor waggoner would use them to a mate without running a risk of being "touched" in the eye by the fist of the person so addressed. Our "people" think it namby-pamby to talk about "mothers," and avoid using the word as much as possible. So much for the beautiful theories evolved from the inner consciousnesses of benevolent gentlemen. R. R.

Boston, Lincolnshire.

LONDON AND PARIS TELEPHONE (7th S. xi. 308).—As this is the first submarine wire yet formally opened, it is hard to see how the ceremony could have been "in accordance with custom." The words first spoken through it, as given by "one of the London papers," are not to be found in the only authorized collection of what the Lord has said. A. W. CORNELIUS HALLEN.

Alloa.

VILLAGE HISTORY (7th S. xi. 308).—There is an excellent history of such a character in 'The Handbook for Hastings and St. Leonard's,' by the author of 'Brampton Rectory' (Mary Matilda Howard), Hastings, 1864. It comprises accounts of the villas in the vicinity. ED. MARSHALL.

MR. YONGE may be glad to have his attention called to J. L. Knapp's 'Journal of a Naturalist,' published anonymously in 1829. It has since then gone through several editions. F. D.

See *Sussex Archæol. Coll.*, vols. xx., xxi.: 'Parochial History of Glynde,' by W. de St. Croix; 'Burwash,' by C. F. Trower; 'Hollington,' by S. ARNOTT.

FIGURES OF SOLDIERS (6th S. xii. 270, 331).—Inquiry having been made respecting the figures of soldiers in the County Hotel, Carlisle, I send you an extract from the *Carlisle Journal* of March 9, which gives some further information on the subject:—

"Chancellor Ferguson has reprinted from the *Archæological Journal* a paper contributed by him to that periodical on the picture-board dummies, or life-sized figures of grenadiers, so familiar to the frequenters of the County Hotel. These figures formerly stood in the Bush Hotel, and were brought to the County Hotel by Mr. Bronch in 1853, when he moved, as landlord, from the one house to the other. They are painted, says Mr. Ferguson, 'on planks or boards joined together, and are cut out, or shaped to the outline, like figures cut out of cardboard. They are the property of the County Hotel Company, Carlisle, and as they usually occupy positions on the main staircase of the hotel, they are well known to travellers to and from the North, and inquiry is often made at the office as to whom and what they represent.' The usual answer is that they represent two of the Duke of Cumberland's Guards, and that they are in some way or other relics of the campaign of 1745. Mr. Ferguson, however, shows that they are of an earlier date, and that they represent grenadiers of the 2nd (or Queen's) Regiment of Foot, now the West Surrey Regiment, of which he gives some interesting particulars. How these figures came to the Bush Hotel no one seems to know; but they had been in that old coaching house (which disappeared on the construction of the Victoria Viaduct) as long as memory of them runneth. The late Lord Lonsdale (Earl St. George) professed to have found at Lowther Castle some memoranda showing that the were made from a tree grown in Lowther Park. M

Ferguson thinks it probable that some ex-grenadier of the Queen's settled at Carlisle as landlord of some or other hostelry, and, after the quaint fashion of the early part of the eighteenth century, adorned his hostelry with picture-board dummies of his old comrades. 'They are,' he says, 'most valuable landmarks in the history of English military costume. In that history there is a great gap between 1700 and 1745; these figures, being certainly between 1714 and 1727, are most valuable pieces of evidence.'"

E. F. BURTON.

HOLY SEPULCHRE: QUEEN GODHILDA (7th S. xi. 225).—The first Latin Queen of Jerusalem was an Englishwoman, Godhilda or Gotthilda de Toni, or Toesni, of Flamstead, in Herts. The Toni and the Limesy held their first possessions and first seats in that county after the battle of Hastings. Godhilda was the wife of Baldwin, Count of Bouillon, Prince of Tarsus and King of Jerusalem, brother of Godfrey of Bouillon, the first king. Baldwin figures in Tasso as the great enemy of Tancred. The reason Godhilda has not been noticed is that Baldwin was her second husband. She took her name from her ancestress Godhilda, daughter of the Count of Barcelona and wife of the great hero of the princely house of Toni, Roger d'Espania, Knight of the Swan, a famous crusader against the Moors in Spain, and the deliverer of Catalonia. HYDE CLARKE.

SAMUEL GARBETT (7th S. xi. 228).—Morden's 'Map of Warwickshire,' published in Camden (1695), gives Pooley in the extreme north of the county, and about two miles south of Tamworth.

J. F. MANSERGH.

Liverpool.

MODERN PHASES OF ENGLISH WORDS (7th S. xi. 224).—At the above reference PROF. ATTWELL notes a few changes, and suggests that, a record of this kind being of value, the short list he has given may be widely extended. Ordinary slang words, such as the drawing-room vulgarism *awfully*, he would exclude, and for the most part the specimens he cites are those of verbal modifications, which are harmless, if not useful. "Obtains" as an intransitive verb is one of the novelties or restorations to be commended. Thackeray was perhaps the first of our generation to approve its use. I am sorry that the instances wherewith an experience of fifty years enables me to supplement PROF. ATTWELL'S list disclose tricks of speech less defensible than any of the samples adduced by him. "Fettered" (but this is plainly an etymological blunder) is nowadays often said when *manacled* is meant. A popular author of 'The Life of St. Paul' makes this mistake more than once. Another rhetorical writer, in a diatribe against Socialism, objects that it would persuade the people "to rivet the fetters on their own hands." Irish eloquence has given us "commence to" as an elegant improvement on "begin to," and English speakers and writers are fast following in adoption of the excessive refinement. A phrase not in use, I think, before my time, either in literature or conversation, but now often heard and read, is "later on." If any reader of 'N. & Q.' can point out "later on," or its fellow redundancy the over-charged verb to "open up," in any book printed more than forty or fifty years ago, he would help me in gathering notes on the subject brought forward by PROF. ATTWELL. To his enumeration of changes in modern diction I may here have supplied a few notable additions; but perhaps the most pronounced modernism is the displacement of the particle *to* as the sign of the infinitive mood.

The solecism was remarked, towards the end of the first quarter of this century, by Richard Taylor, who edited a reprint of Horne Tooke's 'Diversions of Purley,' and furnished it with a preface. In this, or in his additional notes to a yet later edition, Mr. Taylor observed: "Some writers of the present day have a disagreeable affectation of putting an adverb between *to* and the infinitive." I fancy Taylor was glancing here at Byron, who once wrote the words "to slowly draw" with manifest purpose to retard the cadence of a verse, and who has repeated this expedient once at least in another poem. One more great name, the name of Browning, "honours this corruption" more than once or twice it must be owned. The violation of the particle *to* is a sin of continual growth, and not merely by that insertion of an adverb between it and the body of the verb censured by Taylor, but by total dislocation, as in such cases as "try to," "mean to," "going to," and "obliged to." Dr. Isaac Watts has been taxed with its perpetration in a well-known line which occurs in his didactic rhyme for children, "Let dogs delight to bark and bite"; the probable truth being that he wrote not "For 'tis their nature *to*," but "For 'tis their nature (*id est*, the nature of bears and tigers to growl and fight) *too*. A misprint here is vastly more conceivable than an ungrammatical trip on the part of Dr. Watts.

GODFREY TURNER.

ROBERT WHITTINGTON OF LICHFIELD (7th S. xi. 227).—A Wood, 'Athen. Oxon,' vol. i. col. 31, London, 1691, has a life of Robert Whittington, who was born at Lichfield, with a list of his works. See also Bloxam's 'Register of Magdalen Coll.,' iv. 21; 'Register of the University of Oxford,' vol. i., by C. W. Boase, for Ox. Hist. Soc., 1885, pp. 85, 299. ED. MARSHALL.

FOX, THE SWORDMAKER (7th S. xi. 307).—M. N., who asks for information respecting Fox, the swordmaker, has confounded a brand with a name. Fox blades were celebrated all through the sixteenth and seventeenth centuries for their excellent temper, and mention of them is frequent

in English drama. This is their history: There was a certain Julian del Rei, believed to be a Morisco, who set up a forge at Toledo in the early part of the sixteenth century, and became famous for the excellence of his sword-blades, which were regarded as the best of Toledo. That city had, for many ages previous, been renowned for sword-making, it being supposed that the Moors introduced the art, as they did so many good things, from the East. Julian del Rei's mark was a little dog (*perrillo*), which came to be taken for a fox, and so the "fox-blade," or simply "fox," for any good sword. See 'Henry V.,' IV. iv., "Thou diest on point of fox." The brand came to be imitated in other places, and there are Solingen blades, of comparatively modern manufacture, which still bear the little dog of Julian del Rei. For a note on the "espada del Perrillo" see my edition of 'Don Quixote,' vol. iv. p. 194.

H. E. WATTS.

24, Bedford Gardens, Campden Hill, W.

'LILLIBULLERO' (7th S. xi. 227, 252, 296).—The music, with the words, will be found on a single sheet, folio, dated 1689, in the British Museum. It is thereon attributed to Henry Purcell. Press mark C. 38, i. 25 (3).

While writing of 'Lillibullero' it may be worth while to note a reference which, so far as I have seen, has escaped quotation. In the preface to a "collection of excellent new ballads," entitled 'A Pill to Purge State Melancholy,' London, 1715, 12mo., the anonymous editor says of such effusions:—

"It is indeed, if I may so far assume the Stile of a Judg, a Species of Poetry, in which the *English* seem at present to excel all other Nations; and why there shou'd not be a Collection of Ballads, as well as of State-Poems, Love-Letters, Elegys, &c., I cannot see. There remains but one thing more to be said in behalf of this Collection, which is, that these sort of Songs have often been of the greatest use. An Instance of this we had at the late Glorious Revolution, in 'Lilli-bo-lero': which so perfectly struck in with the Humour of the People, that we feel some of the happy Consequences of it to this very day. And as that Ballad was highly instrumental in singing out a Bad Monarch, so many of these have been successful in singing out a Bad M[inist]r."

H. H. S.

FOLK-LORE (7th S. xi. 68).—Double crowns are well enough known to old women. When I was a child, and so endowed, the signification of the good luck was that a man was to eat his bread in more than one country. HYDE CLARKE.

There is a similar belief in Lancashire, to wit, that if a child has two crowns or, two round tufts of hair, it will live under two sovereigns.

F. C. BIRKBECK TERRY.

BABY'S FIRST TOOTH (7th S. xi. 305).—If the bit of folk-lore chronicled by MR. RATCLIFFE be true we ought to be a long-lived race, as a child almost invariably first shows its teeth in the lower jaw, the front incisors being those which are the earliest delight of the watchful nurse or mother. As Cora says in 'Pizarro,' "When first the white blossoms of his teeth appear, breaking the crimson buds that did incase them, that is a day of joy" (II. ii.). I have heard these blossoms referred to as *teggies* and *peggies* and *tussies*, and also *tussy-pegs*.

ST. SWITHIN.

The superstition hereabouts is not exactly that cutting an under tooth first means a long life, but generally that it is lucky, and particularly that the child who cuts an upper tooth first will never be married. J. B. FLEMING.

Glasgow.

SALE OF CHURCH VESTMENTS (7th S. xi. 308).—In Valencia Cathedral there are two embroidered altar frontals, which are said to have been brought from Old St. Paul's by two merchants, Andres and Pedro de Medina, at the time of the Reformation. A missal which once belonged to Westminster Abbey is preserved in the same cathedral. At Mondoñedo, too, there is a figure which is still called "La Inglesa," because brought from St. Paul's. EDWARD M. BORRASO.

The Library, Guildhall, E.C.

DAIKER (7th S. xi. 47, 194, 277).—In my edition of Bewick's 'Birds,' which is the first and on large paper, he does not say the corncrake "saunters about," but "the bird is seldom seen, for it constantly *skulks* among the thickest part of the herbage, and runs so nimbly through it, winding and doubling in every direction, that it is difficult to come near it." This is quite correct, for although I have heard hundreds of corncrakes, and found their nest, and taken the eggs, and once had a live bird, I do not suppose I ever saw half a dozen all my life. "Skulk" is not "to saunter," but to hide, to lie close, to squat under cover. "Dakker" may allude to its cry, which does go from high to low, and fall away in the most peculiar manner. It is a beautiful bird, and to me its voice is as welcome as the cuckoo's.

E. E.

Boston, Lincolnshire.

CORREGGIO (7th S. xi. 288, 298).—The works of this admirable artist, like his life, he confessed is great obscurity. But cartoons of these he painted are accounted for in the annals of art. There is not much difficulty, however, in identifying the creations of Correggio, as his style and handling are original, being the outcome of his own conceptions, and not founded upon those of any preceding school or master. His beauty is grace idealized, his colouring beyond comparison. The present locality of many of the most precious mentioned by his biographers is described in dubious, and it is probable that some are in this

country in private collections. His finest works are still at Parma. Tiraboschi, Mengs, and Lanzi may be consulted as to some account of the life and works of Correggio.

If L. will forward me a small photograph of the painting, giving also a few particulars as to size, whether painted on panel or canvas, &c., I will endeavour to assist him.

ANTIQUARIAN ARTIST.

Lawndene, Wimbledon.

PRIESSNITZ (7th S. xi. 128, 198).—The 'Allgemeine Deutsche Biographie,' vol. xxvi., *s.v.*, mentions November 26, 1851, as the day when Priessnitz died, but gives October 4 or 5, 1790, as his birthday. C. W. ERNST.

Boston, Mass., U.S.

JAMES LOWTHER, EARL OF LONSDALE, 1736–1802 (7th S. xi. 307).—The descent of the baronetcies enjoyed by the Lonsdale-Lowther family is somewhat complicated; but the following statement will perhaps clear up the matter to G. F. R. B.'s satisfaction.

The baronetcy of Nova Scotia, created in 1640, became extinct May 24, 1802, upon the death of James, Earl of Lonsdale, the "bad Earl," who was the fifth baronet of that creation. This baronetcy of Nova Scotia was conferred upon the eldest son of Sir John Lowther, of Lowther, M.P. for the county of Westmorland *temp.* James I. and Charles I., himself John Lowther, of Lowther, M.P. for the same county, who died November 30, 1675, and whose grandson and successor in the baronetcy was Sir John Lowther, created May 28, 1696, Viscount Lonsdale, whose great-grandson was the "bad Earl," at whose death, May 24, 1802, the senior line and all the honours conferred upon it, with the exception of the barony and viscountcy of Lowther, created October 26, 1797, became extinct.

The second son of Sir John Lowther, of Lowther, M.P. for the county of Westmorland *temp.* James I. and Charles I., by name Christopher, of Whitehaven, was created a baronet in 1641, the year succeeding that in which his eldest brother received the baronetcy of Nova Scotia, and this baronetcy became extinct on the death of Sir James Lowther, the fourth baronet of that creation, January 2, 1755.

Three baronetcies have been conferred upon the descendants of Sir William Lowther, of Swillington, co. York, the third son of the afore-mentioned Sir John Lowther, of Lowther, M.P.

The first, conferred January 6, 1715, upon the grandson of Sir William Lowther, himself "William Lowther, of Swillington, co. York," became extinct on the death of his son William, the second baronet.

The second, created August 22, 1764, was conferred upon the first cousin of the last named, the Rev. William Lowther, of Little Preston, Rector of Swillington, who had inherited the Swillington estate on the death of his cousin, the second baronet of the January 6, 1715, creation. This clergyman was the father of two sons, one William Lowther, his successor as second baronet, who, on the death of the "bad Earl," May 24, 1802, became the heir of the family, and was created Earl of Lonsdale April 7, 1807, being the great-grandfather of the present earl, who thus is the sixth baronet of the creation August 22, 1764; and the other, John Lowther, M.P., upon whom the third baronetcy was conferred November 3, 1824, which is at present held by the third baronet, the father of the Right Hon. James Lowther, M.P.

FREDERIC LARPENT.

1. He may have been, and very likely was, educated at Cambridge without graduating. It was common enough in the last century for sprigs of nobility to go down without a degree. Doyle, though not perfect, is very fairly trustworthy.

2. The baronetcy of 1640 expired on his death in 1802, his successor descending from a brother, not a son, of the first baronet. "Henry, third Viscount Lowther," should read *Viscount Lonsdale*.

C. F. S. WARREN, M.A.

ROYAL CUSTOM (7th S. xi. 268).—The Groom Porter was formerly a distinct officer of the Lord Steward's department of the royal household. Henry Fitzalan, Earl of Arundel, Lord Chamberlain to Henry VIII. from 1526 to 1530, compiled a book containing the duties of the officers, in which is set forth "the roome and service belonging to a *groome-porter* to do." His business was to see the king's lodgings furnished with tables, chairs, stools, firing, rushes for strewing the floors, to provide cards, dice, &c., and to decide disputes arising at dice, cards, bowling, &c. The Groom Porter's is referred to as a place of excessive play in the seventeenth year of the reign of Henry VIII. (1526), when it was directed that the privy chamber shall be "kept honestly," and that it "be not used by frequent and intemperate play, as the *Groom Porter's* house."

John Evelyn, in his 'Diary,' on Jan. 6, 1663, says,—

"This evening according to custom, His Majesty opened the revels of the night by throwing the dice himself in the privy-chamber, where was a table set on purpose and lost his 100*l.* (The year before he won 1,500*l.*) The ladies also played very deep. I came away when the Duke of Ormond had won about 1,000*l.*, and left them still at passage, cards, &c. At other tables, both there and at the *Groom-porters*, observing the wicked folly and monstrous excess of passion amongst some losers."

Again, on Jan. 8, 1668, he says: "I saw deep and prodigious gaming at the *Groom Porter's*, vast heaps of gold squandered away in a vain and profuse manner." Samuel Pepys, in his 'Diary,' on Jan. 1, 1668, says,—

"Having it in my mind this Christmas to do what I never can remember I did, go to see the gaming at the *Groom Porters*, I having in my coming from the play-house stepped into the two Temple-Halls, and there saw the dirty 'prentices, and idle people playing."

From allusions in old plays, it appears that the Groom Porter was allowed to keep an open gambling table at Christmas :—

> He will win you,
> By unresistible luck, within this fortnight,
> Enough to buy a barony. They will set him
> Upmost at the *Groom Porter's*, all the Christmas.
> Jonson's 'Alchemist,' III.

"O happy man! I shall never need to sneak after a lord, to sing catches, to break jests to eat and rook with him. I'll get me a pack of fox-dogs, hunt every day, and play at the *Groom Porter's* at night."—'True Widow,' Shadwell, III.

"Faith! ill company, and that common vice of the town, gaming, soon ran out my younger brother's fortune; for imagining like some of the luckier gamesters, to improve my stock at the *Groom Porters*, I ventured on and lost all."—'Widow Ranter,' I., Aphra Behn.

> At the *Groom Porter's* batter'd bullies play,
> Some Dukes at Marybone bowl time away.
> 'Town Eclogues,' iv., Lady Mary W. Montagu.

The first number of the *Gentleman's Magazine*, after describing other ceremonies at Court on Twelfth Day, 1731, proceeds :—

"At night, their Majesties play'd at hazard with the Nobility, for the benefit of the *Groom Porter*; and 'twas said the King won 600 guineas, the Queen 360, the Princess Amelia 20, the Princess Caroline 10, and the Earl of Portmore and Duke of Grafton several thousands."

Bray, in his 'Account of the Lord of Misrule' (*Archæologia*, xviii. 317), says, George I. and II. played hazard in public on certain days attended by the Groom Porter. This abuse was removed in the reign of George III.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Miscellaneous.

NOTES ON BOOKS, &c.

Three Branches of the Family of Wentworth. By William Loftie Rutton. (Privately printed.)

IN a very beautiful volume Mr. Rutton, a well-known antiquary, who has already concerned himself with the Buckinghamshire Wentworths, brings together monographs on the families of Wentworth of Nettlestead, Suffolk; Wentworth of Gosfield, Essex; and Wentworth of Lillingstone Lovell—all remarkable for historical interest. Some readers may "pull up" at an apparent conflict between the title-page and the preface, as Lillingstone Lovell appears to be described in the one place as being in Oxfordshire and in the other place in Buckinghamshire. But Mr. Rutton is too good an antiquary to have made a mistake. Oxfordshire and Buckinghamshire are mixed up in the neighbourhood, and in the case of one manor held by the Wentworths the county has been changed; and it is possible that our author has even laid a trap for the unwary critic. The three branches of Wentworth here dealt with are all descended from the marriage of Roger Wentworth, who died in 1452, with Margery, daughter and heir of Sir Philip Le Despenser of Nettlestead, widow of John, Lord Roos. The first of the three branches descended, at Nettlestead, through Sir Philip Wentworth and Sir Henry Wentworth; the second and the third through Henry Wentworth of Codham Hall, Essex—the former of these two through his marriage with Elizabeth Howard, the mother of Sir Roger Wentworth of Gosfield, and first cousin of the first Duke of Norfolk, and the latter through Henry Wentworth's marriage with Joan, the daughter and heir of Robert Fitz-Symond, the mother of Sir Nicholas Wentworth of Lillingstone Lovell. Of the family of the Wentworths of Nettlestead Mr. Rutton rightly says that it was the first Wentworth house established beyond the limits of Yorkshire, the native county of the family, and it was the most uniformly eminent, for although Lord Strafford of the parent stem holds an historical position unapproached by any other member of the family, he was the only one of his individual line who rose to eminence. On the other hand, the Nettlestead house, ennobled a century earlier than the Yorkshire house, held from that time to its extinction a prominent position. After glancing at the history of the Hugh Despencers, of whom the elder, the Earl of Winchester, was the ancestor of all these Wentworths, Mr. Rutton traces the history of the Nettlestead people through the Wars of the Roses, in which they played a most prominent part, and the Field of the Cloth of Gold, to the creation of the barony of Wentworth of Nettlested (*sic*) for Sir Thomas Wentworth, afterwards Lord Chamberlain. The second Lord Wentworth was the last Deputy of Calais, and his part in the siege and fall of the great fortress is here related, and his captivity in France and subsequent acquittal after trial for high treason. The fourth Lord Wentworth of Nettlestead was created Earl of Cleveland by Charles I., and afterwards commanded the cavalry of the king, and led the last charge in the streets of Worcester. At the Restoration he was made Captain of the Band of Gentlemen Pensioners, and his son, Lord Wentworth, who died in his father's lifetime, was already Colonel of the Guards, and had, indeed, commanded them during the exile of Charles II. and at the battles before Tournai and at Dunkirk, where they met Cromwell's Ironsides, who were then serving with the French under Turenne. The barony of Wentworth passed (the earldom becoming extinct) to the famous Henrietta Maria Wentworth, the love of the Duke of Monmouth's life. She died broken-hearted after his execution on Tower Hill. We have said enough to show with how deeply interesting a history the first part of Mr. Rutton's volume deals. The second branch, of which the fortunes are traced, also brings us to the Field of the Cloth of Gold, presents us with Queen Elizabeth on a state visit to Gosfield, carries us into the story of the Great Oyer of Poisoning after the murder of Sir Thomas Overbury in the Tower, in connexion with which Sir John Wentworth was fined a thousand pounds. We next find him commanding a portion of Vere's force in Germany on behalf of the Elector Palatine, the son-in-law of James I., after which Sir John met with ill fortune, and his direct line ended. Gosfield Hall afterwards became for a time the home of Louis XVIII., to whom it was lent by its owner, George Grenville, also known as Earl Temple, and then as Marquis of Buckingham. The third branch of whom the fortunes are related is the Puritan branch, descended, like both the others, from Roger Wentworth and Margery Le Despenser, Lady Roos, and settled at Lillingstone Lovell, at that time in Oxfordshire, and afterwards also at Burnham Abbey. Their history is not less interesting than that of the other lines. Sir Nicholas was Chief Porter of Calais, and was knighted by Henry VIII.

in person at the capture of Boulogne. He was a great landowner in the counties of Essex, Oxford, Northampton, and Buckingham, and had also land at Calais, and his sons Peter and Paul were the leaders of the Puritan opposition under Elizabeth; of whom the elder died in the Tower, and the second was, at Burnham Abbey, for a time the gaoler of Mary, Queen of Scots. The grandson of the eldest son, Sir Peter Wentworth, also of Lillingstone Lovell, was an active member of the Long Parliament and an intimate friend of Milton, and one of the chief members of the Lord Protector's Council of State.

The Best Books: a Reader's Guide. By Wm. Swan Sonnenschein. (Sonnenschein & Co.)

Four years only have elapsed since the appearance of Mr. Sonnenschein's important contribution towards systematic bibliography was warmly welcomed, and a second edition is now supplied. The volume is largely augmented in size, the seven hundred pages of the original having now swollen to more than a thousand, while the number of the books dealt with has doubled, increasing from 25 000 to 50,000. To the excellence of Mr. Sonnenschein's system and to the value of his work we have before testified. Though giving only the best books and not aiming at completeness, it constitutes the best classified catalogue that is accessible and is a work of remarkable labour and utility. Omissions may, of course, be noted. In dealing with the early French drama we find no mention of the great work of the brothers Parfaict which forms the basis of most subsequent books on the subject. As a rule, however, the amount of the information is only less exemplary than its accuracy. No bibliographical library can be without the new edition, and there are few students or workers whose labours will not be lightened by a reference to its pages.

A History of the Ancient Town and Manor of Basingstoke. By Francis Joseph Baigent and James Elwin Millard. (Basingstoke, Jacob; London, Simpkin Marshall & Co.)

WE do not remember ever to have come across a local history more carefully compiled than that before us. It is a thick octavo, full of facts. Of course the authors know well that a much larger work might have been produced without exhausting their materials. Still we have all the main facts of the history of Basingstoke before us, and may well be content to wait till better times for further details. The most important part of the volume, in our opinion, is that devoted to extracts from the Manor Court Rolls. They contain some highly interesting things, and the translation, so far as we may judge without seeing the originals, is uniformly good.

The story of the siege of Basing House has very often been told. It was, however, necessary to introduce it here, and we are bound to say that it is treated with all the picturesqueness such a tragedy is capable of.

The volume is illustrated by several good engravings, and has a serviceable index.

Old Yorkshire. Edited by William Smith, F.S.A.S. New Series. (Longmans & Co.)

THIS is the third volume of the new series of 'Old Yorkshire,' and it contains, as the previous volumes, much useful information relating to the county. In his anxiety not to overlook anything that might prove useful to future historians, Mr. Smith has, on one or two occasions, burdened his pages with matter that is of little interest, notably the biography of the lady who has elected to be known to the novel-reading public as "John Strange Winter." Mr. Smith would be the last man to claim for 'Old Yorkshire' that it is in any sense of the word a history, but it is a book which ought to be in the hands of any man who intends to write on any part of Yorkshire. It contains a great amount of useful information, and it has evidently been a labour of love with Mr. Smith to tell us all he is able to discover concerning the county. Mr. Smith deserves our warmest thanks for his full, and, so far as we have tested it, perfect index.

Fortunes made in Business. By Various Writers. Edited by James Hogg. (Griffith, Farran & Co.)

A POPULAR reprint of this work is sure to be acceptable. Books of the 'Self Help' type appeal to a very large constituency. English energy is, in fact, as evident in the making of fortunes as it is in the founding of colonies, in adventure, or in conquest. This apotheosis of self-made men has already won favourable recognition. In the handy shape it now assumes it is likely to obtain a wide circulation. Portraits of Mr. Isaac Holden, Sir Donald Currie, and other millionaires grace the volume.

The Directory of Second-hand Booksellers and List of Public Libraries, British and Foreign. Edited by James Clegg. (Rochdale, Clegg; London, Stock.)

THIS book, of which a third edition now appears, is all it pretends to be, and more. It is a guide to the booksellers in Britain, America, Europe, and Australasia. It gives a full account of libraries, a long list of pseudonyms, initials, &c., a glossary of terms used in literature and the book and printing trades, and much more useful information.

THE next meeting of the newly-established Ex Libris Society will be held on May 13, place and hour to be hereafter stated. For particulars of the society readers are referred to Mr. W. H. K. Wright, of 8, Bedford Street, Plymouth, editor of the *Western Antiquary*.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GENERAL MAXWELL ("Saynète").—A slight piece of the *genre bouffon*, said in Littré to be derived from the Spanish word *Sainete*, which, however is not ordinarily found in Spanish dictionaries.

AMYMANDER.—Miss Amy Mander is a living personage, belonging to a well-known Congregationalist family in a Midland town.

J. L.—

Alas! how easily things go wrong.

By Geo. Mac Donald, imitated, we believe, from Heine.

ERRATUM.—P. 328, col. 1, ll. 16 and 17 from bottom, for "Conesmes" read *Couesmes*.

NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 9, 1891.

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Notices to Correspondents.

Notes.

THE RESTING-PLACE OF CHARLES AND MARY LAMB.

(See 7th S. xi. 75.)

Was Mary Lamb buried in the same grave as her brother Charles, or was she laid to rest beside him in a new grave? This question is the outcome of a visit paid to Edmonton the other day, for the purpose of seeing the tablet lately erected, as a memorial to Lamb and Cowper, in the church there. I was somewhat surprised to find inscribed thereon the statement that Lamb was "buried beside his sister Mary, in the adjoining churchyard." Until I read this sentence I had always imagined that they were both buried in the same grave. If this is so, I venture to think the word "beside" is, to say the least, misleading. Only one mound occupies the space between the head and foot stones, and it is certainly not wide enough to cover two graves side by side.

On my return home I endeavoured to turn up some authority on the subject, but the only book I could find which contained any definite statement was Lawrence Hutton's 'Literary Landmarks of London.' On p. 193 he refers to the death of Mary Lamb at Alpha Road, St. John's Wood, and goes on to say that she was "buried in his (her brother's) grave on the 28th of May, 1847." Perhaps some kind reader of 'N. & Q.' will be able to lay his hand on a contemporary quotation which will settle the question decisively.

It may not be inappropriate if under this heading I record the inscriptions, both on the gravestone and memorial tablet, to which I have alluded, and also give a few descriptive words concerning them. The memorial tablet has been placed in a good position in the church, at the west end of the north wall. It consists of two inscribed white marble panels surrounded by a graceful design in freestone, the arches of which are supported by veined marble pilasters. In the upper portion of each panel is carved a portrait in bas-relief, the one on the right showing the head of Cowper, in his well-known calico cap, while on the left panel the features of Lamb are characteristically depicted. The inscriptions are as follows. Right panel :—

In memory of
William Cowper the Poet
Born at Berkhampstead 1731
Died and buried at East Dereham 1800.
He was the author of
The Diverting History of "John Gilpin."

John Gilpin was a citizen
Of credit and renown,
A trainband captain eke was he
Of famous London town.

John Gilpin's spouse said to her dear,
Though wedded we have been
These twice ten tedious years, yet we
No holiday have seen.

To-morrow is our wedding day,
And we will then repair
Unto "the Bell" at Edmonton,
All in a chaise and pair, etc.

Left panel :—

In memory of
Charles Lamb
"The Gentle Elia," and author of
Tales from Shakespeare, Etc.
Born in the Inner Temple 1775
Educated at Christ's Hospital
Died at Bay Cottage Edmonton 1834
and buried beside his sister Mary
in the adjoining churchyard.

At the centre of his being lodged
A soul by resignation sanctified
O, he was good if e'er a good man lived!
Wordsworth.

Along base of design :—

This monument to commemorate the visit of the London and Middlesex Archæological Society to Edmonton church and parish on the 26th July 1888. was erected by the President of the Meeting Joshua W. Butterworth. F.S.A.

Once before I had made my way to the south-west corner of Edmonton churchyard on a visit to Charles Lamb's grave, and well do I remember the feelings of regret with which I observed the rough, unkempt state of the yarrow-covered mound. The surrounding graves also seemed inclined to be far too neighbourly, and were, to my mind, fain to crush this particular one out of existence.

Now I noted with pleasure a change for the

better. The whole place was tidier, and this gave it a far less crowded aspect. Lamb's grave was a picture of neatness, with its closely cropped turf and well-rounded shape. In the centre a small shrub has been planted, and at either end lies a large sea-shell, from the interior of which creeps forth some golden moss. While I stood before the modest gravestone and again read the inscription recorded thereon, the scent of violets came to me from a bank close by, while from a neighbouring tree-top a little bird carolled forth its song under the influence of the early spring sunshine. I wonder if it was on some such sunny day as this that Charles and Mary were walking here, when he pointed out to his sister the spot where he should like to be buried.

The tall white headstone is upright and in good repair. The inscription, which I do not think has ever appeared in 'N. & Q.' intact, runs as follows:

To the memory
of
Charles Lamb,
Died 27th Decr 1834, aged 59.

Farewell, dear friend, that smile that harmless mirth
No more shall gladden our domestic hearth:
That rising tear, with pain forbid to flow,
Better than words no more assuage our woe:
That hand outstretched, from small but well earned store,
Yield succour to the destitute no more,
Yet art thou not all lost, thro' many an age
With sterling sense and humour shall thy page
Win many an English bosom pleased to see
That old and happier vein revived in thee,
This for our earth, and if with friends we share
Our joys in heaven we hope to meet thee there.

Also Mary Anne Lamb,
sister of the above
Born 3rd Decr 1767, died 20th May 1847.

JOHN T. PAGE.

Holmby House, Forest Gate.

SHAKSPEARIANA.

'ANTONY AND CLEOPATRA,' II. ii. (7th S. x. 402, 483; xi. 82).—A certain man went up to 'N. & Q.' and fell among —— commentators, and he is sadly in want of some good Samaritan to lend him a helping hand. Why does not MR. J. E. SMITH take up his pen in defence of his proposed emendation of the above-cited passage, which I still impenitently continue to think a very happy one? Of course I know that I, an outsider—a fool rushing in where wise men have feared to tread—have given great offence. Inevitably so! For such a rash individual says, however unintentionally, to those who have occupied themselves with such subjects, If the text in question be corrupt, and if it be so easily and completely amended, how comes it, gentlemen, that you did not make the discovery? But, indeed, it should be considered in my favour that I never attempted to amend any passage. I only ventured to say that an emendation which seemed to me to approve itself to the simplest common sense, approved itself to mine! And I think the real offender, MR. J. E. SMITH, should come forward with an "In me convertite tela! Adsum qui feci!"

Since, however, I was guilty of such rashness, and since I cannot say that I have at all turned from the error of my ways and opinions, I suppose that it is incumbent on me to attempt such justification of them as may be possible to me.

To begin with the objection of DR. NICHOLSON, which shut us—MR. SMITH and me his humble follower—out of court altogether: "If the whole passage, and especially the 'tending her i' th' eyes,' be perfectly intelligible, with or without parallels, and if it be in orderly sequence, why should it be altered to one that MR. SMITH and MR. ADOLPHUS TROLLOPE, rightly or wrongly, prefer?" Why, indeed? But there is much virtue in an *if*. If "tended her i' th' eyes" be perfectly intelligible, how comes it that Johnson, Warburton, Steevens, Tollet, Malone, Sidney Walker, and many another commentator and critic to whose works I have no means at hand of immediately referring, have found it necessary to attempt to explain the passage by all sorts of suggestions and emendations? How is it that the editor of the 1811 'Variorum' suggests what "perhaps" may be the signification of the words, and speaks of "their bends adornings" as "a contested passage"?

I cannot but think, with all respect for my censor, that this initial (though it comes last) objection has been disposed of, and that it must absolutely be admitted that the passage, including the two phrases in question, needs, as it has been felt by such a body of commentators to need, some amendment.

It is with much compunction and fear that I find myself compelled to repeat the offence which has so angered MR. R. M. SPENCE as to betray him into a sneer, on which I, with all submissive, venture to conceive that he does not rightly understand the meaning. "Notwithstanding," he writes, "the *ipse dixit* of MR. TROLLOPE, that 'tended her i' th' eyes' is sheer nonsense," &c. That *ipse dixit* sneer is a very common one; perhaps more often irrationally than reasonably applied. And it may perhaps be worth while to point out (which I think may be done very clearly) the difference between the rational and irrational use of it. The man who cathedratically and in a *Roma-locuta-est* tone assumes to cut short a question respecting any fact, dictum, or opinion exterior to himself, is fairly open to the "*ipse dixit*" sneer. But to apply it to the man who states, however dogmatically, that which nobody else in the world can state—i. e., how this, that, or the other fact or dictum or opinion seems to him—is, *pace* MR. SPENCE, absurd. *Ipse dixit!* Of course he did; necessarily if he were to express any opinion at all. *Ipse dixit* that which nobody else could have said

for him. And this is necessarily the nature of the *ipse dixit* of a man who says, "Such or such a sentence is nonsense." The statement can have no other meaning than "That is nonsense *to me*. *I* can see no sense in it." And on this point no other than the *ipse* in question is competent to speak at all.

Thus much being premised, I have to repeat my declaration that to me "tended i' th' eyes" is sheer nonsense. *Ipse dixi*. I proceed then to give as best I may a reason for the faith that is in me.

MR. INGLEBY thinks not only that there is clear meaning in the words, but that there is more meaning than has been generally attributed to them. He finds in them an intimation that the attendant Nereids stood in front of their mistress, and if the words have any meaning it may be at once admitted that this consequence follows. And MR. INGLEBY gives further reasons for thinking that the attendants, who in his opinion must have been in front of their mistress, could not have been "bending to their oars." He thinks that the long unwieldy oars of a barge, especially when made of silver, would have been too much for the strength of the Nereids. This may be granted; but such silver oars would have been equally unwieldable by the arms of the stoutest of bargees, and I submit that the whole description of the barge and its accessories shows that the poet's fancy has soared so far into the realms of fairy-land, that it is really a too *terre-à-terre* literalism which seeks to find a matter-of-fact conformity with the actual in every part of the picture. I do profess my entire belief—and I hope MR. INGLEBY will credit my sincerity—that no barge was ever rowed by silver oars, or assisted in its progress by perfumed sails which scented the breezes as they blew on them; that no Nereids ever tugged at such oars; and that, had any such bent to their oars in a fair attempt to rival a bargee's handling of such, their futile bendings would not have been adornings! But I nevertheless think that such bending to their oars, impossible no more or less than sundry other details of the exquisitely fanciful picture, furnishes to the eye of the imagination a very pretty and graphic feature of it.

DR. NICHOLSON remarks that the mention of "her own personal attendants standing like Nereids around her, of whom Dryden also says, 'Her nymphs like Nereids round her couch were placed,'" causes MR. TROLLOPE'S allusion to the coxswains to lose its point. Quite so; if Shakespeare had said anything to that effect, which I do not find. Dryden's having said so seems to be beside the mark.

And now about "tended her i' th' eyes." If, as DR. NICHOLSON says, "the phrase never seemed to him from his first reading it to require any explanation," why should he "admit that there are unexplainable corruptions"? But that such—whether unexplainable or otherwise—exist, and that other competent readers have felt the need for explanation which DR. NICHOLSON has not felt, is abundantly clear from the utterances of more than one generation of critics and commentators.

But MR. R. M. SPENCE, more absolutely ignoring the difficulties which have given pause to so many, *ipse dixit* that "the expression is both Shakspearian and scientifically correct." *Ipse dixit*, very rightly and unexceptionably, since he is but stating that to his mind it seems to be so.

MR. SPENCE thinks the expression Shakespearian in as much as Titania ('Midsummer Night's Dream') bids the fairies gambol "in the eyes" of Bottom, and he very correctly paraphrases for us the words, in his remark that Titania does not say *gambol before* Bottom. That, of course, is the perfectly accurate paraphrase of the words and rendering of the sense of them. The expression "in the eyes of" may be found in scores of passages of English writing and English speech, and in every such example the words may be accurately paraphrased, as MR. SPENCE himself paraphrases them, by the words "*before his, her, your, my face*." Can "tended her i' th' eyes" be so paraphrased? Is the passage really a parallel one? In my mind it seems in no wise such.

Then, again, Benedick says to Beatrice, "I will live in thy heart, die in thy lap, and be buried in thy eyes." And this is to show that it is Shakespearian to say "tended i' th' eyes"! If, says MR. SPENCE, the latter words be (as I audaciously ventured, and venture, to assert) sheer nonsense, "to be buried and tended there for ever must be greater nonsense still." Unquestionably from the sexton's point of view it *is* greater nonsense still. So "live in thy heart"—almost a household word in every age of our literature—is greater nonsense still. "What!" says the bacteriological commentator; "Does the man imagine himself to be some pestilent bacillus?" These phrases of Benedick are nonsense of one sort, "tended her i' th' eyes" is nonsense of quite another sort. Benedick's images appeal to the imagination, stir the emotions, and, however anatomically absurd, are charming poetry. Can as much be said for the phrase I am rejecting? And does not such a method of elucidating Shakespeare's text by turning up any questioned or questionable word in the index savour of the methods of the Donnellian scheme, which is to prove that not Will Shakespeare, but "some other fellow," wrote Shakespeare? Not that I mean for a moment to suggest that MR. SPENCE has resorted, or has need to resort to any such methods. But I put it to his consideration whether a much greater accuracy of parallelism be not necessary for the utility of any method of de-

termining what any writer may be supposed to have written. I am prevented by the grossness of my ignorance from appreciating MR. SPENCE'S scientific demonstration of the accuracy and propriety of the phrase we are considering. MR. SPENCE says that what the attendant maidens saw —*i. e.*, Cleopatra herself—was *in* their own eyes. I have no reason to suppose him wrong in this. Let us say that Cleopatra was truly and scientifically *in their eyes*. But that does not show that *they* were in *her* eyes ; which must have been the case if they "tended her i' th' eyes."

One word in conclusion anent what DR. NICHOLSON says of the *ductus literarum*, and the general probability of the words "tended i' th' eyes" having been erroneously printed for "bended to their oars." I am a very old corrector of the press, and I can only say that my half a century of experience makes such an error seem to me extremely probable, and I think that if DR. NICHOLSON would consult any competent and intelligent foreman of a large chapel he would find my notion of the matter corroborated.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

SONNET 146, l. 2.—

Poore soule the center of my sinfull earth,
My sinfull earth these rebbell powres that thee array,
Why dost thou pine within and suffer dearth[?]

As it stands this second line is inadmissible, being of six feet and nonsense to boot. Emenders, therefore, while inserting other words, have deleted "My sinfull earth" as a faulty repetition of these words in the first line. But why were they repeated? I take it that the most probable cause was that one of the three words was really repeated, and thus led the compositor—whether beery or sober—to repeat all the three words that he had just before taken up. This might be the more done in that the *th* of the fourth word may have the more readily suggested *earth*. The repetition of a word, I may add, was more sought after in that day, being, when properly used, rightly considered as a beauty, and sometimes as giving emphasis. Indeed, it is so used now, spite of the pedantic rules given by little minds when writing on grammar and on rules of style. Bearing these things in mind, let us adopt *sinfull* as the word repeated in the MS. Then, while we get *my earth* as faultily repeated, we at once get rid of this sixth foot. Now only admit—instead of the large changes made by previous emenders—of the compositor's change of *thro'* into *these*, and we obtain a parenthetical clause explaining in a manner wholly relevant why his earth is sinful. "Thou poore soule," says he, "art the center of my sinfull earth," that to which every part of it tends, and it is

—Sinfull, thro' rebbell powres that thee array—
Why, &c.

In thinking over this reading I would ask the reader not merely to weigh the readier explanation it gives of the compositor's error, nor of the much slighter verbal change required, that merely of *thro'* for *these*, but also to note the excellent explanation it gives of his *sinfull earth*, earth not merely sinful through hereditary taint, but sinful as regards her and through her, because of those undefined charms that the devil and his angels had given her, spite of her dark colour and other deficiencies, for his and others' subjugation and woe.

BR. NICHOLSON.

BIBLE STATISTICS.

The following Bible statistics are accurately copied from a slip of printed paper that is pasted on the fly-leaf of a copy of Haydock's Bible (Dublin, 1813) in King's Inn Library, Dublin :—

More than once have statistics of the following character found their way into print, to the delight of both old and young. The statement is mainly taken from an English Bible, as given by the indefatigable Dr. Horne in his introduction to the study of the Scriptures, and is said to have occupied more than three years of the compiler's life :—

	Old Testament.	New Testament.	Total.
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	31,173
Words	593,493	181,253	773,746
Letters	2,728,100	838,380	3,566,480

Apocrypha.

Books, 14; chapters, 183; verses, 6,031; words, 125,185; letters, 1,063,876.

The Bible.

The middle book is Micah. The middle [and smallest] chapter is Psalm cxvii. The middle verse is Psalm cxviii. 8. The middle line is 2 Chronicles iv. 16, the largest book is that of the Psalms, the largest chapter is Psalm cxix. The word Jehovah [or Lord] occurs 6,855 times. The word "and" occurs 46,227 times. The number of authors of the Bible is 50.

The Old Testament.

The middle book of the Old Testament is Proverbs. The middle chapter is Job xxix. The middle verse is 2 Chronicles xx., between verses 17 and 18. The shortest book is Obadiah. The shortest verse is 1 Chronicles i. 25. The word "and" occurs 35,543 times. Ezra vii. 21 contains all the letters of our alphabet. The word "Selah" occurs 73 times, and only in the poetical books. 2 Kings xix. and Isaiah xxxvii. are alike. This fact is an internal mark of the truth of these Scriptures; being transcripts from public records by two different writers, who were not contemporaries. The same may be said of the following two coincidences. The book of Esther does not contain the words God or Lord. The last two verses of 2 Chronicles and the opening verses of the book of Ezra are alike. Ezra ii. and Nehemiah vii. are alike.

There are nearly thirty books mentioned, but not found in the Bible, consisting of civil records and other ancient writings now nearly all lost. They never formed part of the Holy Scriptures. About 25 of these are alluded to in the Old Testament.

New Testament.

The middle book is 2 Thessalonians. The middle chapter is between Romans xiii. and xiv. The middle verse is Acts xvii. 17. The smallest book is 2 John. The smallest verse is John xi. 35. The word "and" occurs

10,684 times. The name Jesus occurs nearly 700 times in the Gospels and Acts, and in the Epistles less than 70 times. The name Christ alone occurs about 60 times in the Gospels and Acts, and about 240 times in the Epistles and Revelation. The term Jesus Christ occurs five times in the Gospels.

1. The Bible was not until modern times divided into chapters and verses. The division of chapters has been attributed to Lanfrank, Archbishop of Canterbury, in the reign of William I., and by others to Archbishop Langton of Canterbury, A.D. 1206; but the real author of this division was Cardinal Hugo de Sancto-Caro, about thirty years later.

The facility of reference thus afforded was further increased by the introduction of the present system of verses; this was done for the New Testament, in 1544, by R. Stephens, a French printer, it is said while on horseback; but long before this the Hebrew Bible had been divided into verses by a Jewish Rabbi, Mordecai Nathan.

2. The number of languages on earth is estimated at 3,000; the Bible or parts of it have been rendered into only about 180. The two principal English versions are those of "King James" [commonly called the Protestant version] and the Douay, or Roman Catholic. The former was translated from the Hebrew and Greek in the reign of James I., A.D. 1609–1611, by 47 Episcopalian Bishops and other Clergy. The Douay version was translated from the Latin Vulgate, collated with the Hebrew and Greek by four professors of theology in the English College at Douay, A.D. 1709.

3. The ~~Latin~~ Vulgate is the later translation of the Bible in common [or vulgate] use in Catholic churches. It was made A.D. 384, by St. Hieronymus, a learned monk. It is highly esteemed by all.

4. The earliest translation known of the Bible was the version of the Old Testament called the Septuagint, into Greek, made in Egypt, 285 years before Christ, by 70 learned interpreters, from which it has derived its common title Septuagints, meaning 70.

5. The first English translation complete of the Bible was by Wickliffe in A.D. 1380. Attempts, with partial success, had before been made by the Venerable Bede, A.D. 785, who died as he finished the last words of St. John's Gospel. King Alfred, A.D. 900, continued it. It had in part been translated into Anglo-Saxon, even before Bede. In French a version was made A.D. 1160 for the Waldenses, by their great leader Peter Walden. In Spanish there was one made A.D. 1280, by order of Alphonse, King of Castile. In Germany a version was made about A.D. 1460. Luther made a new translation into German of the New Testament about A.D. 1522 and of the Old Testament ten years later.

6. The first American edition was printed in Boston, A.D. 1752. In the time of Edward I., A.D. 1250, a copy of the Bible was valued at $164 of our currency, now they issue at the rate of three Bibles and a half per minute at a cost of one cent per copy. Such is one class of the benefits arising from the invention and present advanced state of the art of printing. Truly it is, as it has been styled, the lever of the world.

SAMUEL HORNER.

Dublin.

PARTNER = ADVERSARY. — The corresponding French *partenaire* is now so frequently used = *adversaire* when two people are playing together but against each other, that I cannot at the present moment quote a passage from a French book. I ought to have noted down instances, however, and I will note down the first example which I meet, for I do not find this use of the word either in Littré or in any other French dictionary which I have consulted. But in English I never heard *partner* used = adversary or opponent until quite recently, when a friend of mine who is fond of golf called an opponent of his his *partner*, and as he refused to admit that he was using the word in any unusual sense, I am forced to the conclusion that at the game of golf, at any rate (of which I know nothing), the word *partner* is sometimes, or it may be frequently, used in this way, and, indeed, this usage is perfectly understandable. A *partner* is a person who takes a share in something with another person, and as two persons who play against each other at a game each take a share in it, they may logically be called *partners* to that extent, though the notion of opposition, and not that of partnership, is the one which the more readily suggests itself in such a case.

F. CHANCE.

Sydenham Hill.

NUGÆ.—

Cubitum, cubitum, somniculosus,
Sedeamus, piger, paululum;
Ollam ferte, ait gulosus,
Cænari debet ante cubitum.

Johannes et Gilles ascendunt colles
Urceum aquæ ferentes;
Cecidit Johannes, simul ac Gilles;
Capita urceumque frangentes.

Ecce ridicula!
Felis atque fidicula!
Vacca super lunam saluit;
Canicula ridebat
Cum ludum videbat,
Lanx cochlearequе rapuit.

Parva Perspectes perdidit oves,
Nescia ubi errantes;
Placide quiescant; domum revertent,
Caudas a tergo vibrantes.

Homunculus erat,
Qui bombardam habebat,
Pillulæ plumboque factæ;
Ad rivulum ibat,
Anatulam interibat,
Eam jaculatus capite.
Apportavit domum,
Ad Johannam uxorem
(Et multum ab ea laudatus),
Ignemque fecit facere,
Anatulam parvam coquere.
Dum rursum ad rivulum,
Jaculatus anatulum,
Jaculatus! jaculatus! jaculatus!

In angulo sedens,
Artocreas edens,
Johannes cognomine Horner;
Pollicem inseruit,
Prunum eripuit,
Dicens "Quam bonus ego puer."

E. LEATON-BLENKINSOPP.

GEORGE CHAPMAN'S TOMB.—May I be allowed to say, through your columns, that the inscription

on George Chapman's tomb in St. Giles's in the Fields has been recut, and that the subscriptions sent to me in answer to my appeal in the *Athenæum* have more than paid the cost? I have consequently in hand a small balance, which I intend to devote to the National Society for Preserving the Memorials of the Dead. E. WALFORD, M.A.

ST. CLEMENT, NEAR EASTCHEAP.—On the west wall of this church, which is situate in Clement's Lane, King William Street, there is a brass plate with this inscription :—

St. Martin's Orgars.

The church of St. Martin's Orgars, which until 1826 stood in Martin's Lane, Cannon Street, was dedicated to St. Martin, Bishop of Tours, who died A.D. 397. It was presented by Ordgarus the Dane to the Canons of St. Paul's Cathedral A.D. 900. After the Fire of London the parish was united to St. Clement's near Eastcheap, and St. Clement's Church became the church of the united parishes. Bryan Walton, the learned and famous Author of the Biblia Polyglotta, was one of the Rectors of St. Martin's. He was consecrated Bishop of Chester A.D. 1660, and was buried in the Crypt of St. Paul's Cathedral, of which he was Canon A.D. 1661. W. J. Hall, M.A., Rector; John Scott, James Wood Barlow, Churchwardens. 1872-3.

D. HARRISON.

EARLY ENGLISH JEWS IN WALES.—In the course of my many years' explorations of the public records I have never come across the fact of Jews residing in Wales. Recently, however, I copied the following from Close Roll, 35 Henry III. (1251):—

"The Bailiff of Carmarthen is commanded to distrain all persons who owe debts to Solomon of Haverford and Abraham his partner, and compel them to pay the same."

In Camden's 'Britt.,' vol. ii. p. 556, we read of Jews not being permitted to reside in the borough of Carnarvon. M. D. DAVIS.

A MODEST AUTHOR.—I have before me "The Compleat Herbal of Physical Plants containing all such English and Foreign Herbs, Shrubs and Trees, as are used in Physick and Surgery," &c., "by John Pechey, of the College of Physicians, in London," 1694. The author states frankly in his preface that he has "chiefly follow'd Mr. Ray"; but his second paragraph is modesty itself :—

"What I have contributed to this Work, I confess, is the least Part: Some Virtues, indeed, I have added, and many good Medicines; but those I borrow'd too. So that, upon a Review, I find little or nothing belongs to me, save only the Collection and Translation; and for that I expect Censure."

Had a serious work ever a franker preface?

WILLIAM GEORGE BLACK.

Glasgow.

RICHARD GRIFFITH AND 'SOMETHING NEW.'—No mention is made in the sketch of Griffith's life and works in the 'Dictionary of National Biography' of 'Something New,' a quaint medley, published anonymously in two volumes in 1772. The compilers of the British Museum Catalogue do not appear to know the name of the author; Halkett and Laing attribute it to Griffith, without giving any authorities. It was "printed for the author," and is dedicated "to all the world." The preface is signed "Automathes," under which pseudonym two copies are catalogued in the British Museum. Those interested in Sterne and his imitators will find a glance at these volumes not unprofitable. W. ROBERTS.

63, Chancery Lane, W.C.

BERNARD LINTOTT.—From the *Flying Post*, No. 680, September 16–19, 1699 :—

"Bernard Lintott, Bookseller, at the Cross-Keys, in St. Martin's-lane near Long-Acre-End, selleth most sorts of Plays at 9*s.* per dozen, Novels at 6*s.* per Dozen, with all new Books and Pamphlets, at reasonable Rates; and all sorts of Stationary Goods."

H. H. S.

THE "WEEPING EYE" IN THE STRAND.—At a house having this sign certain Exchequer depositions were taken by commission, May 8, 8 Jac. I. (1610), in a suit Attorney-General *v.* Thos. Digby of Sandown, Stafford, and Maria his wife, concerning the debts and property of Sir Everard Digby, Knt., attainted, at the time of his death, money borrowed for his mother; also touching the wardship of the body and lands of Richard Erdswick, son of Sampson Erdswick, late husband of Maria Digby. This sign not being in Hotten's work, perhaps it is worth a nook in 'N. & Q.'

JUSTIN SIMPSON.

Stamford.

THE BALLAD OF 'JOHN THOMSON AND THE TURK.'—The ridiculous ballad of 'John Thomson and the Turk' (printed by Buchan and by Motherwell) preserves the chief points of a very ancient and remarkable story told in German and in Russian of Solomon and his queen, repeated in Portuguese of King Ramiro and his queen, and occurring partially in many other forms. John Leyden had heard the whole ballad when very young, and has given four stanzas of what seems to have been a somewhat better copy. There is only a very small chance that a version superior to that which has been published should still be recoverable. I should like to lay the matter before the readers of 'N. & Q.' 'A Merrie Jest of John Tomson and Jakaman his Wife' was allowed August 1, 1586, to Yarrat James ('Stationers' Registers,' Arber, ii. 450). C.

RASTELL.—There was some connexion between Dr. Donne, Dean of St. Paul's, and the family of Sir Thomas More, through the Heywoods. What was it? The 'Encyc. Brit.' states that John Rastell, printer, died 1536, married Elizabeth More. The 'Dictionary of National Biography' says it was his son, the judge, named William,

who married the Lord Chancellor's sister, and that Elizabeth Heywood, daughter of the epigrammatist, was descended from Judge Rastell, she being the dean's mother. It is of interest to note that the dean married a lady of the More family residing at Loseley, Surrey. A. HALL.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'GESTA GRAYORUM.'—Can any of your correspondents tell us anything about this book, the full title of which is given in Osborne's 'Bibliotheca Harleiana,' vol. iii. (No. 4429), as follows?—

Gesta Grayorum: or the History of the High and Mighty Prince of Purpoole, Arch-Duke of Stapulia and Bernardia, Duke of high and nether Holborn, Marquis of St. Giles's and Tottenham, Count Palatine of Bloomsbury and Clerkenwell, Great Lord of the Cantons of Islington, Kentish Town, Paddington and Knightsbridge, Knight of the most heroical Order of the Helmet, and Sovereign of the same, who reigned and died 1594.—4to. 1688.

F. N.

RESIDENCES OF LAMB.—Can any of your readers tell me exactly where Charles Lamb's Dalston and Edmonton homes were situated? The others are all mentioned in the various works relating to him.

MATILDA POLLARD.

Belle Vue, Bruges.

[Of the Walden House at Edmonton, now called Lamb's Cottage, a view is given in Mr. Martin's 'The Footprints of Charles Lamb,' R. Bentley & Son, recently reviewed in our columns.]

POLITICAL PAMPHLET BY DOUGLAS JERROLD.—Can any reader of 'N. & Q.' tell me anything about a violent political pamphlet written by Douglas Jerrold at the time of the great Reform agitation? It is thus briefly referred to in his 'Life': "He wrote also a violent political pamphlet that was suppressed." WALTER JERROLD.

SIR THOMAS CHAMBERLAYNE, CREATED A BARONET FEB. 4, 1642. — When did he die? The 'Dictionary of National Biography,' article "Sir James Chamberlayne," states that Thomas Chamberlayne, Esq., of Wickham, Oxon., who was created a baronet by Charles I., Feb. 4, 1642, died while High Sheriff of Oxfordshire, Oct. 6, 1643. Dugdale's 'Diary,' p. 55, and Davenport's 'High Sheriffs of Oxfordshire,' p. 47, are quoted as authorities. Does Dugdale mean the Sir Thomas Chamberlayne who was made a baronet in 1642? If so, how comes it that Burke, 'Extinct and Dormant Baronetcies' (edition 1838), p. 106, states that he died in 1671, twenty-eight years later? In Beesley's 'History of Banbury,' p. 351, we read, "Sir Thomas Chamberlayne, of Wickham, who, in 1643, was High Sheriff of Oxfordshire"; but Beesley says nothing about his death. Any other information relating to this Wickham or the Chamberlaynes who occupied it would be of great service to F. J. T.

Birmingham.

FAIRY STEPMOTHERS.—Can any of your readers tell me why the stepmother in 'Grimm's Fairy Tales' plays such an odious part? Do other popular tales exhibit the same curious superstition about the cruelty of stepmothers? Is there a deeper meaning in these stories? E. L. F.

[Surely the idea concerning stepmothers is general.]

BERKELEY.—I bought a few years ago a very good portrait, in oils, and on the lower part of the picture is roughly painted the following inscription: "Coll. Henry Berkeley, third son of Charles Earl of Berkeley." Can any of your readers give me any information about this Col. Berkeley?

C. HODGSON FOWLER.

WATER CURE.—Some few years ago an article appeared in one of the magazines stating a patient's experience of the bad effect of too much cold bathing, and his recovery upon leaving it off. Can any one kindly specify the name of magazine and date of article? H. Y. P.

JOHN BROUGHTON THE PUGILIST.—In a biographical memoir of General John Money, who died in 1817, the following passage occurs:—

"The cause of the sudden death of Broughton, the celebrated pugilist, which had previously been hidden in mystery, was fully revealed on an inspection of General Money's papers. It appears that Broughton having fallen into difficulties, had resorted to highway robbery, and, unfortunately for himself, stopped the general. 'I know you, Broughton,' said Money, 'and will not be plundered. Go about your business; and I will never discover you.' Broughton, however, insisted on having the general's purse. 'Well, if you will, you must,' said Money, producing a pistol, and instantly lodging its contents in Broughton's body:—'There,' added he, 'now go home, Broughton, and keep your own secret; I'll never discover you.' The pugilist soon died of his wound; and it was not till after General Money's decease that the secret transpired."

Is there any truth in this story? In the notice of Broughton in the 'Dictionary of National Biography' there is nothing to indicate that he was ever a "knight of the road."

THOMPSON COOPER, F.S.A.

BOOK CHAINED TO TOMB.—In the will of Sir Thomas Ormond, Earl of Ormond, dated July, 1515 (P.C.C. 8 Holder), is this direction:—

"I will my Sawter boke covered with whyte lether and my name written with myne owne hande in th' ende of same shall be fixed with a cheyne of Iron at my Tombe ther to remayne for the Service of God."

He directs his body to be buried in the church of St. Thomas Acon, upon the north side of the

"high sulter," "where the sepulture of Almighty God is used yerely to be sett on Good Fryday," *i.e.*, the Easter sepulchre. Can any of your readers cite a similar bequest, or give an instance of a tomb to which a book is chained, or of one where there are any traces of a fastening for a chain?

G. L. G.

SONG: 'BEN BEXTER.'—I should be grateful for the words of this song; I remember a few verses only:—

Ben Bexter was a boatsman,
A merry, merry boy,
No one could pipe so merrily,
So pipe all hands ahoy.
With a chip chop cherry chop,
Fol de riddle ido. (*Twice.*)

When sailing with our captain,
Who was a jolly dog,
He always gave his messmates
A double share of grog.
With a, &c.

Ben Bexter he got tipsy,
And to his heart's content,
Was leaning o'er the larboard side,
When overboard he went.
With a, &c.

At twelve o'clock his ghost appeared
Upon the shining lake;
Says he .....
From me a warning take.
With a, &c.

R. C. HOPE.

SIGNERS OF THE DEATH WARRANT OF CHARLES I.—I am anxious to ascertain, for family purposes, whether one of the gentlemen who signed the death warrant of Charles I. was married to a Miss Thatcher or Thetcher, who was probably the daughter of James Thetcher, lord of the manor of Presthaws, in Sussex, by his wife Mary, daughter of Sir Edward Gage of Firle. I have an old document which states it as a tradition, but omits to say which of the signatories it was. He would probably be a Sussex gentleman.

A COTSWOLD LION.

MAIDMENT COLLECTION.—The late Mr. James Maidment, the well-known advocate and antiquary, had in his possession printed papers relating to most of the name of Rutherford in the south of Scotland during the earlier part of last century. Can any one inform me in whose possession these papers now are, or where they are to be found?

J. R. B.

RECORDS OF LEGAL PROCEEDINGS.—I am desirous of ascertaining what were the arguments and evidence brought forward in the arbitration case between the Plymouth Corporation and Sir Massey Lopes some years ago. Will one of your legal readers kindly inform me where I can find an accurate and complete account of this case? Are any official records now published giving the proceedings in the various courts of law, or is it only the decision which is thus officially promulgated? I have before me what seems to be such an official report, in the shape of a printed "Copy Information, Hilary Term, 17th Geo. II., Robt. Pauncefort, &c., against the Mayor, &c., of the Borough of Plymouth," and I should be glad to know if similar documents are generally accessible, and if so, where those may be seen which relate to cases tried in reigns from Elizabeth to George I.

W. S. B. H.

PIGEONS: NO GALL.—A hind on a farm near Filey was cautioned the other day not to throw poison about, as it might be pecked up by the pigeons and kill them; to which he replied, "Oh, you needn't fear; pigeons can't be poisoned, they've no gall."

R. C. HOPE.

[I am pigeon-livered and lack gall.
'Hamlet,' II. ii. 551.

It has been supposed that pigeons and doves owe their gentleness to the absence of gall. In the Ninth Eclogue of Drayton is the following:—

A milkewhite Doue vpon her hand she brought,
So tame, 'twould go, returning at her call,
About whose neck, as in a choller wrought,
Only like me, my mistris hath no gaule.
'Poemes, Lyrick and Pastorall, by Michaell Drayton, Esq.,' London, n.d., p. 96.]

IRISH PARISHES.—Where can I obtain information as to the period at which parishes, dioceses, and baronies were formed in Ireland, and as to any changes which have since taken place in their constitution? I am aware that the Bishop of Down has written something on the subject, and that Ware also contains information on the dioceses.

F. J. BECKLEY.

LATIN QUOTATION WANTED.—"Te dedit, rapuit, sed restorabit," which I believe is mediæval or low Latin, and itself a translation from the Greek. I should be greatly obliged if any readers of 'N. & Q.' could let me know the author of the words, and also if they are from the Greek.

S. P. MACLEAN.

'HISTORY OF CROMER.'—In your review of my 'History of Cromer' you query the existence of St. Albright. Is not this an early English reading of St. Albert, or less probably St. Alberic the Abbot, 1107?

WALTER RYE.

FRENCH SONG.—

C'est l'amour, l'amour, l'amour,
Qui fait le monde à la ronde.

Where can I see the full words of this?

C. F. S. WARREN, M.A.

DE MONCADO.—I have searched unsuccessfully through various biographical works for information respecting Henri (or Francesco?) De Moncado, whose portrait, painted by Vandyck, represents him clad in complete armour, astride a white horse, and in every respect similar to the pictures of Charles I.,

with the exception of the head. Can you tell me who he was, and his connexion with the English Court of Charles I.? W. J. USHER CLARKE.

'RELIQUES OF ROME,' imprinted at London by John Daye, 1563.—Is this the only edition of this book by Becon, or has it been reprinted since? It was not included in the Parker Society edition of Becon's works. H. A. W.

AMY ROBSART.—Can any of your correspondents give the actual birthplace and residence of Amy Robsart before she became the Countess of Leicester? Much of Cumnor Hall was standing in the early part of the present century, but now it is entirely erased. A. R. R.

JOHN CAM HOBHOUSE, POEMS BY HIMSELF AND OTHERS.—In the year 1809 Mr. Hobhouse published an octavo volume entitled 'Imitations and Translations from the Ancient and Modern Classics, together with Original Poems.' In the preface he states that

"his own contributions are all dated from Trinity College, Cambridge, and these, 28 in number, make up more than half the volume. Lord Byron contributed nine pieces, all of which are signed L. B."

The remaining twenty-five pieces are by several authors, "who have affixed distinct signatures to their respective contributions." They are as in the following list: E. B., five; J. H. B., four; H. F., one; T. L., three; F. Q., one; L. T., eleven; J. Z, one. Is it known who are represented by these initials? W. E. BUCKLEY.

HOCKTIDE.—Kissing does not always go by favour. Among the quaint old-world customs which are still kept up at Hungerford in connexion with the festivities of Hocktide is the appointment of the officials known as "tutte men," who have a most singular privilege. From each member of the fair sex in Hungerford they have the right of taking a kiss, or perhaps it would be more correct to say of giving one, while each male being has to pay on demand the sum of one penny. They are appointed annually by the constable, who is the headman of the commoners. This year one of the tutte men was appropriately named Love. Starting at nine o'clock in the morning, bearing official staves decorated with spring flowers and tipped with an orange, they commenced their duties. The collection of pennies was a simple matter, and the great majority of the ladies submitted to the ancient usage of the old town; but many hid themselves until all danger of a visit from the tutte men had passed. In some instances bolts and bars checked Mr. Love and his fellow officials, who, however, were not to be deterred from asserting their rights so long as there was a garden wall which could be scaled. The pennies collected were devoted to buying oranges and nuts, which were scrambled for by the children; but what was done with the kisses history doth not record.

I copy the enclosed from the *Daily Graphic* of, I think, April 17. What and when is Hocktide? Probably many of your readers know; I have no books with me to refer to. W. BETHELL.

AUTHORS OF QUOTATIONS WANTED.—

Peccantes culpare cave; nam labimur omnes;
Aut sumus, aut fuimus, vel possumus esse quod hic est.

Siquidem potest vi et metu extortum honorarium vocari

"Vinum ægrotis quià prodest raro, nocet Sæpissimè, melius est non adhibere." W. R. O.

Would he express or joy or woe,
He slaps his breast and points his toe:
Are woe or joy to be expressed,
He points his toe and slaps his breast.

Query correctly quoted?

In hurry, post-haste for a licence,
In hurry, ding dong I come back

Quoted by Mr. Jingle in 'Pickwick,' chap. x. Query from an old farce or burlesque? (1)

Are thrust
Like foolish prophets forth, their words to scorn
Are scattered, and their mouths are stopped with dust.

I never yet could see that face
Which had no dart for me:
From fifteen years to fifty's space,
They all victorious be.

Query Cowley?

Have communion with few,
Be familiar with One,
Deal justly with all,
Speak evil of none.

JONATHAN BOUCHIER.

Replies.

THE STUDY OF DANTE IN ENGLAND.

(7th S. v. 85, 252, 431, 497; vi. 57; x. 118, 334, 415; xi. 35, 171.)

When a man throws himself into the breach for a hopeless cause one cannot help feeling sympathy for his self-devotion; but when the columns of 'N. & Q.' are employed as the vehicle of what Europe in general and Italy in particular hold to be gross error concerning Dante, sympathy must not stifle the expression of truth.

When MR. TOMLINSON addressed you some time ago on his favourite theory I asked Dean Plumptre to descend into the arena against him. His reply was to the effect that he did not feel drawn to gird himself to demolish the slain. "No one will ever convince him," he wrote me; "but then, he will never convince anybody....'Non ragioniam' di lor', ma guarda e passa,' is my rule in such cases." Perhaps I ought to be content to follow the rule of my revered friend; but I was formed in the mould of those who think that to keep silence in presence of error is equivalent to consenting thereto; least of all can I do so in

(1) From Hans O'Hara's satirical version of Fielding's Tom Thumb (Lord. Grimsby's

'N. & Q.,' which two worlds look to as a redresser of wrongs.

My difficulty in framing a reply does not arise from the paucity, but from the superabundance of the *matériel*. It is easy to fling the pet phrases "Inquisition," "Reformer," "Temporal Power," "Italian unity," before a public which is supposed to "fancy" those sounds, and by means of a line isolated from its context to connect Dante with them; but to show that such quotations *are* isolated and that such interpretations are absolutely unwarranted, requires a good deal of column space. That here and there through the centuries have been writers who have interpreted Dante perversely is undeniable, and to parade their scanty attacks is easy. But the defenders are legion, and though their testimony is overwhelming, just because they had no idea they had anything to defend, yet to cite them would require whole pages. Perverse interpretation is the fate of great writing. The Word of God has not escaped. Men *will* wrest the written thing to their perdition, but that does not alter its real meaning.

For instance, Christ mercilessly lashed the foibles of the hierarchy of his time, and St. Paul cursed his judge as a "whited wall." Yet both of them pointedly upheld the institutions the abuse of which they denounced.

And Dante the same. It was just "the zeal of Thine house" which made him courageous—not in Rossetti's secret jargon, but openly in the vulgar tongue—upbraiding whatever disfigured it in high places or low alike; but there is proof in every line that the idea of religion apart from Catholicity and Rome never once entered his brain. Twenty-eight times in the course of the 'Commedia' he sings the praises of the Virgin Mary. Peter is everywhere the archetype of the Church on earth. In highest heaven his place is on the right hand of Mary. Christ himself is Roman—"Cristo è Romano." Everywhere the office of the Papacy is the head and commander of all who profess Christianity—the highest reach of sublimity for man beneath the sky ('Purg.,' xix. 108). A Christian who is not a Papist has no possible existence for him. What he makes Virgil say to Statius (to take one instance alone) shows there was no place in his system for a Christian outside Peter's barque. The Church of Christ and the Church of Rome are for him absolutely identical ('Par.,' v. 75 *et passim*). The angel appointed to guide the vessel which carries the souls of the saved to the purgatorial fires finds them on the banks of the Tiber alone.

Nor is the 'Commedia' Dante's only work. His other writings are still more pronounced on all these points. There is nothing of the Protestant about him. Outside Rossetti—Rossetti embittered by political unsuccess and flattered by Protestant protectors—hardly any Italians, even of those who have tried to twist his ideas into any connexion with the late political changes in Italy, have tried to make a Protestant of him, and even refuse to allow him to be so traduced. "Eppure," writes one of them at the end of a political tract of this colour; "Dante è poeta ortodosso. La sua dottrina è riconosciuta così santa che la chiesa non solo non l' ha mai tenuta lungi dei Cristiani ma l' ha posta nelle mani degli alunni che per se stessa allevа." I think it would be difficult to prove that Dante was ever at any time "forgotten in his native land." I very much doubt if any period of a hundred and sixty years can be found during which commentaries and editions of the 'Commedia' were not being produced; but even if that be so, it is undeniable that it was a text-book of study all the same. "If the Church had not approved his orthodoxy," writes another Italian, "would she have suffered his doctrine to be figured over numberless churches, notably in such instances as the great Cathedral of Orvieto, the Campo Santo of Pisa, S. M. Novella of Florence? Would she have allowed Raffaelle to introduce him in the first rank in the very heart of the Vatican, in the picture intended, of all others, to splendidly illustrate Christian dogma, the 'Disputa' of the B. Sacrament? Cardinals built his tomb; saints studied him; *frati e monaci* passed their lives in annotating him; Bellarmine, noted for his rigid orthodoxy, wrote in his praise. Giovanni da Serravalle, Bishop of Fermo, amid all the labours of the Council of Constance, worked indefatigably on his glosses, and, at the instance of two other bishops and a cardinal, translated the 'Commedia' into Latin. Visconti, Archbishop of Milan, appointed two theologians to comment it. The Jesuits have always treated him as *un' arme di difesa*, and not *di offesa*, to the Roman See; and to their eminent Latinist Carlo d'Aquino is due the fine edition published with the approbation of Michel Angelo Tamburini, General of the Society."

So much for the religious part of the question. As for the political, the less said by those who approve the present political conditions of Italy the better.

Whatever is patent, whatever is obscure in Dante's writings, one thing there is no mistake about—the temporal power he invoked was the rule of the *stranier*. The "*stranier!*" which was the party-cry of the Piedmontese! Whatever political reforms Dante may have desired or deprecated, he was quite content to have a *stranier* for ruler. It was the Popes who were the Nationalists.

And as in principle so in fact. However clearly an English Protestant may be content to "good and saintly men" in the makers of Italy however clearly they may discern "the mysterious Veltro" in their leader, I can supply personal testimony that Romans themselves think very differently.

I was on the Capitol when Victor Emmanuel made his would-be triumphant entry there. I may as well say I was there as a newspaper correspondent, for all respectable Romans made it a point of honour to be conspicuous by their absence on that sad day. I was in the very midst of the small knot of scum which alone gathered round his carriage; and so far from any even of *them* recognizing "the Veltro," "the graceful greyhound of unerring course," in his person, what I heard all round me from those poor untutored children of the mistress of the arts was, "Dio mio! che brutta faccia!" "Madonna mia, pare un orso!" "Ma chè orso?" "Altro che orso, pare un majale!" Word for word, I noted "Pare un majale!" exclaimed around me as the spontaneous appreciation on all sides. No Roman saw a *veltro* in him.

And for the men now at the helm of affairs,—to give every one his due, I may safely affirm that the last compliment any of them would wish would be to be entitled "saintly." A case of "Save me from my friends!" Verily, as I had occasion to observe once before, when on the subject of Dante (7th S. ix. 410), MR. TOMLINSON has an unfortunate knack of evoking testimonies against himself!

And now, finally, as to the quotation—rather, the absurdly fanatical misquotation—in the passage cited from Jewell, I really will not abuse the valuable space of 'N. & Q.' by replying to it. It can only be treated, like the oft-cited passage of Voltaire in which he writes down Dante an ass, as an exquisitely ridiculous literary curiosity, useful to produce on occasion to promote after-dinner hilarity.

R. H. BUSK.

CURIOUS MISNOMERS (7th S. x. 424; xi. 53, 112, 293). — Has it never struck any of the readers of 'N. & Q.' that the 'Bonnie Dundee' to which Scott wrote his famous ballad was the 'Jockey's Deliverance' to which that disreputable Grub Street song was sung, and not the plaintive old Scotch air? I defy any one to sing

To the Lords of Convention 'twas Claver'se who spoke

to the pathetic minor melody, whose *profondeur de tristesse*, when performed on the bugpipe (*sic*), is commemorated by Victor Hugo, and to which Macneil wrote "Saw ye my wee thing?" On the other hand, the English verses, as quoted in Chambers's 'Songs of Scotland prior to Burns,' sing exactly, chorus and all, to the well-known circus-horse air, which has no trace of Scottish melody about it. Dear Sir Walter's ear was more for rhyme and rhythm than for music, and all his words popularly sung are written to catchy major tunes. It may be noticed, by the way, that Scott availed himself of poetic licence—as he knew—to alter Dundee's route from the Convention to "the foot of the proud Castle rock," for "that dour deevil" rode through the Leith Wynd and along by what is now Princes Street, not "down the sanctified bends of the Bow" and round by the back of the Castle. A modern version of one of the 'Bonnie Dundee' songs was published and sung here some six or seven years ago, under the name 'The Crookit Bawbee.' NELLIE MACLAGAN.

Edinburgh.

DRYDEN (7th S. xi. 288).—This is his translation of the lines in Ovid's 'Metamorphoses':—

> Vela madent nimbis, et cum cælestibus undis
> Æquoreæ miscentur aquæ. Bk. xi. vv. 519, 520.

ED. MARSHALL.

THE GREAT FROST OF 1890-91 (7th S. xi. 85).—For an account of the frost of 1607 to which your correspondent alludes, see Arber's 'English Garner,' vol. i. pp. 77–99, 'The Great Frost, Cold Doings in London, &c.'

F. C. BIRKBECK TERRY.

CELIBITIC OR CELIBATIC (7th S. x. 505; xi. 178, 254).—The variant on this from one of the comic papers ought to be recorded. It is headed "A New Sect." "Is the new Curate married, Mrs. Jones?" "No, Mum: he 's what they call a *Chalybeate*." P. J. F. GANTILLON.

CLITCH (7th S. viii. 169).—Some years ago a fair held at Dodbroke, Kingsbridge, S. Devon, was called "Clitch fair," by reason of a pastime which consisted in parties trying to extract with their mouths buns placed in vessels full of treacle.

A. MIDDLETON, M.A.

30, Belvedere, Bath.

STEEL PENS (7th S. xi. 219).—The editorial note to MR. E. WALFORD is very interesting, but might be largely supplemented as to ancient metallic pens if space could be spared. The oldest known metallic pen is in the Naples Museum, and was found at Pompeii. It is drawn and described in the quarto Catalogue of Domenico Monaco (1882) as a "plume en bronze taillée à la façon de nos plumes long. 0 m. 13 cent.," and resembles the modern "barrel-pen." In other mediæval manuscripts "Une penne d'airain" of 1300 is also described, and "les roseaux d'argent" and "pennaærea" of 1465. The latest, fullest, and completest account of the history of metallic pens is in the 'Life of Sir Josiah Mason, of Birmingham' (who began the wholesale manufacture of steel pens for Mr. Perry in 1828), by J. Thackray Bunce, F.S.S., and published by W. & R. Chambers in 1890.

ESTE.

SUFFOLK PARISH REGISTERS (7th S. x. 422, 502; xi. 42, 284).—Is it not likely to be interminable if there is an invitation for extracts from parish registers, with a statement of the parishes in which they are or are not complete? For there seems no reason why Suffolk is to be an exception. How unnecessary this last is must be apparent.

from the fact that there was a Parliamentary inquiry into the dates of the preserved registers of every parish, which appears in one of the Parliamentary census volumes—that for 1831, which comprises the Report of the Parish Registers in 1833, with the title 'Population and Parish Register Abstract.' I have seen it from time to time when it has been requisite; so that such statements merely repeat what is accessible in any large public library, or capable of being purchased. 'N. & Q.' may expect something fresher to take up so much space. ED. MARSHALL.

WHITE COCK: "C'EST LE FILS DE LA POULE BLANCHE" (7th S. x. 408, 511; xi. 95).—I should greatly like to know whether the common Irish saying (with regard to a very fortunate individual), "He 's a white-headed boy," has any connexion with the above. KATHLEEN WARD.

PRESENT POPULATION OF AFRICA COMPARED WITH THAT OF INDIA (7th S. xi. 268).—The statement made at the meeting of the Church Missionary Society regarding the population of British India was certainly not exaggerated. I notice in the *Daily Telegraph* (April 4) that, according to the last Indian census, "the subjects of the Queen-Empress there amount to 285,000,000, an increase of 30,000,000" since the preceding enumeration.

J. F. MANSERGH.

Liverpool.

SAXON ARCHITECTURE (7th S. xi. 88).—According to the 'Encyclopædia Londinensis,' *s.v.* "Architecture," Bishop Warburton, "in his notes on Pope's 'Epistles,'" wrote concerning "the contrary qualities in what we call the Saxon architecture," and stated that

"all our ancient churches are called, without distinction, Gothic. They are of two sorts; the one built in the Saxon times, the other in the Norman," &c.

J. F. MANSERGH.

Liverpool.

"THE CALLING OF THE SEA" (7th S. ix. 149, 213; xi. 151).—The following extracts are from the 'Letters of the late Edward Fitzgerald':—

"I looked out at about ten o'clock at night. It seemed perfectly still, frosty, and the stars shining bright. I heard a continuous moaning sound, which I knew to be the sea, more than ten miles off! People here think that this sound so heard is not from the waves that break, but a kind of prophetic voice from the body of the sea itself announcing great gales."

"Yesterday morning I distinctly heard the sea moaning some dozen miles away; and to-day, why, the enclosed little scrap will tell you what it was about."

The scrap was a newspaper cutting of a high tide and storm at Aldeburgh, March, 1883. A. B.

EPAULETS (7th S. xi. 49, 176).—Lord lieutenants and deputy lieutenants have only very recently been deprived of these ornaments; and, indeed, those who were commissioned previous to this reform still wear them. Their prototype appears to have existed in the "ailettes" worn by knights *temp.* Edward I., as shown on the Bacon brass at Gorleston, in this borough.

F. DANEY PALMER, D.L.

Norfolk.

RABELAIS (7th S. xi. 48, 178).—I quite agree with MR. B. D. MOSELEY that "L. Jacob, Bibliophile," is "a high authority"; but he is, perhaps, even better known by his rightful name, Paul Lacroix, as one of the most painstaking and accurate of writers, as witness his eight volumes on 'Le Moyen-âge et la Renaissance.'

In my edition of Rabelais (Paris, Charpentier, 1861) the passage quoted by MR. MOSELEY, down to the word "Gironne," occurs in a note at p. xvi of Lacroix's "Notice Historique," while the remainder of the passage occurs in the text at p. xv.

It is worthy of note that the idea of Panurge's polyglot speeches was not original, for, as Paul Lacroix notes, to 'Pantagruel,' ii. chap. ix.:—

"Cf. la scène où Pathelin parle tour à tour picard, limousin, normand, breton, &c. On a rappelé aussi à l'occasion de ce chapitre le 'Triumphus Cæsaris' que Kircher a mis en tête de son 'Œdipus Ægyptiacus,' et qui est écrit en vingt-cinq langues."

JAMES HOOPER.

105, Lewisham High Road, New Cross, S.E.

LAST DUEL IN IRELAND (7th S. xi. 288).—With regard to the inquiry about the duel at Athlone between Mr. Boswell and Mr. White, permit me to say that I was a little schoolboy at Athlone at the time, my parents (English) having business there for some months. I forget the year, but it was before 1827, I being sent to England in that year. The contemplated duel was no secret, for I very well remember my mother saying to my father, "But why don't the magistrates interfere?" and my father, who perhaps knew Ireland better than she did, saying, "Oh, there are people coming from Dublin by the mail to see it." The details were in everybody's mouth, as "that it took place early in the morning"; "that the combatants took off their hats, coats, and waistcoats"; and that when Mr. White fell dead, or mortally wounded, Mr. Boswell's friends (for it was fought before a large crowd of spectators) raised a shout of triumph, and that Mr. Boswell threatened to shoot any one who shouted. I remember an old artillery quartermaster telling my father that Mr. White had only a common sort of pistol, but that Mr. Boswell had a first-class brace of duelling pistols, brought, I think, from London. This is all that I remember, but I do not recollect that any proceedings were taken against Mr. Boswell. I think that there were none, or I should have been sure to have heard of it. I heard that the cause of the duel was the fact that one of them had thrown a quantity of malt in the

other's face. I think that they were malsters, but am not sure. Sir Jonah Barrington's 'Memoirs' give many details of Irish duelling.

FREDK. WEBB.

94, Bold Street, Moss Side.

Another "last duel in Ireland" is described at 7th S. ii. 26. GEO. L. APPERSON.

PYRAMID (7th S. xi. 283).—Long after Shakespeare's day Bailey defined *pyramid*, apart from the pyramid of geometricians, as being "an obelisk, &c." Drayton, speaking of the laudable performances of Lincolnshire church builders, writes of

——one above the rest
In which it may be thought they strove to do their best,
Of pleasant Grantham is, that piramis so high,
Rear'd (as it might be thought) to over-top the sky,
The traveller that strikes into a wondrous maze,
As on his horse he sits, on that proud height to gaze.
'Polyolbion,' xxv.

ST. SWITHIN.

HUISH (7th S. xi. 286, 334).—I heard a quaint bell-ringing story when at Huish Episcopi, Somerset, some years ago. The neighbouring town of Langport also has an interesting church, with a tower containing three bells. At Huish the tower only boasts of two; but its inhabitants are ambitiously inclined, and challenged the Langport men to a ringing match. Preliminaries being decided and judges selected, a day and time were appointed and the match began. Langport won the toss and commenced by ringing a musical refrain that to the rustic minds assembled sounded thus: "Who — rings — best? Who — rings — best?" Then came Huish Episcopi's turn, and right sturdily they pealed out the following reply: "We—two! We—two! We—two!" And sure enough they took the prize ribbon.

The only other Huish I know in Somerset (there is one in the diocese of Sarum) is Huish Champflower. In Devon there is Huish, near Torrington, in the north, and North and South Huish in South Devon, all three of them very small places.

HARRY HEMS.

Fair Park, Exeter.

If GIBRALTAR will send me his address he can probably obtain the information he requires.

SARUM.

MAMMOCK (7th S. xi. 206).—The quotation from 'Ivanhoe' does not seem to me to support the suggestion that "mammock is sometimes used in the sense of beaten to a mummy." Scott himself explains the word as synonymous with *gobbets*, which Prof. Skeat defines "a mouthful, a little lump, a piece." And Valeria tells how Coriolanus's little boy tore a butterfly to pieces—"how he mammocked it." Steevens, in his note on the passage, gives another instance of the word from the 'Devil's Charter,' 1607, "chopt in mammocks." Johnson gives three other instances, all admitting of only one meaning, "small pieces." It is to be regretted that neither *mammock* nor *mammet*, which possibly is allied to it, is to be found in Prof. Skeat's 'Dictionary' (1882).

J. CARRICK MOORE.

For the verb *mammock*, see 'Coriolanus,' I. iii. 63, where Valeria describes how she had watched the hero's son "o' Wednesday half an hour together," and how the youth tore to pieces, in sudden wrath, a poor butterfly that he had caught. "O, I warrant, how he mammocked it!" is the enthusiastic close of the laudatory description. Annotating the word for the Clarendon Press edition of the play, Mr. Wright quotes from Cotgrave, who defines *morcelet* as "a small mammocke"; and from Major Moor's 'Suffolk Words and Phrases,' where the verb is given as meaning "to cut and hack victuals wastefully." In the 'Polyolbion' we learn that

King John, he valiantly subdued
The miserable French, and them in *mammocs* hewed.

THOMAS BAYNE.

Helensburgh, N.B.

In 'Coriolanus,' I. iii., Valeria, speaking of her "little son's" achievements with a butterfly, said, "He did so set his teeth, and tear it: O, I warrant, how he mammocked it!"

F. G. STEPHENS.

CHURCHMEN IN BATTLE (7th S. x. 67, 189, 311; xi. 292).—At the battle of Neville's Cross, near Durham (1346),—

"The first body was commanded by the lord Henry Piercy, accompanied by the Earl of Angus, the bishop of Durham.....; the archbishop of York conducted the second division, having under his command the bishop of Carlisle and the lord Nevil; the third body was led by the bishop of Lincoln, the lord Mowbray, and Sir Thomas Rokeby; and the rear was brought up by Edward Baliol, attended by the archbishop of Canterbury, the lord Ross, and the sheriff of Northumberland."—Smollett's 'England,' 1758, vol. iii. pp. 417–18.

N. E. R.

Herrington, Sunderland.

TRADITION CONCERNING THE FAIRFAXES AND NEWTON KYME (7th S. xi. 285).—I think "Newtown Kyne" must have been a misprint. In the Close Roll for 3–4 Phil. et Mar., Part 8 (1556–7), the village is called "Newton Kieme, *alias* Newton in the Wyllowes, co. Ebor."

HERMENTRUDE.

WILLIS'S ROOMS (7th S. xi. 144, 213).—It is not always easy to be sure of the references in the letters of Walpole and his friends, but I think MR. STANDISH HALY will find that Almack's Club, to which place the deep play was removed, was quite distinct from the Assembly Rooms (afterwards Willis's Rooms), although both were

founded by the same man and about the same time. Almack's Club was founded by Almack in 1764 on the north side of Pall Mall, in a house on the site now occupied by the Marlborough Club. We are told that the play here was for rouleaus of 50*l.* each, and generally about 10,000*l.* in specie was on the table. Charles Fox was a heavy gambler here, as we learn from the well-known lines beginning—

> At Almack's of pigeons I 'm told there are flocks,
> But it 's thought the completest is one Mr. Fox.

In 1778 Brooks the wine merchant took Almack's and removed the club to St. James's Street, where it has ever since been known as Brooks's Club. The old house continued, however, to be occupied as a gaming club, and was known as Goosetrees. The Assembly Rooms in King Street, St. James's, were opened in February, 1765, and were sometimes styled the female Almack's, to distinguish the place from Almack's Club. Walpole, writing to George Montagu on May 6, 1770, says:—

> "There is a new Institution that begins to make, and if it proceeds will make, a considerable noise. It is a club of *both* sexes to be erected at Almack's on the model of the men of White's."

The architect of Willis's Rooms was Robert Mylne, not Milne. MR. HALY is also wrong in his insertions to Rigby's letter to Selwyn of March 12, 1765. The young club had nothing whatever to do with Brooks's, which did not exist at that date. The old club and the young club were both at White's. How the two clubs were managed has never been clearly explained, but apparently members of the old club were recruited from the young club.

HENRY B. WHEATLEY.

'CULMSHIRE FOLK' (7th S. xi. 288).—Since writing the query my attention has been drawn to an announcement in the "Literary Gossip" column of the *Athenæum* of March 21, where it says: A new novel is to commence in *Blackwood's* in May, the scene to be laid in the author's favourite "Culmshire," by John Orlebar, author of 'Culmshire Folk.'

I am very thankful for the editorial note at the above reference; but I hope you may allow me to ask which of the two persons is the author of 'Culmshire Folk,' James Franklin Fuller or John Orlebar? Are they one and the same person; or is one a *nom de plume* for the other? I know it is very difficult to reconcile contradictions. I leave it to those who know. HERBERT HARDY.

Earl's Heaton, Dewsbury.

["John Orlebar, Clk.,' a novel, was published in 1878 as by "the author of 'Culmshire Folk.'" Halkett and Laing, in their 'Dictionary of the Anonymous and Pseudonymous Literature of Great Britain,' state that the author of 'John Orlebar' is James Franklin Fuller. 'Culmshire Folk' does not appear in the first volume of their work. The "John Orlebar" of the *Athenæum* paragraph is no doubt an allusion to Mr. Fuller's earlier novel.]

PROVERB (7th S. xi. 305).—The "quaint old proverb," "It is as great a pity to see a woman weep, as it is to see a goose go barefoot," is yet used. I have heard it repeatedly, and it is to be found in a book so easily "within reach" of most people as Bland's 'Proverbs.' See vol. ii. p. 134 (1814). R. R.

The form in which I know this proverb is, "It 's no more pity to see a woman weep, than to see a goose going barefoot." Not a very feeling reference to woman's tears. W. H. PATTERSON.

Belfast.

[Is not this proverb employed by Andrew Fairservice in 'Rob Roy'? Other sources, including John Heywood, are mentioned by correspondents.]

HOLY EARTH (7th S. x. 126; xi. 74, 118).—Andrew Boorde, in his 'Introduction of Knowledge,' E.E.T.Soc., 1870, p. 133, says, "And Englysh marchauntes of England do fetch of the erth of Irlonde to caste in their gardens, to kepe out and to kyll venimous wormes." The soil of Crete, however, seems long before St. Patrick's time to have been considered fatal to "venimous wormes." Ælian, 'De Natura Animalium,' bk. v. c. 2, writes:

> Πυνθάνομαι δὲ ἔγωγε λόγους Κρῆτας φέειν, καὶ διδάσκειν ἐκεῖνα καὶ πρὸς τοῖς ἤδη δεινωσμένοις, δῶρον λαβεῖν τὴν γῆν τὴν Κρητικὴν ἐκ Διὸς, οἷα δήπου τροφὸν, καὶ τὴν κρύψιν τὴν ὑμνουμένην ἀποκρύψασαν αὐτὸν, ἐλευθέραν εἶναι θηρίου πονηροῦ, καὶ ἐπὶ λύμῃ γεννωμένου παντὸς, καὶ μήτε αὐτὴν τίκτειν, μήτε ἔξωθεν κομισθὲν τρέφειν· καὶ τὴν μὲν ἀποδεικνυσθαι τοῦ δωροῦ τὴν ἰσχὺν, τῶν γάρ τοι προειρημένων ἄγονον εἶναι, εἰ δὲ ἐπὶ πεῖρά τις ἢ ἠλεγχῳ τῆς ἐκ Διὸς χάριτος εἰσαγάγοι τι τῶν ὀθνείων, τόδε ἐπιφαῦσαν μόνον τῆς γῆς ἀπόλλυσθαι.

Ælian then goes on to say that jugglers who wished to impose upon the Cretan vulgar imported serpents from Africa, together with a portion of African soil, and in their performances took care that the serpents came in contact with it alone, and never touched the soil of Crete; that otherwise the serpents perished.

F. C. BIRKBECK TERRY.

"Terra Lemnia" is one of a whole class of "earths" formerly used somewhat extensively in medicine. Alleyne mentions thirteen of them in his 'Dispensatory' (1733), but describes only one at large, viz., fuller's earth, with which, he says, "Terra Lemnia" (*sic*) agrees in character. In Brooks's 'Dispensatory' (1773) the latter is described as follows:—

"Lemnia Terra, *Lemnian Earth*. It is an argillaceous Earth, and is fat, tenacious, and smooth, and of a palish red Colour. It is brought in Sticks or little Cakes of about four Drams each, with various Characters imprinted thereon. The best is fat, without Sand, and when broken with the Teeth seems like Suet. It is an Absorbent, and is given inwardly in the Bloody-Flux, in Hæmorrhages, the Small-Pox, Measles and Malignant Fevers, as a Bolus or dissolved in Liquor. The *Dose* is from a Scruple to half a Dram."

Like Armenian bole, which is still in popular use as a remedy in thrush and some other disorders, "Lemnian Earth" probably owed whatever medicinal value it had to its astringency. It is described in modern dictionaries and encyclopædias, under the name of "Sphragid," as an ochreous clay. C. C. B.

A Turkish medicine, at one time dug up once a year with great solemnity, and stamped with an official seal. It is a clayey substance found in the island of Lemnos (Salimene). Another name for it is "Terra Sigillata." It is an astringent, fatty, of a reddish colour. The technical name is "Sphragid." E. COBHAM BREWER.

PANEL PICTURE (7th S. xi. 308).—It is utterly impossible to identify a picture of this character by description. If the Editor of 'N. & Q.' will kindly permit it to be sent to his office for my inspection, I might possibly give A. L. C. some information concerning it. ANTIQUARIAN ARTIST.

THE VARIATION OF THE GRAMMATICAL GENDER OF THE SUN AND MOON (7th S. xi. 104).—In Psalm xix. 5 the sun is compared to a bridegroom, which leads Delitzsch to comment on the gender, and to give other instances, in his 'Commentary on the Psalms,' latest Engl. ed., 1887, i. 351 and note. The subject has been treated in 'N. & Q.,' 5th S. x. 513; 6th S. vi. 540; vii. 114; viii. 173, 378. W. C. B.

With regard to the gender of the sun and moon, it is well to take into account the ancient relations of the words. In primitive languages the word for eye is a dissyllable, of which one member is equivalent to sun, and the other to moon. Symbolically, by position the right eye is male and the left eye female. Instead of any separate words for sun and moon, these are sometimes found as *day-eye* (or round) for sun, and *night-eye* for moon. Within themselves, sun or moon may be both masculine and feminine for mythological purposes.

HYDE CLARKE.

MARTHA GUNN (7th S. xi. 328).—Martha Gunn was a bathing woman at Brighton, where she died in her eighty-ninth year.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CHESTNUT ROOFS (7th S. xi. 206, 318).—I have an impression that there is an open roof of chestnut timber at the Leycester Hospital, Warwick. W. S. Coleman, in 'Our Woodlands, Heaths, and Hedges,' p. 8, remarks that the wood of the sessile-fruited oak (*Quercus sessiliflora*) has sometimes been mistaken for chestnut. That oak, he says, "has more of what is called technically the 'flash,' or silver grain, and has altogether a paler appearance than that of the commoner or peduncled kind." Concerning the aversion of spiders to certain woods, I find a note in the translation of Justus Zinzerling's 'Description of England' (*cir.* 1610) as given in Rye's 'England as seen by Foreigners,' p. 134: "Hampton Court, Chapel, and Hall; the vaulted roof of Irish wood will bear nothing poisonous, consequently not even spiders." In that case the dislike may have been mutual.

In his chapter "Of the Chess-nut," in 'Sylva,' Evelyn says:—

"The use of the Chess-nut is (next the Oak) one of the most sought after by the Carpenter and Joyner: It hath formerly built a good part of our ancient houses in the City of London as does yet appear. I once had a very large Barn near the City fram'd intirely of this Timber."

Evelyn must refer to the Spanish chestnut (*Castanea vesca*). I believe the horse-chestnut (*Æsculus hippocastanum*) was only introduced about the middle of the sixteenth century.

ST. SWITHIN.

It may interest MR. BLASHILL and MR. HEMS to hear of a second instance of mediæval use of chestnut. About fifty years ago alterations were made in Fordington Vicarage, Dorchester. On taking down a yard-thick stone wall, a fifteenth-century window was found. It was a two-light, arched window; but within the opening was spanned, not with an arch, but with a lintel. This was formed of two small timbers—one oak, the other chestnut, past doubt. I worked up parts of both. H. J. MOULE.

Dorchester.

BOOKS ON GAMING (7th S. vii. 461, 481; viii. 3, 42, 83, 144, 201, 262, 343, 404, 482; ix. 24, 142; xi. 337).—In reply to MR. COLEMAN'S courteously expressed question, I beg leave to say that, if agreeable to the Editor, I shall be happy to continue my bibliography on this subject. I had feared that I had already taxed the patience of readers of 'N. & Q.' somewhat too much. Hence my silence since February of last year.

JULIAN MARSHALL.

[The continuation will, of course, be welcomed.]

THE REV. JOSHUA AMBROSE (7th S. xi. 268).—Thanks to Foster's 'Alumni Oxonienses' and to the courtesy of the editor of the 'Harvard Quinquennial Catalogue and Necrology,' I am able in some degree to answer my own query. From the former it appears that Joshua Ambrose, Vicar of Childwall, co. Lanc., 1664, B.A. of Harvard College, Cambridge, New England, was of Pembroke

College, Oxford, incorporated May 31, 1655; M.A. March 6, 1655/6; whilst the latter informs me that the subject of my query (entered on the college steward's books as "Ambros senior") was "probably a native of England," though no particulars respecting either his parentage or the time and place of his birth have been found; that he went to England and was settled in the ministry at "Darby," in Lancashire, becoming a Conformist in 1662; and that, not being starred in Mather's 'Magnalia' or in the 'Catalogue of Harvard Graduates' issued in 1700, "he may have lived till the eighteenth century."

From the same source I learn that contemporary with Joshua at Harvard was Nehemiah Ambrose (entered as "Ambros jeunior"), of whom, likewise, nothing is known at Harvard College previously to his entrance there. He also went to England, and was settled in the ministry at Kirkby, in Lancashire, whence, in 1662, he was expelled for Nonconformity.

Inasmuch as the college bills of both the above were paid by the same person, a "Mr. John Glover, of Dorchester," it would seem likely that they were related to one another; whilst their surname, coupled with the fact of their both settling in Lancashire, raises some presumption that this last was their native county.

Curiously illustrative of New England customs in the seventeenth century is my informant's note that

"the payments for both Ambrose and Nehemiah were apparently made in cash. This was not very common at that date, most payments being made in kind—in wheat, malt, apples, cows, &c."

In the light of the above information, I should like, by way of supplement to my original query, to ask whether Joshua Ambrose was related, and in what degree, to the above-named Nehemiah; whether they were of the same stock as Isaac Ambrose, the celebrated Lancashire Nonconformist divine; and whether it was usual in the time of the Commonwealth for English people to cross the Atlantic in search of a college. F. D.

Foster, in his 'Alumni Oxonienses,' vol. i. (early series), p. 21, gives:—

"Ambrose, Joshua, B.A. Harvard Coll., Cambridge, New England. Pembroke Coll., incorp. 31 May, 1655; M.A. 6 March, 1655/6; Vicar of Childwall, co. Lancaster, 1664. See Foster's 'Index Ecclesiasticus.'"

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

THE 34TH REGIMENT (7th S. xi. 308).—This regiment, now the 1st Battalion of the Border Regiment, was raised in 1702 in the counties of Norfolk and Essex by Thomas, Lord Lucas. It became the 34th in 1751, the 34th Cumberland Regiment in 1782, and the 1st Battalion Border Regiment in 1881; but it is not possible to give anything but the briefest summary of its services in the limited space of this paper. It was at the capture and defence of Barcelona in 1705; in some of Marlborough's sieges, including his last victory of Beuchain, in 1711; the siege of Gibraltar in 1727; with distinction at Fontenoy, where it is supposed to have earned the "laurel wreath," one of its proudest honours; the rebellion of 1745, including the battles of Falkirk and Culloden; the expedition to the Havannah in 1762; the American War of Independence, 1777 to 1781; the capture of the West Indian Islands in 1795–6; the Peninsular War, including the battles of Albuhera, Vittoria, the Pyrenees, Nivelle, Nive, Orthes, and Arroyo dos Molinos, where it captured the 34th French Regiment, whose drums and drum-major's staff it still carries; the siege of Sebastopol in 1855; and last, but not least, the Indian Mutiny of 1857–58, where it fought well. Of its officers the most distinguished were, perhaps, Field Marshal Henry Seymour Conway, who was colonel from 1749 to 1761, and Sir Eyre Coote, colonel 1810 to 1816.

R. HOLDEN, Capt. 4th Batt. Worc. Regt.

The following were the "honours" of the 34th (Cumberland) Regiment: Albuhera, Arroyo dos Molinos, Vittoria, Pyrenees, Nivelle, Nive, Orthes, Peninsula, Sebastopol, and Lucknow. Further information could be obtained by applying to the adjutant of the 1st Battalion Border Regiment (late 34th), at Dover. GUALTERULUS.

'Historical Records of the British Army,' published by W. Clowes & Sons, 13, Charing Cross, contains, *inter alia*, the 34th Regiment.

T. W. CARSON.

Dublin.

ANGLO-SAXON PERSONAL NAMES: THE 'LIBER VITÆ' (7th S. xi. 227, 352).—I am glad to see that CANON TAYLOR calls attention to the 'Liber Vitæ' and to the shortcomings of Stevenson's edition. But I do not know that a photographic reproduction of the MS. is a necessity. There is an edition of it by Dr. Sweet, published only six years ago, which may fairly serve the purpose for a while. The name of the book is 'The Oldest English Texts,' and it was published for the Early English Text Society in 1885. The 'Liber Vitæ' occupies pp. 153–166.

The names are all indexed, I believe; but the way of working the index is peculiar. Thus, I want, let us say, the name "Eatthegn." I look out "Eat" in the index, and get a reference to p. 615; but the word is not under "Eata." Then I look out "thegn," and get a reference to p. 524, and there I find "Eadthegn," with its variants. Now that I know that "Eadthegn" is a more correct spelling I can look out "Ead" in the index, and get a reference to p. 615 again. There, at last, I

it, under "Ead." The system is peculiar; but it will serve—when you have learnt the trick of it.

WALTER W. SKEAT.

NURSERY RHYMES (7th S. x. 282, 489; xi. 169, 232, 297).—It is scarcely accurate to include 'The Carrion Crow' in the category of nursery rhymes, which, in the strict sense of the term, are jingles composed expressly for the amusement of young children. "Hey, diddle, diddle! the cat and the fiddle," "Bah, bah, black sheep," and "Hub-a-dub-dub! three men in a tub," are true nursery rhymes; but 'The Carrion Crow' is a traditional folk-song. Having been handed down orally through many generations, numerous versions have sprung up, of which three will be found in Halliwell's 'Nursery Rhymes,' second edition, 1843, pp. 56, 57. One of these versions is from Sloane MS. 1489, fol. 17, and is said by Mr. Halliwell to have been written about the year 1600. Another version, with an introductory account of the song, will be found in Bell's Ballads and Songs of the Peasantry of England,' ed. 1877, pp. 202, 422. Variants have also been printed in 'N. & Q.,' 4th S. viii. 296, 377.

'The Derby Ram,' for which MR. HARTSHORNE asks, will probably have been printed in 'N. & Q.' before these lines reach England. It is inserted in many song-books, and may be found in a very accessible work, the late Llewellynn Jewitt's 'Songs of Derbyshire.'

'The Marriage of the Frog and the Mouse' is as old a folk-song as we possess, and was first published in 'Melismata,' 1611. Other versions will be found in Mr. Chappell's 'Popular Music,' i. 88, and in Halliwell, *ed. cit.*, p. 87.

I take this opportunity of heartily commending to the notice of the correspondents of 'N. & Q.' the collection of 'English Folk-songs,' with their melodies, which has been lately issued by Dr. W. A. Barrett (Novello, Ewer & Co.). A version of the riddle song alluded to by CANON VENABLES will be found in this admirable collection.

W. F. PRIDEAUX.

Kashmir Residency.

The following variant of "I 'll tell you a story of Jacopo Minore" occurs in 'Our Mutual Friend,' book ii. c. xvi.:—

I 'll tell you a story
Of Jack a Manory,
And now my story 's begun;
I 'll tell you another
Of Jack and his brother,
And now my story is done.

F. C. BIRKBECK TERRY.

THE GRAVE OF LAURENCE STERNE (7th S. xi. 25, 149, 294).—At p. 221, vol. ii., of 'Chronicles of Bow Street Police Office,' Mr. Percy Fitzgerald gives the following account of the "resurrection" of the body of the author of 'Tristram Shandy':—

"It is not generally known that one of our greatest humourists was subjected to this indignity [resurrection]. After dying in a lonely, deserted fashion in a Bond Street lodging, his dissolution being witnessed by a footman who had accidentally called, the Rev. Mr. Sterne, the delightful 'Yorick,' was interred in the Paddington burial ground, where his monument, set up by strangers, can still be seen. Two days after the body was taken up, or 'snatched,' and sent down to Cambridge, having been 'disposed of, for the benefit of science,' to Mr. Collignon, M.B., Professor of Anatomy in the University. He invited some amateurs to witness his 'demonstration,' and one gentleman, who was acquainted with the departed Shandean, was greatly shocked at recognizing his departed friend."

From the foregoing extract it will be observed that Mr. Fitzgerald gives Paddington as the place of Sterne's burial. Is this a slip? Should it be St. George's burial-ground, Bayswater Road, where we know a stone still exists to Sterne's memory; or was Sterne originally buried at Paddington, and subsequently reinterred at St. George's after his body had been "raised" and identified? Perhaps some of the readers of 'N. & Q.' can throw light upon this question.

T. W. TEMPANY.

Richmond, Surrey.

WILL-O'-THE-WISP (7th S. xi. 103, 275).—The extract which your correspondent gives from Dr. Brewer's 'Guide to Science' explanatory of the chemistry of the above subject contains more than the usual amount of blundering that may be often met with in what is called popular science.

The writer of the paragraph in question did not know the difference between marsh gas or light carburetted hydrogen, which is produced in marshy places by the decay of woody fibre, and phosphuretted hydrogen (which he misnames phosphoric hydrogen), which is produced, among other ways, during the putrid fermentation of fish.

The writer says that

"the luminous appearances are seldom seen, because the gas is so very volatile that it generally escapes into the air in a thinly diffused state."

In this quotation I have put *gas* instead of "phosphoric hydrogen," which he again mistakes for marsh gas. But the fact is that the luminous appearances are now seldom seen because the boggy lands in various parts of our islands, where the light was formerly of frequent occurrence, have been drained and brought under cultivation.

Light carburetted hydrogen, however, is still abundant in coal-mines, where it is known as fire-damp, which, mixed with atmospheric air in certain proportions, produces, when fired, those disastrous explosions which we so often have to deplore.

The *ignis fatuus* is still common in various parts of the world. It forms the Sacred Fire of Baku, where the gas is mingled with a small proportion of vapour of rock-oil. Some years ago Major Blesson, of Berlin, examined various localities in Silesia, Westphalia, &c., where the light was often

visible, and when not seen by night he could frequently kindle the gas by throwing ignited fireworks into the marshy places where the light had been noticed.

Lastly, the writer refers to "Welsh corpse candles as the same thing as the *ignis fatuus*." Now if a luminous appearance has ever been seen hovering over a grave by night, it must have been produced by phosphuretted hydrogen generated by the putrefying corpse below. This gas takes fire spontaneously on contact with the oxygen of the air (which is not the case with marsh gas); but as it would be largely diluted with air, the light, if any, would be very faint. The only scientific observations that I know on this subject are those by Reichenbach, who could not see the light himself; but on taking one of his sensitive patients (all of whom professed to be able to see lambent flames issuing from magnets, crystals, and human fingers) into a churchyard by night, he declared that all the graves were more or less luminous. The subject, however, requires further investigation.

Some years ago the inhabitants of a small town in Scotland were alarmed at the appearance of a ghost by night in a neighbouring wood. A party of brave men was organized to investigate the matter. They set out one night; but on a near approach to the wood the appearance was so terrible that they all turned tail and fled back home—all save one, and he determined to learn the rights of the matter. He approached the tree which presented the luminous appearance, and on climbing the trunk found a large fish in a high state of putrefaction; and this was the ghost that had created so much alarm.

C. TOMLINSON, F.R.S., F.C.S.

Highgate, N.

Let me narrate a circumstance of which I had not only ocular demonstration, but which was seen at the same time by another person in my company. On Friday evening, October 26, 1888, about 6 P.M., when it was getting dusk, and when driving from Woodbridge to Newbourne, on crossing an extensive heath about a mile from the latter place, a bright light went over the road and back again, and this on three several occasions. This my driver also saw on my calling his attention to it, so there could be no doubt on the point. Strange to say, the pony was quite quiet, and did not in the least appear frightened by the vivid glare. The heath was on a perfectly dry soil, partly covered with furze, and one had always understood that will-o'-the-wisp was only seen in marshy places. This, whatever it was, had more the appearance of a meteor, and I had some thoughts of applying to a scientific friend in Ipswich for an explanation, but kept deferring it, and never did so at all.

Curiously enough, a little article of mine on the very subject, called 'Friar's Lanthorn,' appeared next morning (October 27, 1888) in 'N. & Q.' (7th S. vi. 338), the proof of which I had corrected a few days before, and the coincidence, to say the least of it, was remarkable. The next post brought also two letters announcing the death of two valued friends, which was also rather singular. As Shakspeare says,

> There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

DAME MARY SLINGSBY (7th S. xi. 268).—The following entries relating to the Slingsbys are from the Patrixbourne parish register:—

> Jan. 4, 1662. Anna Carolina, d. of Sir Arthur Slingsby and his Lady, was christened.
> Feb. 12, 1665. Sir Arthur Slingsby, Knt., was buried.
> April 26, 1666. Mary, d. of my Lady Slingsby, widow, bapt.

This last entry appears in the bishop's transcripts in this form:—

> Mary, d. of Sr. Arthur Slingsby, Knt., and Dame Anne his wife, was bapt.

J. M. COWPER.

Canterbury.

LITERARY PARALLELS (7th S. xi. 125, 295).—The same thought appears in Isaac Hawkins Browne's 'The Fire Side,' vv. 15, 16:—

> I have said it at home, I have said it abroad,
> That the town is Man's world, but that this [a rural retreat, with a quiet fireside] is of God!

This has, I think, been previously pointed out in 'N. & Q.' P. J. F. GANTILLON.

SIR THOMAS MALORY (7th S. xi. 188).—Mr. T. Wright, in his introduction to 'La Mort d'Arthure,' J. Russell Smith, 1858, says (vol. i. p. x):—

> "All we seem to know of Sir Thomas Malory is, that he tells us himself, at the conclusion of his book, that he was a knight, and that he completed his compilation in the ninth year of the reign of Edward IV., that is, in the course of the year 1469, or early in 1470, or more than fifteen years before Caxton printed it. The statement of some of the old bibliographers, that he was a Welshman, is probably a mere supposition founded on the character of his book."

F. C. BIRKBECK TERRY.

EARTHELINDA (7th S. x. 225, 317).—It seems to me that the REV. C. F. S. WARREN must be mistaken about the name Earthelinda or Ethelinda having been first brought into use by Thackeray and Miss Yonge as Ethel with the *-inda* afterwards added. I had a sister born in the first year of this century to whom was given the Christian name Athelinda. These three names are so nearly *idem sonans* that we must conclude they are intended to be the same name. There is now living in Davenport, Iowa, a daughter and a granddaughter of my sister who also bear the Christian name Athelinda,

which is sometimes met with in the United States, but is not common. HORACE P. BIDDLE.
Logansport, Indiana, U.S.

AUTHORS OF QUOTATIONS WANTED (7th S. xi. 309).—

Goodness and greatness are not means, but ends, &c. In Bartlett's 'Familiar Quotations,' p. 252, the above quotation, somewhat varied, is said to be from Coleridge's 'Reproof,' a poem, if it be one, not given in my edition of the poet's works. FREDK. RULE.

These are the concluding lines of a poem, entitled 'Some Answer,' which appeared about ten years ago, I think in the *Nineteenth Century*. W. R.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of William Shakespeare. Edited by William Aldis Wright. Vols. I. and II. (Macmillan & Co.)

IN England and in America the task of providing the authoritative edition of Shakspeare has devolved upon a single pair of hands. While, however, in America Mr. Horace Howard Furness is struggling with the impossible, and giving the world at long intervals a single play, Mr. Aldis Wright's labours are within measurable reach of accomplishment. From the first the Cambridge Shakespeare won acceptance as the model edition—a fact sufficiently established by the price which the first edition maintains. It is now, in an amended form, brought within reach of all—a boon for which scholarship will be grateful. For the new edition Mr. Wright is singly and wholly responsible. It is pleasant to think that the scheme of this Shakspeare was first advocated in 'N. & Q.' by the late Bolton Corney and by the Shakspeare scholar who still elects to hide his individuality behind the signature "Este." Among the editors of the first volume of the original edition Mr. Wright is not counted. These were Mr. William George Clark and Mr. John Glover. After its publication in 1863 Mr. Glover left Cambridge, and was succeeded by Mr. Wright, who was associated with Mr. Clark in the eight succeeding volumes.

Since its appearance the conditions of Shakspeare editing have changed, the methods then adopted having necessarily influenced all succeeding work. Based on a careful collation of the four folios, of all existing quartos, and of all subsequent editions and commentaries, its text is the most scholarly and trustworthy in existence. At the bottom of the page are given the variations of the different texts, the conjectural emendations or suggestions of the various editors and commentators, from Rowe to the latest contributor to 'N. & Q.,' the longer notes and explanations being left to the end of the play. It is needless, however, to dwell upon the method of a book which every Shakspearian student has mastered, or to treat as new a work which is epoch marking. The foremost requisite in a Shakspearian editor is sanity, a quality Mr. Wright possesses in abundance. Long study of the Variorum edition, and close meditation upon obscure passages, exercise upon certain brains an indescribable effect; and not a few of the conjectural emendations of men of learning and position seem triumphs of imbecility. Unlike most modern editors, moreover, Mr. Wright does not seek to obtain a cheaply earned reputation for wisdom by taxing his predecessors with ignorance, and we have not come across a sneer in his volumes. When, as in the case of the well-known crux, 'The Tempest,' III. i., the line, "Most busy lest, when I do it," is manifestly corrupt, it is left as in the First Folio, and the various conjectures, down to Mr. Vaughan's ingenious "Most busiliest, when I do it," which appeared in our columns, 6th S. vi. 251, are given beneath, including that of Messrs. Clark and Glover, "Most busy left when idlest," without any expression of preference. Many of the notes to the first volume are new, some which are so being signed "W. A. W.," to distinguish them from those of the first editors. See the important note on "sicles" (shekels), 'Merchant of Venice,' II. ii. 149. Since the appearance of the first edition Mr. Wright has examined at leisure the Collier Folio, with its emendations, and has now supplied the references at first hand. Lists of additional suggestions are prefixed to each volume. In the two volumes now issued ten of the comedies are given in the familiar order of the First Folio. An editorial note in the second volume explains an announcement in the first volume which was calculated to mislead. On the back of the title of vol. i. it is said, "The first edition of this volume of the Cambridge Shakespeare was published in 1863. Second edition, 1867. Third edition, 1891." There was, Mr. Wright explains, no second edition. Vols. i.-iii. appeared in 1863, and the work was completed in 1866. In 1867 it was found necessary to reprint the first volume, and a limited number of copies of that volume were struck off. The volume, however, was merely reprinted, and underwent no editorial supervision. In addition to the scholarly claims of the Cambridge Shakespeare, its typographical excellence is conspicuous. While excellent in appearance, the paper is so thin that the volumes, though containing nearly six hundred pages, are convenient, and in no sense bulky. It is pleasant to think that volumes three and four are by this time in the printer's hands, and that the fifth volume is in active progress.

The Four Kings of Canada; being a Succinct Account of the Four Indian Princes lately arrived from North America. (Garratt & Co.)

OF this quaint, curious, and valuable work, first published at sixpence—one of the rarest of books concerning America—Messrs. Garratt have issued a facsimile reprint, limited to 250 copies. It is well worth reading for the striking picture of native habits it affords; and as the original is not to be found, or, if found, is worth its weight in notes, the reprint is likely to be warmly welcomed.

Scènes de Mer. Par Alfred Legrand. (Paris, Librairie Européenne de Baudry.)

WE have here, in the shape of a series of striking passages descriptive of sea life from Shakspeare, Smollett, Scott, Southey, &c., an eminently useful companion volume to the 'Manuel Français-Anglais de Termes et Locutions de Marine' of M. Legrand, a work accepted for use in the Lycées by the French Minister of Public Instruction.

Some Poets of the People in Foreign Lands. (Stock.)

WE spoke favourably of this volume on its first appearance, and are content to see that it has rapidly reached a new and revised edition.

THE *Fortnightly* opens with an article by Mr. Swinburne upon the 'Journal of Sir Walter Scott.' It is highly eulogistic, containing the opinion that if there were a man whom, in regard to certain gifts, it would not be "a monstrous absurdity to compare with Shakspeare," that man should be "none other than Scott." Mrs. James Darmesteter sends the third instalment of her 'Private Life in France in the Fourteenth Century.' Miss Mathilde Blind supplies some very interesting 'Personal Recollections of Mazzini.' On 'The Ibsen

Question' Mr. Oswald Crawfurd writes with a moderation and a sense of proportion in striking contrast with the frantic utterances on the same subject of the daily press. Mr. Lanin returns to his arraignment of things Russian. Among other contributors are Lady Dilke, the Duke of Marlborough, and Mr. Hardy.—Mrs. Lynn Linton writes clearly and strongly in the *Nineteenth Century* upon 'The Judicial Shock to Marriage,' and Mrs. Jesse White Mario regards 'Italy and the United States' from an Italian standpoint. Rafiüddin Ahmad anticipates good results from the study of Oriental languages of which the Queen has set the example. Prof. Max Müller has an erudite paper 'On the "Enormous Antiquity" of the East.' Authentic history of India does not, he holds, begin before the third century B.C. Dr. Waldstein asks, 'Is it Aristotle's Tomb?' leaving his question unanswered; and Mr. Archibald Forbes draws the consolatory conclusion that in 'The Warfare of the Future' the advantage will be on the side of the defence.—'Salons of the Empire and Restoration,' in the *Century*, is brilliantly illustrated, as is 'Game-Fishes of the Florida Reef,' an article likely to send some disciples of Isaak Walton to the Southern States. Another excellent paper is on 'Pioneer Mining in California.' 'Visible Sound' has much curious and interesting information.—In the *New Review*, Messrs. Henry James, Andrew Lang, and Edmund Gosse write on 'The Science of Criticism.' The papers are characteristic, but do not seem to carry us much "forrader." Mr. Holman Hunt on 'The Ideals of Art' is, of course, worth hearing. He speaks eloquently in defence of English Art as against French. In 'Our Neighbour' Lady Cork includes an attack upon society journals. Sir Morell Mackenzie continues his 'Exercise and Training.'—A good number of *Macmillan's* has an interesting paper on 'Some Old German Humourists'; a second, by Dr. Birkbeck Hill, on 'The Centenary of Boswell'; and a third, by Mr. Saintsbury, on 'English War Songs.' 'Samela' deals with old books, and shows more information than is common with writers on the subject.—'Bores and Bored,' in *Temple Bar*, is a gossiping and readable paper. An account of 'Sarsfield: a Jacobite Rapparee,' also merits attention. 'Notes of a Book-Collector' displays no special knowledge. The Amis des Livres is mentioned, but the later and more distinguished Académie des Beaux Livres passes unnoticed.—In *Murray's* Mr. Gladstone gives what is rather curiously called a 'Memoir of John Murray.' In the 'Great Steamship Lines' the line to the Cape of Good Hope is treated. 'Essays in the Obvious' consists of a series of gnomical utterances.—An essay on Stendhal repays attention in the *Gentleman's*, in which also are 'Comet Lore' and 'The Tea Industry of India.'—In *Belgravia* is 'Something about a Japanese Novel,' and in the *Cornhill* are 'Chamonix in May' and 'The Greenwood Tree.'—Mr. Lang gossips in delightful fashion in *Longman's* on 'Some Old Angling Books,' wherein also Miss I. A. Taylor writes on 'Autographs.'—'Ham House' and 'The River Cherwell' are well-illustrated portions of the contents of the *English Illustrated*.—'Popular Literature and Journalism' are reviewed in the *Newbery House*.—The *Strand* is well illustrated.—The new *Ludgate Monthly* has naturally a paper on Ludgate.

THE first part of the *Royal Academy Pictures* of Messrs. Cassell is a wonderful shillingsworth, giving engravings of between forty and fifty of the gems of the exhibition.

THE *British Bookmaker* (Leicester, Rathby, Lawrence & Co.) has a paper on Ivan Fedoroff, the first Russian printer, with illustrations.

The Heart of Midlothian has been added to the cheap series of Scott's works of Messrs. Black.

THE publications of Messrs. Cassell include *Old and New London*, Part XLIV. of which opens in Marylebone. Very interesting are the pictures of country spots, with haymaking operations on what are now such populous thoroughfares as Wigmore Street or Portland Place. After showing the Tottenham Street Theatre in 183 Whitefield's Tabernacle, &c., the number ends in Bloomsbury.—Naumann's *History of Music*, Part XXXVIII. has a MS. score of Berlioz. It reaches the music of the present, and deals with Brahms and with living German musicians.—*Picturesque Australasia*, Part XXXI., gives a trip to Mount Cork, the snow-clad heights of which are shown, as is its glacier system. Thence we are taken to the gold-fields of South Australia.—Dr. Geikie's *The Holy Land and the Bible*, Part XX., has striking views on the Jordan and the Dead Sea, and then turns to Mar Saba.—*Life and Times of Queen Victoria*, Part IV., is occupied with the struggle, political and military, of 1846, with a view of the battle of Ferozeshah.—Part IV. of the *Storehouse of General Information* has a coloured map. It has a good paper on Assyria.

THE 'LIBER VITÆ.'—The Rev. H. Littlehales writes from Clovelly, Bexley Heath:—"I have long had in mind Canon Taylor's suggestion that this book should be reproduced in facsimile. With the sanction of the proper authorities I hope to have one hundred copies executed. May I ask for the names of those who would wish for any, the price to be two guineas each?"

THE library of the late James Anderson Rose, very rich in first editions of popular books, privately printed books, &c., will be sold by Messrs. Sotheby, Wilkinson & Hodge the first week in June.

AT the annual general meeting of the Royal Society of Literature, held on Wednesday, April 29, Sir Patrick Colquhoun was re-elected President, Mr. J. Hayns Treasurer, and Mr. C. H. E. Carmichael Foreign Secretary, while Mr. Percy W. Ames was elected Home Secretary, and Mr. Herbert J. Reid Librarian.

Notices to Correspondents.

We must call special attention to the following notice:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. B. T. ("Sleningford Papers").—We fail to trace your query concerning these. Kindly repeat.

C. C. B.—

I 'm loudest of voices in orchestra heard,

We fail to trace this in 'N. & Q.,' but believe it to have appeared.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 16, 1891.

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Notices to Correspondents.

Notes.

THE FOUNTAIN OF JOB.

This wonder-working fountain figures in several Eastern romances and stories, and its history is thus recorded by Mohammedan legend-mongers: "God looked on Job, and had compassion on him, and he said to him, 'Strike the earth with thy foot'" (Kurán xxxvi. 41). Job stamped, and from the dung-heap on which he had been seated a clear stream of water issued, the sweetest that there is; and the water continued to flow. Now God said to Job, "Wash in this water." Rahma, the wife of Job (she is also called Sitis), poured the water upon his head and over his body, and he washed himself. All the sores that were on his flesh disappeared, and he was healed; there was not a scar left, and he seemed more beautiful than before he was afflicted. Then God said to Job, "Drink of the water." Then all the worms that were in the inside of Job died, and he was quite whole. Now this took place in Bashan, and the fountain remains to this day, and is called "Qarya Aiyub," and the city near it is "Airs-Aiyub." "I have seen the city of the fountain," says the Persian translator of 'Tabari.' "Every person who goes there afflicted by internal or external maladies and washes and drinks of that water is healed of his disease" (Baring-Gould, 'Legends of Old Testament Characters,' vol. ii. p. 58).

In the Persian romance of 'Mihr ú Máh,' or 'The Sun and Moon' (the names of the hero and heroine), the Emperor of China, in order to obtain by magical means a son and heir to his throne, sets out for a distant country, accompanied by his chief vazír and a learned philosopher. The adventurers fall into the toils of a powerful enchanter, who transforms the emperor into a lion, the vazír into a wolf, and the philosopher into a fox.

"Then, seeing themselves in a desert place, they wept bitterly, without speaking, without upbraiding one another; and having arrived at the foot of a mountain, they found a beautiful spring in the midst of a thick wood. Climbing into a great tree, they laid themselves among its branches and slept two days without once waking. Now amongst the numerous birds that frequented this mountain there was one, a monstrous bird, and no less wicked than great, who with his outstretched wings obscured the sun. As he was tearing up some trees with which to build his nest, he carried off that one in which were the three unfortunates to the top of the mountain. When the transformed adventurers at length awoke, they were greatly surprised to find themselves and the tree removed from the valley so far below, and began to run round the summit of the mountain. Presently they came upon a spring, which was the same that God had given to Job, and its water had the virtue of healing all the wounds and diseases to which men are liable. Seating themselves near this spring without knowing its properties, they saw two birds dive into it covered with blood from fighting and come out quite healed. The philosopher, convinced that it was the fountain of Job, ran and threw himself into it, calling upon his companions to do likewise. They had scarcely plunged into the wondrous spring when their human form was restored to them."

Springs and fountains having similar properties occur frequently in Indian romances, in one of which there is a spring that could change a female ape into a beautiful woman, and *vice versâ*. In the Eastern texts of the 'Book of Sindibád' a prince bathes in a spring and is at once changed into a woman, and afterwards bathing in another spring, his proper sex is restored. Still more wonderful was the lake that, according to another Persian romance, changed a youth who bathed in it to a fine young woman, who married and had children; but at length the transformed youth recovered his sex by accidentally bathing in another lake. Were such tales not so widespread, we might ascribe them to the effects of one of the seductive drugs which form the Paradise of Fools.

W. A. CLOUSTON.

A LETTER OF CHARLES WATERTON.

Charles Waterton is an exceedingly interesting personality, and it may be worth while to notice the existence of a characteristic letter from the great naturalist in a somewhat unlikely quarter. A thin octavo volume of 'Historical Pictures from the Campagna of Rome,' by John Wynniatt Grant, was published by Hamilton, Adams & Co. The author is described on the title-page as translator

of Schiller's 'Lay of the Bell,' Goethe's 'Faust,' and he has included some versions of the lyrics from that famous world poem in this volume. The verses deal with morning in the Campagna, the English Cemetery, the foundation of Rome, and similar topics. The last article is in prose, and is a letter, dated Whickham, Newcastle-upon-Tyne, April 12, 1847, describing the death of a pet starling, "Poor Charlie." The bird was an intelligent one, and had struck up a friendship with a kitten. His mistress had taught him

"to pipe some pretty notes, on hearing which the Roman maidens are apprised, upon occasion, that their lovers are wandering near their habitations to catch a glimpse of their pretty faces at the window. Their imitative harmony bears a near resemblance to the words

Eccomi qui, cuore mio, cuore mio."

This letter, addressed to Waterton, elicited the reply with which the volume concludes:—

Walton Hall, April 21st, 1847.

SIR,—Poor Charlie! I pity you and your lady and little pussy for the loss of poor Charlie. Favourites too often come to an untimely end. I had a raven which was poor Charlie over again; and I lost him when I least expected it. He had a fray with the coachman, and the savage strangled him.

I have just now eighty pairs of starlings breeding in the old gateway opposite my windows. You will arrive in Rome too late to procure a young starling this year. In spring, cartloads of old birds are brought into Rotunda market for the use of the kitchen; but as the flesh of these birds is hard and tough, they fetch the lowest price of any birds offered for sale. The starling, sooner than any bird except the raven, repays one for attention to its education.

If I may judge from the composition of your letter, I would say that your pen is, at any time, capable of producing an elegant, amusing, and instructive work.

Thanking you sincerely for the good opinion which you have expressed of 'The Wanderings,' and which I feel I do not deserve; and wishing you health, success, and enjoyment, when you visit again the Eternal City, and bask in the delicious sun of Bellisima Italia,

I remain, sir,

Yours very sincerely,

CHARLES WATERTON.

This letter will, I think, be welcomed by all readers and admirers—the terms are synonymous—of Charles Waterton.

WILLIAM E. A. AXON.

Manchester.

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EVERARD HOME COLEMAN.

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(*To be continued.*)

"CONJUGAL RIGHTS."—The following paragraphs from the *Times* of April 18 and 23 should, I think, find a place in 'N. & Q.':—

"S. writes from the Probate Registry, Somerset House: 'Previous to 1733 legal proceedings were recorded in Latin, and the word then used where we now speak of *rights* was *obsequies*. For some time after the substitution of English for Latin the term *rites* was usually, if not invariably, adopted; *rights* would appear to be a comparatively modern error.'"

"Mr. T. E. Paget writes from The Mount, Aigburth, Liverpool, April 19: 'S.'s information that the word used in the old Latin pleadings is *obsequies* led me to consult the "Shakespeare Concordance," and I find in "Romeo and Juliet," Act V. scene iii.:—

What cursed foot wanders this way to-night
To cross my obsequies, and true love's rite?

Well may Lord Esher say he has never been able to make out what the phrase "conjugal rights" means. The origin of the term is now clear, and a blunder, which was first made, perhaps, by a type-setter in the early part of last century, and never exposed until now, has led to a vast amount of misapprehension. Here, too, is another proof that Shakespeare was exceedingly familiar with "legal language."'"

A. GRANGER HUTT, F.S.A.

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THOMAS BAKER (1656–1740), AUTHOR AND ANTIQUARY.—He was ordained deacon by the Bishop of London in the church of St. Martin, Ludgate, London, December 20, 1685 (Baker MS. 38, Mm. 1, 49, p. 438, Univ. Lib. Camb.). This note will serve as an addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. iii. p. 18.

DANIEL HIPWELL.

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JONATHAN OLDBUCK AND THE "PRÆTORIUM" IN SCOTT'S 'ANTIQUARY.'—The diverting incident in Scott's novel of 'The Antiquary' (chap. iv.) of Oldbuck taking the letters A.D.L.L. on a stone he found in his grounds to stand for "Agricola dicavit libens lubens," and Edie Ochiltree's explanation that they were meant for "Aiken Drum's lang ladle," Dr. Robert Chambers ('Book of Days,' ii. 688) says might have been suggested by a similar absurd blunder in Vallancy's 'Irish Antiquities.' He was evidently not aware of a much more likely source in an anecdote found in the *Weekly Miscellany of Instruction and Entertainment*, 1791, vol. vi. pp. 190, 191:—

Some years since a stone was dug out of the ground near Aberdeen, about the place to which the Romans are said to have approached at the invasion of Julius Cæsar. The following letters were distinctly engraved on the stone: R. I. L. The learned of the age directly found out that the initials meant "Romani Imperii Limes," or the boundary of the Roman Empire. This was thought an undeniable proof that the Romans came to that spot and no farther. These "anticqueeriuns," as Foote calls them, were hugging themselves on this important discovery, when the heirs of a gentleman deceased found that this was their father's landmark, and meant "Robert Innes's Land." The *literati*, not being able to prove Robert Innes to be Julius Cæsar's aide-de-camp, gave up the point directly.

This bears so close a resemblance to the incident in 'The Antiquary,' while the blunder of Vallancy was probably unknown to Scott, that I think we may consider it as having been deliberately adapted by the great novelist, who, in his turn, was most certainly, and rather clumsily, imitated by Dickens in the incident of the stone bearing certain mysterious letters, which were ultimately discovered to read "Bill Stumps, his mark," as related in chap. xi. of 'The Pickwick Papers.'

W. A. CLOUSTON.

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PREGNANT.—The Shaksperian use of this word has always been a puzzle to me. How are we to take it, for instance, in passages like these?—

> The profits of my death
> Were very *pregnant* and potential spurs
> To make thee seek it.
>
> 'King Lear,' II. i. 78.

> "This granted—as it is a most *pregnant* and unforced position."—'Othello,' II. i. 240.
>
> Crook the *pregnant* hinges of the knee.
>
> 'Hamlet,' III. ii. 67.

The meaning in these and other passages is obviously not "big with meaning," but "constraining," "cogent," "compelling" (action, belief, relief, &c.). I believe this is quite a distinct word from *pregnant*, great with child, with which, from similarity of form, it came to be confounded, and identical with that found in Chaucer's phrase, "A *preignant argument*" ('Troilus,' iv. 1179). This latter is evidently one with Cotgrave's "raisons pregnantes" or "preignantes" (he gives both forms), "plain, apparent, important, or pressing reasons." It is, in fact, nothing else but *preignant*, *praignant*, the present participle of the Old French verb *preindre*, to press, regularly formed from Lat. *premere*. Compare *empraignant*, pressing in (Cotgrave), from *empreindre*, to press or thrust hard in. A "pregnant reason," then, is just a pressing or constraining reason, and if we substitute *pressing* (=cogent or impressive) for "pregnant" in the above difficult passages, we get at their right meaning. Whether *pregnant*, used in the sense of receptive, percipient, as in "Your own most pregnant and vouchsafed ear" ('Twelfth Night,' III. i. 100), can stand for Fr. *prenant*, receiving, as Mahn-Webster suggests, comparing *pregnable* for *prenable*, is another matter which must be discussed on its own merits.

Littré, while giving "violent, pressing," as an old meaning of *prégnant*, absurdly explains it "comme le besoin d'accoucher," in order to bring it into connexion with the other *prégnant*. He quotes "maux aigus, et pregnants" from 'Dict. de l'Acad.,' 1696.

A. SMYTHE PALMER.

Woodford.

ALEXANDER HAY, TOPOGRAPHER.—The annexed extract from 'Index to English Speaking Students who have Graduated at Leyden University' (Index Society, 1883, vol. xiii. p. 47) will serve as an interesting addition to the account of him appearing in 'Dict. Nat. Biog.,' vol. xxv. p. 250: "Hay, Alexander, Edinburgo-Scotus, 10 Oct., 1765."

DANIEL HIPWELL.

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'MEMOIR OF JOHN MURRAY.'—I have just been reading Murray's Memoir.' The note to p. 219 of the first volume concerning Byron's 'Giaour' is this:—

> "With respect to the passage in which the lines occur,
> Though in Time's record it was nought,
> It was Eternity to Thought,
> Lord Byron told Mr. Murray that he took this idea from one of the Arabian tales—that in which the Sultan puts his head into a butt of water, &c. The story had been quoted by Addison in the *Spectator*."

The story is not one of the Arabian tales. It is one of the Turkish tales. Reference is made to it in one of Gray's letters. I do not remember any reference to it in the *Spectator*; but it may be mentioned there.

E. YARDLEY.

ROMANCE AND THE POLICE.—Reading the references to Hood's young lady and "There's no romance in that" (7th S. xi. 209, 319) reminds me of another young lady who should find a place in history, if editorial dignity allow. This was a damsel of Bedford, who attended some recent lectures on English literature, and in the subsequent examination was asked to account for the non-origination of good tragedies nowadays. "Because the police are so efficient," said she.

H. H. S.

A SUPPOSED PHANTOM SHIP.—The following, from the *Scotsman* newspaper of March 30, seems worthy of preservation in these columns:—

"A Board of Trade inquiry into the circumstances attending the collision between the Wilson liner Brae and the Scarborough smack Northern Belle took place at Hull on Saturday. Among the witnesses called was Lieutenant Barnard, of the Royal Navy, divisional officer in the Coastguard at Montrose. He stated that the ship came ashore on the rocks off Whistlebury, in the parish of Katerline, on the coast of Kincardineshire, 210 miles from the scene of the collision, on February 15. After reviewing the report of his subordinate officer, he went to the spot and examined the ship. She was quite deserted, and there were no signs of any damage to the ship by collision or otherwise. He really was at a loss to know why she had been abandoned. He ascertained subsequently that she had sailed through some Scottish fishing boats. They saw no one on board, and they thought she was a phantom ship. They refused to touch her in consequence, even when she was on the rocks. (Laughter.) Michael Holmes, officer of the Coastguard at Katerline, still further corroborated this evidence respecting the superstition which still appears to lurk in the breasts of Scottish fishermen in the neighbourhood of Kincardineshire. He said it was not possible that any one could have boarded the smack before she got on the rocks. He received the intelligence of the vessel being ashore from a farmhouse. Nobody would

venture to go near her, and though he offered 4*l.* per hour to any one who would render assistance in saving the ship's stores, none would go on board. Witness examined the ship, and found no damage of any description. It was impossible to get her off the rocks, and she afterwards went to pieces. Mr. Holdick, on behalf of the master of the Northern Belle, contended that he could not be held to blame for his crew leaving the smack in the manner they did. Mr. Saxelbye, for the Board of Trade, thought that something more might have been done by the Bravo to follow the deserted ship. The judgment of the Court will be given to-day (Monday)."

THOMAS BAYNE.

Helensburgh, N.B.

LAST DESCENDANT OF THE BORGIAS.—Is the enclosed cutting from the *Standard* of April 25 worthy of being preserved in the columns of 'N. & Q.'?—

"The last descendant of the once powerful family of Borgias died last week in distressed circumstances. He was the great-grandson of Don Alberto Calisto di Borgia, and during the last twenty years had gained his living as a photographer."

E. G. YOUNGER, M.D.

LITERARY PARALLEL: W. M. PRAED—ROBERT ANDERSON.—In turning over the pages of Mr. Locker-Lampson's new edition (1891) of his very pleasant 'Lyra Elegantiarum' I was much amused by noticing a droll parallel between graceful and polished Winthrop Mackworth Praed and ungraceful and unpolished, though graphic and spirited, Robert Anderson of the 'Cumberland Ballads.' In 'Our Ball,' the young lady, in writing to her lover or friend, tells him the current local and family news and gossip :—

You 'll find us all changed since you vanished;
We 've set up a National School;
And waltzing is utterly banished,
And Ellen has married a fool;
The Major is going to travel,
Miss Hyacinth threatens a rout,
The walk is laid down with fresh gravel,
Papa is laid up with the gout;
And Jane has gone on with her easels,
And Anne has gone off with Sir Paul;
And Fanny is sick with the measles,—
And I 'll tell you the rest at the Ball.

Compare with this the following stanza from 'Nichol the Newsmonger.' The metre, although not exactly the same, is sufficiently similar to make the coincidence still more quaint. Anderson's ballad was written probably thirty years before Praed's; but assuredly Praed did not imitate Anderson, whose name I do not suppose he ever heard:—

A weddin' we 'll hev or [ere] it 's lang,
Wi' Bett Brag an' lal [little] Tommy Tagwally—
Jack Bunton 's for off to the sea;
It 'll e'en be the deeth of oor Sally—
The clugger hes bowt [has bought] a new wig—
Dawston [Dalston] singers come here agean Sunday—
Lword Nelson's ta'en three Spanish fleets—
An' the Dancin' Schuil oppens [opens] on Monday.

And so on in the same strain. Truly human nature is the same, whether in the "stately homes of England" or in the "clay daubins" of "canny aul' Cummerlan'."

JONATHAN BOUCHIER.

Ropley, Hants.

WOMEN BARBERS.—It is mentioned incidentally in a query, 'Something New,' at *ante*, p. 327, that women barbers are an accomplished fact. I think it would be well to place on record in your pages—which as a careful reader I do not think has yet been done—that the first establishment of what is styled the Lady Barbers' Association was opened in the spring of last year, not one hundred yards from the office of 'N. & Q.,' and that at present, to my knowledge, there are three such establishments in the City of London, two in the neighbourhood of Holborn, and one at the West End. Possibly there are others.

C. A. PYNE.

Hampstead, N.W.

A "SULKY": SIMILAR TERMS IN FRENCH.—A *sulky* is a very light two-wheeled vehicle, I believe of American origin, with a seat for one person only (who is, of course, the driver), and has been so named because the owner or the driver is supposed to wish to be alone (see Webster). Now I do not know that the vehicle exists in France, though they have adopted the very similar vehicle called *buggy*, which they usually spell *boghey*, and I suspect it does not, for I have often met with *boghey* in French novels, but hitherto never *sulky*, and if the vehicle really had been introduced into France it would no doubt bear its original name, though it might be with some variation in spelling. But if the French have not yet got a *sulky*, they at all events have two names of vehicles which convey a very similar impression. The one is *désobligeante*, which is described by Littré as a "voiture étroite qui ne peut contenir que deux personnes," inclusive, I suppose, of the driver, but which very likely no longer exists, at any rate under that name. Then there is *egoïste*, which I do not find in any French dictionary, but which is also a vehicle, apparently provided with two distinct seats, each containing one person, the driver and the person driven. This word I have hitherto met with nowhere else but in 'La Princesse Oghérof,' by Henry Gréville (written in 1876), and as the scene of the novel is laid wholly in Russia, where the authoress seems to have spent many years, and the word *egoist* is used in Russian, it is very possible that the name of the vehicle arose there and has merely been given a French form. The following are the two passages (24th ed., Paris, 1885, pp. 126, 127) in which the word occurs :—"Un camarade passa en *égoïste* devant lui, au trot allongé de son cheval." "Viens-tu," says this *camarade* to the other (Prince Oghérof), "N...non fit le prince résolument.....; tu n'as pas de place." "Pas de place? Sur ma

égoïste? Mais, mon ami, on n'y est vraiment bien qu'à deux! On se soutient mutuellement." The prince yielded, and we are told that he "sauta sur le mignon véhicule et s'assit plus d'à moitié sur les genoux de son camarade. Chez Isler, dit celui-ci à son cocher et vivement!"

F. CHANCE.

Sydenham Hill

ARCHBISHOP MAGEE.—The following extracts may be of interest. From a transcript of the register of births, marriages, and burials of the cathedral church of St. Fin-Barre, Cork, made by the late Richard Caulfield, LL.D., F.S.A. (now, with all his other transcripts, in my possession):—

1821, "Dec. 1. John Egan commenced as Lic. Curate. I John Magee resigned this Reg^{r} 30 Nov. 1821.

"26. Magee, Will. Connor, s. of Rev^{d} John & Marianne, bn. Dec. 17 in the Library of St. Finbarr's. J. M. P. (Now, 1880, Bp. of Peterborough.)"

From the *Cork Constitution* of April 28:—

"Sir,—In this day's *Constitution* you draw attention to the question as to the birthplace of Archbishop Magee. His Grace, when visiting Cork last summer, came to the library, S. Fin Barre's, and pointed out the room at the south end of the library as the room in which he was born. 'Brady's Records,' therefore, seem to be in error in giving the Deanery, Cork, as the house in which he was born. I may add that the Archbishop asked to see the catalogue of the library, which was written by his mother, and which is still in use.—Yours, &c. "G. W. HEALY.

"The Library, St. Fin Barre's, Cork, April 27th, 1891."

C. C. W.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

W. B. FERRAND, M.P. FOR KNARESBOROUGH.—In 1846 Mr. (afterwards Sir) G. C. Lewis, then a Poor Law Commissioner, filed a criminal information against Mr. Ferrand for a libel charging him with conspiracy and falsehood in connexion with the Keighley Union inquiry in 1842. The rule was made absolute on November 24, 1846. (See 'Greville Memoirs,' part ii. vol. ii. p. 429; Parliamentary Debates, third series, lxxxix. 336). Were these legal proceedings ever brought to a final issue? If so, where can I find a report of the trial? G. F. R. B.

SQUASSE: SQUABASH: SQUASH.—We read in the Rev. Mr. Brady's 'Anglo-Roman Papers,' in a letter written by Bishop Clerk to Cardinal Wolsey, that when Cardinal Campeggi was travelling through France towards England he suffered much from gout, and had to be carried in a litter—"his feet being not able to abide the *squasse* of the stirrup, ne his hands to hold bridle" (p. 64).

Again, in Sir Walter Scott's 'Journal' also, recently published, the following passage occurs regarding Gifford's writing:—"His satire of the 'Baviad' and 'Mæniad' *squabashed* a set of coxcombs who might have humbugged the world long enough" (i. 340).

One would like to know what the connexion is, if any, and the history of the words italicized, and that of the more modern, meaning a drink of crushed lemons, or crowded evening reception in June, namely *squash*.

ALEX. FERGUSSON, Lieut.-Col.

Lennox Street, Edinburgh.

MAY SUPERSTITION: WASHING CLOTHES IN COLD WATER.—'Our Home in Aveyron,' by Mr. G. Christopher Davies and Mrs. Broughall, contains notes of several very curious customs of the departments of Aveyron and Lot which are well worth attention. Among them is the following, which I do not remember to have met with before. It is related on p. 111:—

"Another superstition is connected with washing day. During the month of May many persons will only wash the clothes in cold water. They will not make a *lessive*, or clothes-boiling, during that month because the Virgin Mary might feel offended, and so withhold some particularly desired blessing from themselves and families."

Can any of your readers explain? Q. V.

BLAKE'S 'HOLY THURSDAY.'—To what custom does this poem refer, and to what day—Maundy Thursday (formerly called Holy Thursday in the English Church, and still so called in the Roman) or Ascension Day? C. C. BELL.

MARK HILDESLEY.—Can any of your readers give me information as to Mark Hildesley (Hilsley or Hilsey sometimes), who was an Alderman of London, and in 1650 Master of the Vintners' Company? He was also Steward of the New Forest and a Commissioner of Customs. I know a good deal about the descendants of this Mark, but nothing of his forebears; but the fact that his descendants (among whom was Mark, Bishop of Sodor and Man) bore the same arms as the Rawcliffe family would point to a common descent. I have tried the Vintners' Company, but their records, I was told, were burnt in the Great Fire. Any information, either through your columns or direct, will be welcome. FRANK HASLEWOOD.

H.M.S. Triton, Sheerness.

ST. LEGER.—I find record of four knights named Warham St. Leger between 1565 and 1608, viz., a Sir Warham, knighted 1565, another in 1583, another in 1597, and a fourth in 1608. Sir Anthony St. Leger, Lord Deputy of Ireland, *c.* 1559, married Agnes Warham, apparently his cousin, for his mother also was a Warham. His son, Sir Warham, was Governor of Munster, and died 1599. He had a son, Sir Warham of Cork, and a nephew named Warham. Was he also knighted? If so, we have still to seek the fourth. A. HALL.

STORY OF GINEVRA.—I wish to find a version—rhymed if possible—of the story of the Florentine Ginevra who was buried in a trance, rose in the night, was refused as a ghost admission into the house of her husband, but was received by and married her lover. This story is not to be confounded with that of the Ginevra in Rogers—a young bride who is shut in a chest with a spring lock. W. I. H.

JOHNSTON FAMILY.—Can any one inform me if there are any living descendants of John Johnston, second son of James, Earl of Harfel (who exchanged this title for Annandale), who was a captain in Bowles's Dragoons, and a prisoner for debt in Dublin in 1734? W. LYON.

AUTHORSHIP OF VERSES WANTED.—Can any of your readers tell me whether a song or ballad containing the lines

> It rains, it hails, it snows, it blows,
> And I shall get wet through all my clothes,

has ever been printed; and, if so, in what book? I also wish to know whether a Yorkshire ballad, entitled 'Mary crossed the Wild Moor,' has been published; and, if so, where. S. O. ADDY.

KINGSLEY'S LAST LINES: "BARUM, BARUM, BARUM."—Charles Kingsley's last lines,

> Are you ready for your steeple-chase, Lorraine, Lorraine, Lorree?

with their refrain, "Barum, Barum, Barum, &c.," are well known. They are not included in the collected edition of his poems, but are given in the 'Memoirs.' Where did Kingsley get the refrain from, and what does it mean? These questions have been asked before, but I have never seen any answer to them. In Mr. Leland's recently published 'Gypsy Sorcery,' however, I find it stated that "Borram! borram! borram!" is the cry of the Irish fairies after mounting their steeds, and is equivalent to the Scottish cry, "Horse! horse and battock!" Is the cry used among gipsy horse-dealers? If so this would explain Kingsley's use of it. C. C. B.

WARBURTON'S COOK.—Where is the original account of this destroyer of old plays given? If not too lengthy, will not 'N. & Q.' reprint it? Is it known what plays were thus lost for ever?

T. B. M.

Portland, Maine.

MILTON'S FATHER.—Do any of your learned readers know the exact date of the death of the poet's father in March, 1646? W. LOVELL.

CUT ONIONS.—An old servant (Essex), who is for ever springing fresh superstitions on one, recently complained of the great scarcity of onions. It was intimated that Spanish onions were always to be had; but she objected that they were too big. When an obvious method of getting over that difficulty was suggested, she replied, "Oh, no! that would never do! It's so unlucky to have a cut onion in the house." Nor would the spell be averted by keeping the fragment in the garden. Is this a recognized superstition? M. W.

VANHATTEM.—Sir John Vanhattem, of Dinton Hall, Bucks, 1768. Where can I find an account of his ancestors? H. F. WAKE.

ANCIENT PROPHECY.—Is it true that there is an ancient prophecy about something that will happen to England when a second Queen Boadicea comes to the throne? Prof. Rhys translates Boadicea by "victorious"; the Irish word *buadhach* has the same meaning. ZETETES.

ATTORNEYS.—I have in my library the first part of a work called 'Strictures on the Characters of the most prominent Practising Attorneys,' by Robert Holloway, 1805. Was any further part published? HELLIER GOSSELIN.

Blakesware, Ware, Herts.

THOMAS BENOLTE, CLARENCIEUX.—This person died *circa* 1535, and was buried in the church of Great St. Helen's, Bishopsgate, where there is in the north aisle a brassless slab, which had on it originally three figures, viz., Thomas Benolte and his two wives. Information wanted as to the date of marriage and death and the names of the wives. Is there any engraving showing the brass perfect?

ANDREW OLIVER.

GREAT TOM OF OXFORD.—In the margin of a copy of Weever's 'Funerall Monuments,' 1631, which I have before me, occurs the following MS. note:—

> "Saturday Octob^{r} y^{e} 9th 1731. Great Tom of Oxford tol'd that night One hundred Thirty three Times. John Vicary."

Does this record an authenticated fact; and, if so, how came about this extraordinary tolling?

WM. NORMAN.

Plumstead.

CHRISM CROSS.—What is a chrism cross? In Webb's 'Continental Ecclesiology,' 1848, p. 569, we find that in the church of SS. Angeli Custodi, in Rome, the author, on a certain occasion, saw lamps burning before the chrism crosses.

ANON.

SIR ROBERT COTTON.—In Mr. Davenport Adams's 'Dictionary of English Literature' (Cassell & Co.) I find it stated that 'Divers Choice Pieces of that Renowned Antiquary Sir Robert Cotton' appeared in 1679. I have just become possessed of an edition "Printed by Frances Leach, for Henry Seile, over against St. Dunstan's Church, Fleet-street," dated 1651. Bound up with these essays is a *brochure* by Sir

Philip Sidney, 'Valour Anatomized in a Fancie,' dated 1581, and Sir Francis Walsingham's 'Anatomizing of Honesty, Ambition, Fortitude, Written in the Year 1590." Is this 1651 the first edition of the 'Cottoni Posthuma'?

G. W. MURDOCH.

Kendal, Westmorland.

[This is given in Lowndes as the first edition. A second appeared in 1672.]

REV. THOMAS LORD.—Will any one kindly furnish me with additional particulars, genealogical and biographical, concerning the Rev. Thomas Lord, for sixty-one years Rector of Welnetham and Roydon, co. Suffolk, who died Aug. 13, 1788, aged eighty-six (*Gent. Mag.*, 1788, vol. lviii. pt. ii. p. 757)? He bore for arms: Ar. on a fesse gu. betw. three cinquefoils az. a hind passant, betw. two pheons or. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RIDGE FAMILY.—Who was the father of Thomas Roger Ridge, Esq., of Fyning, in the parish of Rogate, Sussex, who died July 18, 1828? His brother was Edward Jervoise Ridge. Information is also desired respecting his connexion (if any) with the Ridge family of Portsmouth, one of whom, Thomas, was High Sheriff of Sussex, and knighted Aug. 20, 1746. E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

SERMONS BY DR. NEALE AND DR. VAUGHAN.—Have the following sermons been published? Dr. Neale on 2 Chronicles iv. 17, "In the plain of Jordan did the king cast them in the clay ground between Succoth and Zeredatha," which I heard at All Saints', Margaret Street, on (as I believe) All Saints' Day, 1859; Dr. Vaughan on Acts vii. 39, "They cast four anchors out of the stern, and wished for the day," preached in the Temple Church some time in the seventies.

ST. SWITHIN.

THOMAS HARTLEY. (See 7th S. xi. 278.)—I shall be extremely obliged for any biographical details of the Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire, who translated several of Swedenborg's works. JOHN T. PAGE.

Holmby House, Forest Gate.

DE ASSARTIS OR DE ESSARTIS.—I should be glad of references to any notices of this family other than those contained in the printed Record series and the Waltham Abbey Cartularies relating to lands in Lukeston. W. C. W.

TOWN AND GOWN ROWS AT OXFORD.—When and why did the "town and gown" rows at Oxford become a fixture on November 5 in every year; and where can a description of such encounters in the seventeenth, eighteenth, and nineteenth centuries be found? S. F. HUTTON.

20, King's Bench Walk, Temple.

RIDDLE.—Can any one supply me with the last word of the nineteenth item of the Bishop of Oxford's riddle about the body and its members? It begins, "I have a large box [chest], two lids [eyelids], and two graceful trees [palms]." No. 19 is "Two scholars [pupils] and a number of Spanish grandees [señors] to wait upon them." What are these señors in physiology; are they part of the eye? KRAN.

CALATHUMPIAN.—Can any of your readers tell me anything of the Calathumpians, a sect existing in Australia? What are their tenets; by whom were they founded; and how many do they number? C. E. GILDERSOME-DICKINSON.

BYRON.—Did the poet ever study agriculture?

H. F. WAKE.

LOWNDES.—Is there any later edition of Lowndes than Bohn's edition of 1857-64? What other works on English bibliography are there supplementary to Lowndes (Allibone excepted) that are authorities on the subject? T. B. M.

Portland, Maine.

[There is, we believe, no later edition.]

MONGO'S CATS.—What is the meaning of this term? To make the question clear I must quote an advertisement in the *Public Advertiser* (Kingston, Jamaica) of February 1, 1825:—

"Run away from the subscriber on the 30th inst. a negro wench named Clarisa, well known in this city as a shop-keeper for the subscriber. She is of the Mongo country, having Mongo's Cats about her face. A fine-looking tall wench, she is supposed to be harboured by her husband John Francis. Twenty pounds will be paid to any person, by proving to conviction by whom she is harboured, and a pistole will be paid on lodging her in any Gaol or Workhouse. "H. Lunn."

"January 31."

The advertisement is repeated three or four times in succeeding numbers of the paper, and the strange word "cats" is not corrected into *cuts* or any other word, so it is probably correct. In a long list of apprehended slaves printed in the *Kingston Chronicle* of same year a number of descriptive terms are used which would seem partly to refer to the districts whence these unfortunates were brought. Perhaps I might quote a few of these. One of these words is rather like "Mongo." Joseph, a Mungola; Mary Anne, an Eboe; Leah, a Congo; Dennis, a salt-water young Creole man; Mary, a Creole Sambo; Joe, a Coromantee; Roman, a Moco, &c. W. H. PATTERSON.

Belfast.

CHURCHES WITH PRE-REFORMATION PEWS.—Can any one give me the names of some churches with pre-Reformation pews of early date retaining their ancient back-boards? H. LITTLEHALES.

PEWS MOTTO ON A COAT OF ARMS.—A beautiful armorial design, adopted as the book-plate of

"Denis-Florence Mac-Carthy," bears an Irish superscription in two lines, which I should be glad to have explained by one of your learned correspondents in Ireland. It runs as follows:—

Lam ladir abou
Sinnsior Clanna Milead.

The coat of arms beneath this motto exhibits a stag upon the shield in the centre, lifted by two guardian angels and adorned by a crown, above which, between the two lines of the superscription, a human arm is erected, firmly grasping within the hand an amphibian, the feet of which are stretched out into the air. H. KREBS.

Oxford.

Replies.

ERRORS OF AUTHORS IN NATURAL HISTORY.

(7th S. xi. 285.)

J. B. S. anticipates enjoyment from a list of errors in natural history committed by "versifiers," from Shakespeare to Tennyson, whom he synthetically alludes to as "reckless literary Jehus." Possibly when all other enjoyment in the works of these writers has been exhausted it may repay some one to act as devil's advocate towards them, but it will behove him to be less "reckless" than J. B. S. In his haste to set the poets right, J. B. S. objects to their reference to the "falling dew," and remarks that "the slightest acquaintance with natural history would teach them that dew rises, and never falls." This is news indeed! The acquaintance of Shakespeare and Tennyson cannot, like J. B. S.'s, have been of the slightest, but, so far, perfectly accurate. If Shakespeare could not have explained the meteorological process which produces dew, he had observed, at least, that it is found on the upper, never on the under, surface of leaves and other objects. After sundown, on cloudless nights, the earth parts with, or radiates, the heat which it has received during the day until its surface gets so cold as to chill the stratum of air next to it. This stratum, being charged with moisture, which, by virtue of its heat, it carries in the invisible form of vapour, can no longer carry it when it is deprived of that heat by contact with the cold surface of the earth. The vapour is condensed, either partially, when it is carried about in the form of mist, or wholly, when it falls in the form of dew.

HERBERT MAXWELL.

J. B. S., in his endeavour to set the whole world right, has himself fallen into error. It is not true that dew invariably rises, nor is it true that dew never falls. But surely it is somewhat pedantic to fall foul of poetical or colloquial expressions on the ground that they are not strictly accurate. Are we not to be allowed to speak of the sun rising and setting; or must all our phrases be weighed with due regard to scientific precision? The note before me shows this to be practically impossible.

As regards the quotation from J. G. Wood's 'Lane and Field,' is it quite certain that Shakespeare was guilty of a popular error? I should be inclined to suggest that, out of love for the superb songster, he paid Philomela the delicate compliment of addressing her in the feminine gender. Nor can I discover that he anywhere speaks of the nightingale's song as one of sorrow, though in one of several passages he mentions the "nightingale's complaining notes," which certainly form a part of that bird's delightful song.

Lastly, I should have regarded it as incontrovertible that this chief of songsters owed something of her charm to the fact that she alone of all her tribe enlivens the darkness and silence of the night with her glorious music. I do not interpret the quoted passage to mean that the nightingale never sings by day, but rather that if she only sang by day, when every goose is cackling, &c.; and the conclusion then drawn is not inappropriate.

HOLCOMBE INGLEBY.

J. B. S. speaks of the idea of dew falling as a long-exploded error, which, he says, the slightest acquaintance with natural history would render impossible. It is odd that a gentleman residing near Edinburgh, a scientific man, has almost recently got the credit of discovering that dew rises. Thus the fact, if it is a fact, cannot have been long known, though it has been suggested many years ago.

I am not scientific, but having some "slight acquaintance with natural history," I should like exceedingly to know how J. B. S. proves dew to rise. All I have read on the subject seems to me to suggest a confusion between vapour and dew. Vapour (which may be called the mother of dew) of course rises, because it is lighter than air. When ultimately it is condensed into dew, surely it becomes heavier than air, and must, therefore, fall.

Some ten years ago, when there was a discussion on this subject, I made the following experiment. I put a common table out at a period when I knew dew would be plentiful. I fixed dry turf on the under side of the said table, and covered the top with similar turf. Very soon I found the upper side quite wet, whilst the under side remained dry. If J. B. S. will stand uncovered under a tree any dewy night, he will feel the drops falling on his head. The idea that dew falls is common to the oldest book in the world, and to most publications of the day that refer to dew.

Like J. B. S., I have often been amused by the errors of poets and novelists as to natural history. They make spring flowers and autumnal bloom at the same time; and even Sir Walter Scott is a great sinner in the matter. In the 'Pirate' he makes the old Udaller say, "The nightingale I

have heard of, and the lark I once heard sing in Sutherlandshire." In the same novel we are told that from the ceiling of every cottage are hung the preserved bodies of solan geese. The facts are that perhaps in no other part of Great Britain are there so many skylarks as in Shetland, and the gannet does not breed there at all. The geese were tame ones. R. S. S.

Dew falls as surely as the rain does, though not so far. Rain is the result of condensation aloft, dew of condensation near the earth's surface. I will quote from a lecture on 'A Drop of Water,' addressed to sucking scientists:—

"We can easily make artificial dew for ourselves. I have here a bottle of ice which has been kept outside the window. When I bring it into the warm room a mist forms rapidly outside the bottle. This mist is composed of water-drops drawn out of the air of the room, because the cold glass chilled the air all round it, so that it gave up its invisible water to form dew-drops. Just in the same way the cold blades of grass chill the air lying above them and steal its vapour."—'The Fairy-Land of Science,' p. 84.

It is probably because poets do not wish to dissociate our nightingale from the Philomela of the ancients that they disregard the actual sex of the singer, and note melancholy in its song. Its very name signifies "singer of the night"; and although it is likewise musical by day, it then only performs as a valuable member of a chorus, and not as the eminent soloist who claims our undivided attention after nightfall, and impresses us with the matchless peculiarity of the nocturn. If Shakespeare and other bards who have shocked J. R. S. had been first naturalists and then poets, they would have been more on a par with most of us; as it is, they must often fail to satisfy prosaic people. Nevertheless, we may remember that the nightingale (fem.) in 'The Passionate Pilgrim' sang her "dolefull'st ditty"—

> "Fie, fie, fie," now would she cry;
> "Tereu, tereu!" by and by,

"upon a day in the merry month of May."

It is an odd thing to refer to writers who make slips in natural history, or to poets who use the license of their craft to disregard fact as "reckless literary Jehus." Why Jehus? Why "reckless"? According to the A.V. that notable man drove or marched furiously, but he blundered as little as most people; and, indeed, if we may believe Josephus (and others), he "moved very leisurely," as L'Estrange translates, or "marched slowly and in good order," as we have it in Whiston. Does J. R. S. attribute fury or madness (A.V. margin) to the writers who disregard strict scientific accuracy with Shakespeare, Wordsworth, or Tennyson?

St. Swithin.

J. R. S. will find many of these mentioned in various magazine articles tabulated under the heading "Poets" in Poole's 'Index.' In the *Globe* of March 17, 1890, a long article dealt with the same subject. Meanwhile, it seems somewhat inaccurate to dub a tacit, but well understood reference to the daughter of Pandion "a popular error." Shakespeare's other point about the nightingale is proved most conclusively by the very fact that the nightingale's day song is so often classed with that of the wren and other birds that it requires a Mr. Wood to tell the world that the nightingale makes music during the daytime for those who have ears to hear.

As regards dew, in point of fact it does fall; though inasmuch as the moisture is precipitated in successively higher layers of air, and is held in suspension for a short time, it may also be said to rise. Presumably J. R. S. wishes to confine the attention of poets to this aspect of dew alone. But in this connexion the poets and most scientific men generally speak either of mist or fog, reserving the term "dew" for moisture actually deposited on a tangible surface from which heat has radiated.

Ecomet.

More than sixty years ago it was proved by the researches of Wells that dew results from the condensation of atmospheric vapour on bodies which have been cooled by radiation. That it does not rise is shown by the fact that of two similar substances placed upon the ground, one freely exposed, and the other protected by a board resting on supports some distance above it, the dew collected by the former is largely in excess of that deposited on the latter. Radiation being retarded by the board, the temperature of the body does not fall so low as when freely exposed, and the deposition of dew is consequently less. W. B.

"Quis talia fando.....temperet a lachrymis?" Shakspere and Tennyson, and all poets between them, degraded to the ranks as "versifiers"—"reckless literary Jehus," whose constant practice it has been "to ignore the commonest facts of natural history." Do they not speak of falling dew, and call the cock nightingale "she"? Will still, they "glory in their shame"! It is enough to take away one's breath. "Good heavens!" says Carlyle; "from a Psalm of Asaph to a song at the London opera, what a road have men travelled!" Are they asked to travel any less strange a road from all that the Swan of Avon means for us to the "versifier" whom J. R. S., with no other aid than J. G. W., has "pilloried"? Happily we find that all of it means nothing more than that J. R. S. has found two makes meet. The poet has rightly said that at Cummor, &c. "The dews of summer night did fall," seeing that they fall everywhere. Exhalations, indeed, rise, but they are not dew—yet.

As regards the nightingale, clearly J. R. S. thinks the Spaniard in Selden's story, who calls the devil "my lord," innocent compared wi

those poets who speak of the songster as "she." Yet those who do so no more ignore the facts of natural history than those who speak of the moon as "she" ignore the facts of astronomy. Did J. B. S. ever consider this latter application of "she"? If so, let him further consider how many things, sexless actually, have a sex figuratively assigned to them because of certain conspicuous functions, and he may get to understand how the nightingale's "sad pity-pleading strains" and its shy and retiring habits have contributed to the poetic references to it as "she." Wordsworth certainly knew that the male bird was the songster. Yet he refers to that songster as "she" a score of times. Again, Byron and Coleridge say "her" or "his," according to the occasion. Byron, *e.g.*, in the oft-quoted passage in 'Don Juan' (vi. 87), speaking of the song in its plaintive aspect, says, "her breast of wail." But in 'The Giaour,' where, in accordance with Eastern fable, he pictures the rose as "sultana of the nightingale," it is "his melody" she listens to.

The bird, it is true, sings by day, as do other birds. Shelley knew the "noon-day nightingale," and Keats represents Ruth listening to it as

> She stood in tears amid the alien corn.

Yet Keats, when referring generally to its "high requiem," rightly says "darkling I listen"; and Shelley, rightly too, speaks of "the bird of night's sweet song." For it is not because of characteristics which the nightingale has in common with other birds, but because of that one in regard to which it differs from all birds—its singing by night—that it has won

> A name in story and a light in song.

THOMAS J. EWING.

Leamington.

☞ A list of these would demand several volumes of 'N. & Q.' Mr. Phil Robinson, in his very amusing book, 'The Poet's Birds,' devotes twenty-six pages to errors concerning the nightingale alone, yet gives in many instances only half a line, or less, and does not quote at all from living poets.

C. C. B.

THE ENGLISH RACE AND POETRY (7th S. x. 403; xi. 29, 175).—In the discussion of the very interesting subject started by my friend MR. BOUCHIER in the columns of 'N. & Q.,' I have noticed with some surprise that the influences of scenery have not hitherto been taken into account. These, no doubt, may easily be exaggerated, but that they go for something in awakening the poetic susceptibilities scarcely admits of dispute. That love of the weird and wonderful which seems exclusively to belong to what has been called the poetic temperament will be found to be more common to people dwelling in wild and mountainous regions than to the inhabitants of flat or merely undulating countries. Now the most patriotic Englishman must admit that his native land is rather of the latter than the former character; that its best scenery is more truly described as pretty and pastoral than as grand and rugged. There is little in it to stimulate the average mind, and excite those vague and mysterious sensations and half-inexplicable thrills of delight which must be felt by the maker or lover of genuine poetry, and of which even the peasantry of more romantic climes—Scotland, for example—are by no means insusceptible in the presence of nature. With many sterling qualities, the English peasant is, as a rule, singularly "matter of fact" and unemotional, and not merely the peasant, but the average Englishman, of whatever grade, and whether cultured or uncultured. This, together with his consequent and notorious indifference to the highest and truest species of poetry, is, I think, largely, if not solely, attributable to the tame and unstimulating character of our scenery. Mr. Tomson, in his interesting introduction to the 'Border Ballads,' takes this view, thus accounting for the "infinite superiority" of the legendary ballads of the north to those of the south. "The English peasantry," he says, somewhat severely, "are a phlegmatic and unimaginative folk, living amidst scenery as unromantic as themselves. They breathe an unstimulating atmosphere. Soft air, rich pasture-land, and expanses of mild, undulating country seldom produce a singing people." The best of our purely rural and self-educated poets, Clare and Bloomfield, are deficient in those qualities of fire, boldness, and originality which are so striking in Burns and his lyric predecessors; and the scenes amid which these two genuine though not great poets were brought up, and to the description of which they were unhappily though necessarily confined, are certainly as tame as their muses. The unromantic character of the people of the fen country is ascribed by Canon Kingsley, in the first chapter of 'Hereward the Wake,' to the same cause. The lack of passion, or rather excitement, in the poetry of Wordsworth, and its frequent dulness, may be more owing than is generally thought to the soporific effects of English lake scenery.

It will seem somewhat inconsistent with these remarks to admit that nearly all our good poets excel those of other countries in description as much as in other qualities; and that, though most of the objects described are purely English, their pictures have a fresh and subtle charm which hardly belongs to any other poetry. The original sensibilities of these men would appear to have been so fine that even the meanest landscape could not fail to excite in them those poetic raptures which could only, if at all, be raised in the minds of ordinary men by the contemplation of more obviously beautiful prospects. Reading and constant converse with kindred souls would also do much for them in keeping alive the poetic flame,

and making them sensitive to beauties imperceptible to the uninstructed eye.

W. T. BAKER.

76, Outgang Lane, Nottingham.

As a member of the English race, I am charmed to learn that not only MR. BOUCHIER, but also MR. BOUCHIER'S friend MR. TROLLOPE, and several other estimable and reverend persons, have attained to a loftier view of our noble selves and our character than that which I am permitted to enjoy. Far be it from me to disturb these gentlemen again, on their Pisgah heights of observation, either by sweeping general assertions sustained by instances that have taken (it appears) much trouble to write, and are after all *nihil ad rem*, or by a further display of that "courage" with which I am somewhat contemptuously credited. But, as MR. TROLLOPE slights my illustrations and disdains my inferences, I may point out that it would be easy to compile, in respect of any class or all classes of English society, an unbroken catena of apt instances to support the word *negatur*. The tone and temper of MR. TROLLOPE'S article would not invite me to undertake such a task, even if I were capable of so doing; and every one has the materials before him, in his own experience, in newspapers, in books, and even in the exalted columns of 'N. & Q.' Did not a contributor, only the other day, speak of Wordsworth as "that dull writer"? And is not his opinion a valuable piece of evidence as to "the idealism and romanticism of the English race," or, at any rate, of one of that race? A. J. M.

MR. BOUCHIER'S ideas respecting the poetical capabilities of the English race are supported by De Quincey, in his essay on 'Style.' After claiming a high place for this country in sculpture and in painting, he writes:—

"And in the most majestic of the Fine Arts, in poetry, we have a clear and vast pre-eminence as regards all nations; no nation but ourselves has equally succeeded in both forms of the higher poetry, epic and tragic. Whilst of meditative or philosophic poetry (Young's, Cowper's, Wordsworth's)—to say nothing of lyric—we may affirm what Quinctilian says justly of Roman satire, '*tota quidem nostra est*.'"—'Works,' 1862, vol. x. p. 160.

De Quincey, therefore, judges that the English nation has excelled its rivals "in every mode of composition through which the impassioned mind speaks," excepting music.

An American writer—Henry Reed—treating of "English literature," after enumerating the mental characteristics of Dr. Arnold, remarks:—

"This was the constitution not of one man alone, but of the greatest minds of the race; for if our Anglo-Saxon character could be analyzed, a leading characteristic would be found to be the admirable combination of the practical and the poetical in it."—P. 47.

A little further on in his work Reed again alludes to "the combination of the practical and the poetical as a character of our English race, of the greatest English minds, and, above all, as observable in Holy Writ" (p. 51).

As regards the future of the English race, or, at any rate, of the Englandic peoples, the probabilities seem to point to their assured predominance, and I would ask, Why should we despair in reference to the future of the mother-country? During, at the least, two periods in the last century, England appeared to be on the brink of absolute ruin, and yet after Waterloo—to quote the words of the pessimistic Matthew Arnold, which are to be found in his essay entitled 'My Countrymen'—we were the first power in Europe. When the next life and death struggle comes again to test the mettle of our countrymen, why should they not, as before, come out of it victorious? What proof is there that they have grown too effeminate to answer to the spur of danger? J. F. MANSERGH.

Liverpool.

As this subject is manifestly calculated to stir deep feeling, and even to provoke high and valiant words, it may be wise to examine it, for a variation, from the standpoint of an accredited observer. In 'Past and Present,' iii. v., Carlyle, discussing "the English," contrasts the "spoken word, the written poem" with the "done work," and then opens a vigorous paragraph with the apparently unfilial remark, "Of all the nations in the world at present the English are the stupidest in speech, the wisest in action." This conclusion, moreover, he has reached "spite of the Shakespeares and Miltons who show us what possibilities there are." Yet the English epic, in "sea-moles, cotton-trades, railways," &c., is "legible throughout the solar system." Possibly nothing remains to be said.

THOMAS BAYNE.

Helensburgh, N.B.

CRIMINOLOGY AND JUGGLERY (7th S. xi. 301).—In writing to 'N. & Q.' it is as well to be accurate as to facts. MR. JEAKES should know that *Once a Week* was not started by Mr. Blanchard Jerrold, but by the late Mr. Samuel Lucas, of the *Times*. As I served my apprenticeship as sub-editor from the beginning under him, I can speak with certainty on this point.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

TEA-POY (7th S. xi. 106, 292).—Col. Yule's 'Glossary' gives a very clear explanation of this word. It has nothing to do with tea, but is, as MR. MARSHALL surmises, connected etymologically with *tripos*. It is compounded of the Hindustani *tin* = 3, and the Persian *pāé*, a foot, and means a three-legged table, and thence any very small table. Similarly *charpoy*, from Pers. *chihār* = 4 and *pāé*, signifies a four-legged bedstead.

W. F. PRIDEAUX.

Kashmir Residency.

MARCH (7th S. xi. 287).—In this neighbourhood the employment of the proverb is very much in keeping with that stated in the editoral note at the above reference. If March comes in like a lion, we are fain to hope that it will go out like a lamb; but when its advent is lamb-like, we are apprehensive as to the mode of its exit. In Andrew Henderson's 'Scottish Proverbs,' however, the matter is stated definitely, and without comment, thus: "March comes in like a lion, and gaes out like a lamb." This is also the form given in Chambers's 'Book of Days,' i. 315, nor is anything said there as to the alternative. At the same time, both Henderson and Chambers give the rhymes regarding the last three days of March (O.S.), known as "the borrowed days." Wintry weather late in March is very trying for hill sheep, it is "hard upon the hoggs," in the words of the farmer. This is how the untoward situation has been allegorized:—

March said to Aperill,
I see three hoggs upon a hill,
And if you 'll lend me dayes three,
I 'll find a way to make them dee.
The first o' them was wind and weet,
The second o' them was thaw and sleet,
The third o' them was sic a freeze,
It froze the bird's nebs* to the trees.
When the three days were past and gane.
The three silly hoggs came hirpling hame.

Chambers inclines to think that this fable may have arisen from "the observation of a certain character of weather prevailing about the close of March, somewhat different from what the season justifies," thus inferentially supporting the form of the proverb that makes the month a lamb at its departure. This, however, is hardly supported by the account, with which he opens the section on 'The Borrowed Days,' of how the Covenanting army, on March 30, 1639, entered Aberdeen in fine weather. The troops had expected leonine behaviour, and their experience was such a surprise that one of the clergy referred to the matter in the pulpit, claiming the singular forbearance of the elements "as a miraculous dispensation of Providence in favour of the good cause."

THOMAS BAYNE.

Helensburgh, N.B.

"March comes in like a lion and goes out like a lamb." This is the true form of the proverb, but it is sometimes reversed to suit the season. MR. VOYSEY'S note well illustrates what I said a few weeks since, under another head, as to the application of these old saws concerning the weather. Under the Old Style the first of March would be eleven days nearer the date of the equinox than it is now, and consequently the "weathers," or winds, of March would occur earlier in the month. There are other proverbs which refer to this characteristic of March, as, for instance, the Scottish one, "March comes in with an adder's head, but goes out with a peacock's tail." C. C. B.

Your correspondent is apparently unacquainted with the older form of the proverbial expression with reference to the incoming of March. Ray's 'Collection of English Proverbs' has, "March hack ham, comes in like a lion, goes out like a lamb." In Fuller's 'Gnomologia,' ed. 1732, the proverb is given thus:—

March balkham
Comes in like a lion, goes out like a lamb.

Is "balkham" a misprint for *hack ham*? Hazlitt gives Fuller's version. I have often heard the variation given by yourself.

F. C. BIRKBECK TERRY.

I have always understood, with the Editor, that March was at liberty to come in the guise of either lamb or lion; but that whichever he might select, he would "go out with" the other; and I have generally observed it true. HERMENTRUDE.

TANTRABOBUS (7th S. x. 447, 476; xi. 97, 272).—Bailey gives "*Tantrels*, idle people. N.C." Might not, then, "We shall live till we die, like Tantrabobus," be more correctly read, "We shall live till we die, like tantrels, all of us"—that is, "We shall at least vegetate like idle people," who do no other noticeable thing than live, grow, procreate, and die—the vegetative life of the proletariat?

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

SOURCE OF QUOTATION WANTED (7th S. xi. 308).—Mr. Gladstone, speaking in the House of Commons, on July 3, 1850, upon the occasion of the death of Sir Robert Peel, said:—

"I will only quote those most touching and feeling lines which were applied by one of the greatest poets of this country to the memory of a man great indeed, but yet not greater than Sir Robert Peel:—

Now is the stately column broke,
The beacon light is quenched in smoke;
The trumpet's silver voice is still;
The warder silent on the hill.

These are Sir Walter Scott's lines on the younger Pitt, in the introduction to the first canto of 'Marmion.' POLITICUS.

RIDDLE (7th S. xi. 380).—The riddle beginning thus—

I 'm the sweetest sound in orchestra heard—

is in 7th S. i. 449, and a suggested solution is on p. 517. FREDK. RULE.

HOODS (7th S. xi. 127, 229).—C. W. W. makes short work of the question of the effect of the Act of 1662 on the Canons of 1603; not so the Judicial Committee in Hebbert *v.* Purchas. In this it appears that when their lordships were called

* Bills.

upon to determine this point they did not disguise from themselves that the task was difficult. They examined these three opinions: 1. That the Act of 1662 repealed all legislation on the subject of the ornaments. 2. That the Act and the Canons set up two distinct standards. 3. That the Act of 1662 was to be read with the Canons of 1603, still in force, and harmonized with them. And it was to this that they gave their consent, *i. e.*, that the Act of Uniformity was to be construed with the Canons (February 23, 1871). C. W. W. therefore has to substantiate his statement that by law "the 58th Canon is superseded by the Act of Uniformity of 1662."

ED. MARSHALL.

What is a F.C.O.; and what does C. W. W. mean by saying that hoods—to wit, the hoods which signify degrees granted by Oxford or Cambridge or Dublin or Durham—"are become merely agnostic badges"? I have yet to learn that my own M.A. hood, which has lasted through three generations and has its white silk lining still in every sense unsoiled, can be properly so described; and doubtless most university men, whether clerics or not, who correspond in 'N. & Q.' would also resent such an imputation. Agnosticism is a new thing, and there are new universities; let them implead one another. A. J. M.

The use of these has of late yeers been revived in Scotland, more especially at the universities and by the clergy of the Established Church. Until recent years Presbyterian ministers wore black gowns and bands, but now they wear the hoods of their respective degrees over their gowns, just as Episcopalian clergymen do over their surplices. Some of the more modern hoods to be seen at university functions are very wonderful as regards shape and colour. GEORGE ANGUS.

St. Andrews, N.B.

LORD BYRON (7th S. xi. 27, 77, 118, 177, 213).—This "doughty champion" ("doughty champion" is good) laments that in endeavouring to assist another correspondent he should have raised the regret of MR. EWING by supposing that Moore edited the seventeen-volume edition of Lord Byron's works. MR. EWING has certainly, in the latter part of his communication, adduced cogent reasons against the supposition; but let him be assured that his argument from punctuation is a trifle strained. "The punctuation," says MR. EWING, "is emphatic." Well, presumably all punctuation is intended to be emphatic; but "Est modus in rebus" is a quotation at once more apposite to the matter in hand and more easy of comprehension than those other Horatian words so gaily introduced by MR. EWING. "If F. W. D. will read again that title-page," says MR. EWING, "observing the punctuation, which is emphatic, he will see that 'Thomas Moore' refers only to the 'Letters and Journals and His Life.'" Why, certainly! And now if MR. EWING will read the half-title of vol. i. sig. A 3 (which runs 'Letters and Journals | of | Lord Byron: | with notices of his life, | by | Thomas Moore."), observing the punctuation (query, *is* it emphatic?), he will see that "Thomas Moore" refers only to "notices of his life" and *not* to "Letters and Journals." *Solutæ tabulæ!* F. W. D.

I much regret that by a *lapsus pennæ* I wrote, in the first quotation in my note (*ante*, p. 177), "Away! away! ye notes of woe," instead of "Without a stone to mark the spot," which is the first line of the stanzas to which the quotation refers.

THOMAS J. EWING.

Leamington.

REV. RICHARD ROLAND WARD (7th S. xi. 149, 254).—In the *Gentleman's Magazine* for September, 1834, New Series, vol. ii. p. 329, is this entry:—

"Aged 72, the Rev. R. R. Ward, Vicar of Sutton-on-the-Hill, and of St. Peter's, Derby; he was instituted to the former living in 1795; and to the latter in 1805; they are both in the gift of the Lord Chancellor."

The annexed entry is found in the British Museum Library Catalogue:—

"Richard Rowland Ward, Westminster Hall, 6th December, 1821. In the Common Pleas: William Beer and others, versus Ward, &c. Issue out of the Court of Chancery, to try the legitimacy of the late W. Cotton, Esq., a lunatic [London, 1821], fol."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TITLE OF SIR (7th S. x. 505; xi. 72, 236).—The notes on 'Merry Wives of Windsor,' I. i., in the old Variorum Shakespeare give a very full account of the use of the title "Sir" by the clergy, of which there was an instance so late as the reign of William and Mary. E. S.

KILKENNY CATS (7th S. xi. 129, 215).—The Hessian story may be true, but the following decidedly throws doubts on the Kilkenny cats being more than a jest of Curran's:—

"When Mr. Curran was passing his first summer at Cheltenham, generally inattentive as he was to his dress, he was in a sort of disguise, and, little notice being taken of him, he had resort to a story to draw himself into notice. With the straightforward, credulous character of the English he was perfectly well acquainted; with which he often eked out a tale. The conversation of the table turning altogether on the stupid, savage, and disgusting amusement of cock-fighting, he was determined to put an end to it by the incredible story of the *Sligo cats*. He prefaced it by saying that in his country there prevailed a barbarous custom of fighting these animals in the same way as mastiffs are fought in England, or bulls in Spain. That being once in Sligo, a fishing-town in the north-west of Ireland, he was invited to see this grand spectacle. That the people of rank and condition in that part of the country had these cats regularly bred and trained for the purpose,

and crowded into town and took lodgings for the week, whenever these games were to be celebrated. The Corinthian chariot races were never more highly the scenes of gaiety and mirth in Greece than these were at Sligo. At one of them, three matches were fought on the first day with the most furious courage, with all the intrepidity of valour and skill, all that brutal rage that feudal clans could furnish; and before the third of them was finished (on which bets ran very high) dinner was announced in the inn where the battle was fought. The company agreed, though reluctantly, to return, and to lock up the room, leaving the key in trust with Mr. Curran, who protested to God, that he never was so shocked, that his head hung heavy upon his shoulders, that his heart sunk within him, on entering with the company into the room, and finding that the cats had actually eaten each other up, save some little bits of tails which were scattered round the room."—O'Regan's 'Memoirs of Curran,' 1817, p. 36, quoted in 'Westminster Hall; or, Professional Relics and Anecdotes of the Bar, Bench, and Woolsack,' vol. ii. 1825, pp. 103–105.

Curran was born at Newmarket, co. Cork, in 1750, *i.e.*, exactly forty-eight years before the Hessian officers came to Kilkenny; but I do not know when he spent "his first summer at Cheltenham." WILLIAM GEORGE BLACK.

Glasgow.

DARWIN ANTICIPATED (7th S. xi. 185, 316).—If the question of pre-Darwinian anticipation is to be gone into, it must be much more completely than by references to such recent writers as Herbert or Butler. Here is one reference from St. Augustine, in which not only the nature, but the very name of "evolution" appears. So far as I know, it is the first use of the term in this sense. It occurs in his explanation of the Book of Genesis, respecting the origin of man :—

"In quibus operatur quotidie quicquid ex illis tanquam involucris primordialibus in tempore evolvitur."—'De Genesi ad Literam,' l. vi. c. vi.

If I were to enter upon all that he says to a similar purpose, I should have to ask for many pages. ED. MARSHALL.

See other instances, 'N. & Q.,' 6th S. viii. 514; ix. 176, 278. R. H. BUSK.

PAUL SANDBY MUNN, WATER-COLOUR PAINTER (4th S. iv. 208).—Paul Sandby Munn, uncle of the late well-known botanist, the Rev. M. J. Berkeley, F.R.S., was the son of Mr. James Munn, and was born at Greenwich, co. Kent, February 8, 1773. He early displayed artistic talent, and was placed under the instruction of his godfather, Paul Sandby. He first exhibited at the Royal Academy in 1798, and in 1805 became an "Associate Exhibitor" of the Water-Colour Society. Munn was the intimate friend of Cotman, with whom he took more than one artistic tour. One of his most remarkable works is 'Rembrandt's Cradle,' painted from memory. His tours in Wales, 1832, and up the Rhine, 1835, were fruitful in some of his finest works. The British Museum and the South Kensington collections contain many choice sets of his drawings. He died at Percy Lodge, Margate, co. Kent, February 11, 1845. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SEALLY (7th S. xi. 287).—According to Watt's 'Bibliotheca Britannica,' J. Seally was the "Master of the Academy in Bridgewater Square, London," and wrote 'The Laws [is this a mistake for 'The Loves'?] of Castile and Emira; or, the Fatal Legacy,' published in London in 1766. He was also the author of 'The Universal Tutor' (1767); 'The Young Lady and Gentleman's New Guide to the Elements of Astronomy and Geography'; 'The London Spelling Dictionary' (1771); and 'The Lady's Encyclopædia' (1788).

J. F. MANSERGH.

Liverpool.

According to Watt's 'Bibliotheca Britannica, J. Seally was "Master of the Academy in Bridgewater Square, London." Five works are ascribed to his pen, chiefly of an educational character. EDWARD M. BORRAJO.

The Library, Guildhall.

THE SHADOW OF A SHADE (7th S. x. 427; xi. 74, 273).—The following passage from the late Rev. W. Philpot's 'Pocket of Pebbles' may be considered shadowy enough for anything :—

"I found in an old desk a love-letter that never went, from a departed one to one long ago departed.

I saw the image of a day-moon on a running stream.
I saw the shadow of a cloud upon a cloud,
I dreamed a dream about a dream."

"The *φαντασία* of Epictetus is, as Professor George Long tells us, not only the thing perceived, but the impression which it makes; which latter is therefore an appearance of an appearance!"—P. 81.

R. R.

Boston, Lincolnshire.

STRANGWAYES (7th S. x. 28).—In all probability your correspondent, in his inquiry into the history of this family, will have consulted the pedigree of Strangwayes and Morton, compiled by the late Mr. Rogers-Harrison, Windsor Herald, and privately printed in 1878; but if your correspondent has not had an opportunity of so doing, I shall be glad to forward my copy for his perusal.

T. F. F.

THE "FALL" (7th S. xi. 228).—To give but one instance out of many that might be named, *conclude* for *resolve*, which the uninformed generally regard as of American origin, is, in truth, a survival of an English usage long of good repute. And so is "fall" for autumn, a fact which, whatever may be the case on this side of the Atlantic, is well enough understood on the other side of it. Of its present rather wide currency in the English dialects any one can satisfy himself at the expense of a little inquiry. Among writers of literary English who have employed it in former genera-

tions, Dryden is cited by Dr. Johnson, and Raleigh and William Penn are cited by Dr. Worcester in his excellent 'Dictionary.' Other authorities for it, as I find from my notes, are Dekker (1636); the *Rambler* (1750), No. 73; and Bishop Warburton (1764). But the oldest observed by me is Sir John Harrington (1596): "It is odds but, at the spring and fall, we shall meet good company there" ('An Apology,' &c., p. 35, ed. 1814). The Rev. F. E. Paget has it in his 'Owlet of Owlstone Edge' (1856), p. 10; and so has Sir G. W. Dasent, in his 'Story of Burnt Njal' (1861), vol. i. p. 237. In London I have heard it repeatedly from persons of somewhat humble condition.

The expression "fall of the year" I do not know to be of any considerable age; but "at the spring or fall of the leaf" was in print in 1589, and no doubt was already then well established. Hence, pretty certainly, we got by omission the simple "fall." Presumably, by subaudition or otherwise, we had the simple "spring" much earlier.

F. H.

Marlesford.

Ken makes use of this expression in a letter to Mrs. Hannah Lloyd, dated "Nash Feb. 27" (1703–4?):—

"My distemper, which is always most domineering at spring and fall, has threatened me with a further assault, but thanks to be to God, it soon abated."—Plumptre's 'Life of Thomas Ken, D.D., Bishop of Bath and Wells' (1889), vol. ii. p. 140.

G. F. R. B.

I have frequently heard "fall"=autumn used in Yorkshire. Roger Ascham, who was born in North Yorkshire, writes in his 'Toxophilus,' 1543, p. 48, Arber's edition :—

"The hole yere is deuided into iiii. partes, Spring tyme, Somer, faule of the leafe, and winter wherof the whole winter, for the roughnesse of it, is cleane taken away from shoting."

F. C. BIRKBECK TERRY.

"Fall," signifying autumn, is frequently used in Lincolnshire, though "back end" is the more common term. You never hear "autumn" from the mouth of one of our peasants unless he be trying to "talk fine." EDWARD PEACOCK.

Bottesford Manor, Brigg.

Once more I appeal to Johnson. In this instance it is to assure MR. MOUNT that "fall" is not an Americanism, as some people appear to him to think. It is quite a lawful English term in the sense of autumn. In the 4to. Johnson, 1785, *s.v.* "Fall," No. 13, there is :—

"*Autumn*, the fall of the leaf; the time when the leaves drop from the trees.

What crowds of patients the town doctor kills,
Or how last fall he rais'd the weekly bills.
Dryden."

ED. MARSHALL.

DANDIZELLE (7th S. xi. 308).—Perhaps these creatures were the same as Dandizettes, women who dressed in the extreme of an absurd fashion in 1819 and 1820, and won for themselves the notice of caricaturists. The male of this variety was termed a dandy, and an example of both may be found figured in Thomas Wright's 'Caricature History of the Georges' (pp. 638, 639), and in Edmund F. King's 'Ten Thousand Wonderful Things' (pp. 212, 213). The waists of the gowns were exceedingly short and the skirts followed suit. "It seemed to be the aim of the ladies to exhibit to view as much of the body as possible," say, with one consent, both Mr. Wright and Mr. King. ST. SWITHIN.

THE DUC D'AVARY (7th S. xi. 329).—Anne Bésiade, Comte, then Duc, d'Avaray (not d'Avry) was born in 1759 of an old family in Béarn, and died in 1811. He was a staunch friend of the Count of Provence (afterwards King Louis XVIII.). He gave him the means of leaving France in 179[illegible], and was his constant companion and chief agent during his exile. DNARGEL.

REFUSAL OF KNIGHTHOOD BY A JUDGE (7th S. xi. 305).—Apparently my old friend MR. PICKFORD has forgotten that one of the present judges, the Hon. George Denman, declined to be knighted on his promotion to the Bench.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SIR WILLIAM CODRINGTON AND THE HON. MR. WARD (7th S. xi. 228).—It is possible that this "Hon. Mr. Ward" belonged to the family of the Viscount of Bangor. In the obituary notice of Sir William Codrington in the *Gentleman's Magazine* for October, 1816, p. 379, it is stated that he "married in 1776 May, daughter of the late Hon. Wm. Ward." In Debrett's 'Baronetage' for 1[illegible] it is asserted that he married, first, Mary Kirke, who died on April 20, 1789; and, secondly, in France, Eleanor, daughter of Godfrey Kirke.

G. F. R. B.

In the Codrington pedigree at the College of Arms the following information is recorded: Sir William Codrington, the third baronet, married, firstly, Mary Kirke, spinster. She was born at Derby, and died *s.p.* in La Place de la Liberté, Dinan, April 20, 1789, *æt.* fifty-seven. Sir William married, secondly, Eleanor Kirke, daughter of Godfrey Kirke, of London, by Marie Rolland. She was niece to her husband's first wife, and died at Rennes, in Brittany, February 13, 1816, *æt.* forty-two and a half. V. L. O.

SIGMA must look for the latter gentleman, I think, not under Lord Dudley and Ward, but under Lord Bangor's family.

WINDSOR PEERAGE.

214, Piccadilly, W.

MEDIÆVAL WORDS (7th S. xi. 261).—*Crudis. Crowd*, meaning crypt, occurs often in the 'Bristol Wills,' edited by the Rev. T. P. Wadley, *e. g.*, 1552, a testator desires to be buried in "the crowde under my parishe churche" (p. 193); 1399, "j sera pro ostio in le cruddes" ('Memorials of Ripon,' Surtees Society, iii. 129).

Perapsis. Compare, perhaps, *παροψίς*, as in St. Matt. xxiii. 25, 26.

Ramayll'. In 1373 persons were fined at a manorial court for cutting down "ramell'" ('Halmota Priorat. Dunelm.,' Surtees Society, p. 121). There is a note on this word in 'Newminster Cartulary,' Surtees Society, p. 310.

Sagena. See Trench, 'Synonyms of N.T.,' § lxiv, on *σαγήνη*, in the Vulgate *sagena*, now called *seine* by Cornish fishermen. See also 'Ripon Chapter Acts,' Surtees Society, p. 384.

Scalinga. Compare, perhaps, Scale Lane, in Kingston-upon-Hull, and some of the early forms of Sculcoates, adjacent to that town.

W. C. B.

MR. G. NEILSON connects the mediæval *gatharion* with the Scotch *garron*. This is impossible. *Garron* is the Gaelic *gearrán*, "a gelding," a derivative of *gearradh*, "to cut." KUNO MEYER.

Liverpool.

CALPURNIUS (7th S. xi. 168, 215).—I cordially accept the chronology vouched for by F. N.; but that does not explain the reference to Schrevelius by Wase in 1662.

I did try to master a very confused subject, as our successors will find in dealing with Bailey, Johnson, Webster, and others. My object is to trace the earliest English version, about 1660, of Calepinus as he then survived, and so, long prior to the revision by the second Bailey, not Nathan. In good truth, the delightful ring of sound between Calepini and Calpurnius quite led me astray, as with our good farmer king in dealing with *tweedledum* and *tweedledee*, or, more conformably to my own civic reminiscences, of "*calipee* and *calipash*."

Can F. N. explain the etymology of Calpurnius as distinct from Calepinus? *Calepino* survives in Italian as "a dictionary," as distinctive as Euclid or Walkinghame, or even Cocker. *Calpurnia* is good Latin for a litigious female. A. H.

AS MR. HALL states, the name should be Calepinus. Dr. Donne, in his fourth satire, referring to a pedantic bore, writes:—

> He saith, Sir,
> I love your judgment, whom do you prefer
> For the best Linguist? And I seelily
> Said that I thought Calepine's Dictionary.

See also the finish of Bragmardo's harangue ('Gargantua,' i. xix.): "Et plus n'en dist le deposant, *Valete et plaudite. Calepinus recensui.*" This, Paul Lacroix remarks, was "Formule que les copistes mettoient souvent a la fin des chartes ou des manuscrits. Cf. 'Le Discours de Petit-Jean dans les Plaideurs,' Act III. sc. iii."

JAMES HOOPER.

105, Lewisham High Road, New Cross, S.E.

SINGULAR SUPERSTITION (7th S. xi. 345).—See 'N. & Q.,' 5th S. ix., x., xi., *passim*; also 6th S. viii. 367, 435, where Adelaide Amy Terry has already appeared. C. F. S. WARREN, M.A.

Longford, Coventry.

FAMILY OF COUTTS (7th S. xi. 84, 352).—I find the following among some old newspaper cuttings:

"This is how Coutts's Bank began. Mr. Coutts, very soon after he commenced business, heard that a certain London bank had refused a noble customer the loan of 10,000*l*. Mr. Coutts immediately wrote to the nobleman asking him to favour him with a call, and when he called offered to lend him the desired sum. 'But I can give you no security,' said the peer. 'Your lordship's note of hand will suffice,' was the response. The offer was closed with, and the borrower, departing with 5,000*l*., left the rest upon deposit. The story soon got abroad, and brought great aristocratic customers. Then it reached King George's ears. His Majesty desired to see such a liberal banker, and was so delighted with his conversation that he ordered his account to be transferred to Coutts's Bank. The royal example had plenty of imitators, and the foundation of the great banker's fortune was laid."

W. J. F.

Dublin.

"HOW TO BE HAPPY THOUGH MARRIED" (7th S. v. 46; xi. 345).—The writer of the note at the latter reference seems to have missed that at the former. I do not know the date of Mr. Skelton's sermon "How to be happy though married"; but it was probably not earlier than 1727 nor later than 1780. KILLIGREW.

FOLK-LORE (7th S. xi. 268).—I may remind B. L. R. C. of what Puck says in 'Midsummer Night's Dream:—

> I 'll follow you, I 'll lead you about a round
> Through bog, through bush, through brake, through brier;
> Sometimes a horse I 'll be.

The Irish Pooka, in the form of a black colt, plays similar tricks. Puck, the Pooka, and the colt pixy must be the same. E. YARDLEY.

GORGET (7th S. xi. 348).—At the end of the last century and the beginning of the present the gorget seems to have been generally used by the officers of foot regiments. It was

"a kind of breast-plate, shaped, in some degree, like a half-moon, with arms and other devices engraved thereon. They are either gilt or silver, agreeable to the buttons on the uniform."

The above extract is from the 'Military Dictionary' published in the "British Military Library" (1799–1801), which work contains many coloured plates showing the uniforms of the horse and foot soldiers

of the period. In the "1st (or Royal) Regiment of Foot" the gorget bears G.R. below a crown, and what are, I presume, laurel leaves at the sides. It appears to be suspended by a cord hung round the neck. The gorget of the "Three Regiments of Foot Guards" has a different device, without the G.R., and is affixed by some kind of clasp to the bottom of the collar. The gorget of the "4th (or the King's Own) Regiment" is of silver, with, so far as I can judge, the royal arms, and is also without the G.R. The seventeenth regiment has simply a crown on its gorget, which is looped on to the top breast buttons of the uniform. The gorgets of most of the other foot regiments seem to have had the G.R., together with some device or devices. The "Officers of Marines" wore gorgets with an intertwined G.R. below a crown. I make the above statements with much diffidence; but they are the result of a somewhat careful examination of the plates now before me.

J. F. MANSERGH.

Liverpool.

The way in which the gorget was worn is clearly shown in a full-length portrait, by Gainsborough, of "Thomas, son of Jack Vict. Killmorey," the property of the Earl of Killmorey, now exhibited, with other family portraits, in the Public Library, Belfast. The gorget seems to have connected the top button and buttonhole of the uniform coat, just below the throat. I have a gorget which belonged to an officer of the old Irish Volunteers. It is gilt as usual, and bears the emblem of a crowned harp, with the inscription, "Clough Volunteers" (Clough is a village in co. Antrim), all within a wreath of conventional leaves. The work is all engraved. Another, which I have a note of, has the harp and crown embossed in relief. On the harp is the engraved inscription, "Belfast Volunteer Company," while underneath is the motto, "Devotum morti pectus liberie."

W. H. PATTERSON.

Belfast.

LORD IVEAGH (7th S. xi. 125, 212, 250).—The representative of the old Lord Iveagh remains to be shown. In the *Gentleman's Magazine* for 1783 will be found a report of the trial at the Old Bailey of Daniel Magennis, M.D., for the murder of John Hardy, a hosier, of Newgate Street, in whose house he lodged. Dr. Magennis threw some noisome matter out of his window on to the skylight over the shop, and on Mr. Hardy going upstairs to remonstrate with him, the doctor used his dagger on him with as little compunction as though it were his lancet. He was found guilty, and sentenced to be hanged. The writer in the *Gentleman's Magazine* adds:—

"The son of the unhappy Dr. Magennis's elder brother takes the title of Lord Iveagh, but the title is not acknowledged by the House of Peers. The last Lord Iveagh who sat in Parliament was godson to William III., and was murdered. He was paying his addresses to the daughter of a nobleman, but found that he might obtain the lady on more easy terms than marriage, and availed himself of the discovery. He was shot by her brother, when unprepared for the attack, between Maynooth and Dublin."

Dr. Magennis posed as a wit. The Mayor of Drogheda having impounded his horse, and fined the owner for drunkenness, Magennis dumbfounded him with an impromptu, sometimes given erroneously to Burns:—

Was ever horse so well befitted?
His master drunk, himself committed,
But courage, horse, do not despair,
You 'll be a horse when he 's no mayor.

The mayor was so much in dread of further lampoons that he remitted the fine, and became subscriber to Magennis's 'Fugitive Pieces.'

An effort has been made to depreciate the new created Lord Iveagh because his pedigree is not swollen by swells. But what saith old Sir T. Overbury?—

"The man who has not anything to boast of but his illustrious ancestors is like a potato; the only good belonging to him is underground."

W. J. F.

Dublin.

CHARLES READE (7th S. xi. 348).—The literary piracy of which MR. CHRISTIE complains in the case of Charles Reade is so common and so audacious that I almost wonder at the remark "Why did he not honestly say so?" Why has been to me a mystery for years. The same thing has been done for centuries by greater men than Charles Reade. Shakespeare we may, I think, exonerate for his unacknowledged borrowings. He was so unconscious of his own greatness, so magnificently careless of his own reputation as an author, that he would probably have laughed at the idea, if it had been suggested to him, of acknowledging the sources to which he was indebted for the plots and in some cases—as for instance, 'Antony and Cleopatra'—for whole scenes in his play. But Milton cannot be so excused. On the strength of his own knowledge of Anglo-Saxon and the ignorance of others he borrowed in 'Paradise Lost' not only the idea, but in some cases (with little alteration) whole passages from our first English poet, Cædmon.

Even in our own day Lord Tennyson took the 'Passing of Arthur,' at once the earliest and the last of the 'Idylls of the King' from Sir Thomas Mallory's 'King Arthur,' in some passages only changing Mallory's rhythmical prose into metre and so making it poetry.

Not long ago in a popular magazine I found an English story by a well-known author; but it had simply put an English dress on a charming French tale. Of course the *Strand Magazine* tales from other languages, honestly translated or

English readers, is another thing altogether, being both legitimate and praiseworthy; but the wholesale robbery practised by numerous writers should be exposed at once. CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

FRENCH SONG (7th S. xi. 368).—I have this song, and the melody belonging to it, in my possession. Should the REV. C. F. S. WARREN not be better suited, I shall be glad to send him a copy, if he will give me his address.

G. MARSON.

3, Park Road, Southport.

Miscellaneous.

NOTES ON BOOKS, &c.

Collections for a History of the Family of Malthus. By John Orlebar Payne. (Privately printed.)

WE have seldom, if ever, met with a family history where more conscientious pains has been taken. Malthus is a very uncommon name. If we are right in assuming that it is a contraction of Malthouse (other derivations have been given), it does not follow that all who bore the name have sprung from a common ancestor. However this may be, it is most useful to have collected in one volume all the Malthus notices which Mr. Payne can find. Of course he has not been able to ransack all parish registers, but he has done very much. The example he has set will have, we trust, a wholesome effect on certain genealogists whose carelessness is their most prominent feature. Mr. Payne does not enter into extended biographical details, but he tells us more than was before known concerning Francis Malthus, whose 'Traité des Feux Artificiels,' written and published by him both in French and English, was a work of some note in the seventeenth century. We also have a carefully compiled pedigree of that branch of the family of which Thomas Malthus, the political economist, was a member. This will be most useful to any future biographer. Now that lives are being written of so many of the illustrious obscure, we may hope that some day we shall have a trustworthy account of one of the best abused Englishmen who ever lived. This is not the place to discuss the merits of his celebrated work or to point out the variations between the first and later editions, but he was far too memorable a man for his life to pass unrecorded into oblivion.

Our readers who love the gentle science of heraldry may be interested in knowing that William Malthus, who made his will in 1429, desired to be buried "sub lapide marmoreo cum quadam scriptura nominis mei et armorum," and that the arms of Francis Malthus appear on the edition published in 1629 of his work on pyrotechny, and yet, so far as can be ascertained, there is no record of any grant of arms in the Heralds' College.

Book Prices Current. Vol. IV. (Stock.)

Four volumes of this work, invaluable to all who sell or purchase books, have been issued, and the welcome afforded it has been ungrudging. Already the early volumes rank as rarities and fetch augmented prices, and already, too, an imitation has been attempted in France. A happy idea has indeed been happily carried out. Each succeeding volume is, moreover, an advance upon its predecessor, experience showing how improvements can be effected. The changes made in previous volumes have been duly noted. In the case of the latest volume advantage has been taken of the fact that the sales of 1890 have not been of primary importance to introduce an increased quantity of foreign books of importance. Under heads such as Bembo, Cervantes, Froissart, Laborde, Lafontaine, Rabelais, are numerous interesting entries. It is edifying to compare the prices obtained in England with those ruling in France, the difference being in many cases almost incredible. In regard to English books, even, the variations in price are sometimes remarkable, suggesting, in one case at least, a mistake. At a sale in December, 1889, we thus find a folio Chaucer, 1561, published by J. Kyngston for J. Wight, rebacked, wormed, and sold with all faults, fetching 37*l.* 6*s.*, an astounding price; and in the following June, at the sale of the library of Lord Talbot de Malahide, the same edition, with no mention of defect, is sold to the same purchaser for three guineas. A genuine book-lover will find in these volumes endless matter for recreation as well as for reference. Johnson, it is known, looked upon an arithmetic as an unfailing travelling companion. 'Book Prices Current' is not exactly in a pocket shape, but we can fancy an enthusiast taking one of the volumes on a holiday excursion. The conception and carrying out of the work are an honour to English bibliography. An interesting item in some future volume will be the sale of a complete set of 'Book Prices Current.'

John Wesley. By J. H. Overton. (Methuen & Co.)

HE must be a bold man who essays to write a new life of one whose career has been so canvassed and recanvassed as John Wesley's has been during the last hundred years. Canon Overton does not profess to have any new facts to communicate, although certain local and accidental associations have contributed, together with the felicitous opportuneness of the present year, to make the subject particularly interesting to him. He writes out of the fulness of his knowledge, and has succeeded in compiling a very lucid and impartial, as well as sympathetic, narrative. For ourselves, we confess to being well content with Southey's classical 'Life,' as supplemented by Alexander Knox's charming memoir. The extraordinary activity of Wesley, both mental and bodily, is well brought out in the author's eleventh chapter, where the mere list of his literary productions, ranging from 'Primitive Physic' to the 'Doctrine of Original Sin,' is enough to take one's breath away.

The Yorkshire Archæological and Topographical Journal. Parts XLI. and XLII., Vol. XI. Part I. (Printed for the Association.)

Cistercian Statutes, A.D. 1256–7. With Supplementary Statutes, A.D. 1257–88. Edited by Rev. J. T. Fowler, M.A., F.S.A. (Printed for the same Association.)

WE have here the record of work of the Yorkshire Archæological and Topographical Association, as such, for the past year, and a good record it is. The portion of vol. xi. now issued to the members contains several of the usual features of the *Journal*, in the shape of papers on the battles of Stamford Bridge, Heathfield, and Winwood, and Bramham Moor (in connexion with the insurrection of Archbishop Scrope), by Mr. A. H. D. Leadman, F.S.A., and the continuations of Mr. Richard Holmes's carefully edited 'Wapentake of Osgoldcross,' itself the result of the laborious personal investigations of Dodsworth, and of our well-known contributor the Rev. J. T. Fowler's valuable 'Cistercian Statutes,' which have now been completed and separately issued. Among other contents of importance to the antiquary and genealogist we may name the useful paper on 'Memorial Brasses remaining in the Old Deanery of Doncaster,' by Dr. Fairbank, and the 'Pedes Finium Ebor., *t.* Ric. I.,' by Mr. W. Brown. These constitute a mass of material, valuable both as a whole and in its several parts,

also for the annotations of the authors of the various papers. Mr. Brown prints some fines which illustrate the identity of some varying forms of mediæval Christian names, as he is careful to point out. Matildis and Mahault are, of course, one and the same name, and so is Maud, we might add. There are place-names yet to be identified, *e. g.*, Cristescroft. A careful collection of Yorkshire field-names might throw light upon this point. The value of Mr. Fowler's edition of the 'Cistercian Statutes' scarcely needs to be emphasized. Mr. Fowler takes care to point out to his readers that the monastic institution was in its origin a lay institution, and that at first only so many priests were admitted into it as were required for the service of the order. The varying meanings shown to be borne by *novalia* illustrate the living character of mediæval Latinity, although it may not have been Ciceronian.

Comment vivre à deux? Par B. H. Gausseron. (Paris, La Librairie Illustrée.)

To the series known as "La Vie en Famille," comprising many volumes from the same pen, M. Gausseron, best known for his bibliographical labours, adds a book on the conditions of wedded felicity altogether unlike those we are accustomed to receive from French sources. First of all life is treated as domestic and serious, and its enemies are neither the priest nor the lover, but the members of a too exigent family. Then the volume (a species of enlarged cento of quotations) is written by one thoroughly familiar with English literature, and extracts from Addison, Steele, Washington Irving, Shakspeare, Cobbett, Sir John Lubbock, Mrs. Chapone, &c., are mingled with those from Molière, La Rochefoucauld, Gustave Toudouze, Madame Roland, and Horace Raisson. The last chapter of a work which will be studied with deep interest and much advantage in England is headed "Home, sweet Home."

Shelley's Adonais. Edited by W. M. Rossetti. (Oxford, Clarendon Press.)

To the Clarendon Press series has been added a brilliant and serviceable edition of the 'Adonais,' with introduction and notes which are models of critical sagacity and insight. Mr. Rossetti's services to the student of Shelley have met with full recognition. The present volume will repay the closest attention.

Mr. Walter Rye, the well-known Norfolk historian, has kindly furnished us with a copy of his privately printed *Catalogue of Fifty of the Norfolk Manuscripts* in his possession. It would be impossible to describe this sumptuous folio otherwise than by reprinting it. The history of each MS. is given, and, where possible, an index or table of contents. Not content with supplying a clue to these precious volumes, Mr. Rye has interspersed his pages with facsimiles of several of the armorial and architectural drawings with which they are enriched, and as an appendix we have six plates of arms and reproductions of drawings of St. Bennet's Abbey, East Herling Hall, Rising Castle, Middleton Gate-House, Shelton Hall, and Norwich Castle. What will interest some of our readers even more than these is a coloured drawing of a roundel of stained glass which was once in West Herling Hall, but has now, we fear, perished. It is a pun on the name of Beardewelle. A bear is represented attached by a massive double chain to an hexagonal well, much like a fifteenth century church font. Knowing the naturalism which pervaded all art in those days, we may feel certain that we have here a representation of some village well which the artist had seen. We cannot speak too highly of Mr. Rye's devotion to the history of his county; but his 'Catalogue' arouses in our minds sad reflections. When we call to mind that in many of the great houses there are untold treasures of topographical literature lying unused, and, indeed, in many cases unknown, it is painful to reflect how very few persons there are who take a due interest in the history of their own neighbourhood, or even in the ancestral blood which flows in their veins. We trust some few at least will follow Mr. Rye's noble example.

Mr. Carl A. Thimm, whose 'Bibliography of the Organ' is well known to our readers, has published *A Complete Bibliography of the Art of Fence.* It is remarkably full, including works in most European languages, of which it gives ample descriptions, and is likely to be highly prized by students of the duel. A classified index contributes to facility of reference. The volume, which is published by Messrs. Franz Thimm & Co., is dedicated, by permission, to the Duke of Connaught.

Mr. Robert Charles Hope, F.S.A., has reprinted (Scarborough, Haggard) *The Leper in England, with some Account of English Leper Houses,* being the substance of a useful and popular lecture delivered in Scarborough.

To the marvellously cheap "National Library" of Messrs. Cassell has been added *The Haunted Man and the Ghost's Bargain.*

Part VI. of the *Memorials of Edinburgh,* by Sir Daniel Wilson, LL.D., &c. (A. & C. Black), completes the first volume. It contains a specially interesting bird's-eye view of Edinburgh in 1647, by James Gordon of Rothiemay.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. Julian Harney ("Every bullet has its billet".—The words and music of this can be purchased for twopence of the cheap musicsellers.

Cecil Clarke ("'Tis a very good world that we live in").—The authorship of this has been often sought in 'N. & Q.,' but in vain.

W. E. Wilson ("Scots and Scotch").—See 6th S. i. 154, 364; ii. 14; xi. 90, 194.

G. J. R. ("Conditions of service in Indian regiments").—Inquire at the India Office.

J. T. Page ("Sterne's grave").—Communication not received.

Corrigendum.—P. 365, col. i., l. 32, for "the Latin Vulgate" read *the Later Vulgate.*

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 23, 1891.

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Notes.

DICKENS AND 'PICKWICK.'

All that concerns Charles Dickens and the history of 'Pickwick' is interesting, and particularly so to me, who read the 'Papers' as they appeared, and moreover was well informed upon publications of that period.

Having been a pupil at Wellington House Academy in 1834 and 1836, I had many memories of the school, memories that I sent to John Forster, that ought to be found amongst his papers, though received too late to be embodied in his 'Life of Dickens,' as he wrote me.

This school, in Mornington Place in the Hampstead Road, stood facing fields—a large dairy farm—that commenced near St. James's burial-ground and extended to Camden Town. The place has been described by "Boz" himself as 'Our School' in *Household Words*. It is "clean gone" now, with about thirty feet of basement underneath, cut away in constructing the London and Birmingham Railway, as the first line out of London was then called. The dwelling-house remains, but the pupils' plots and the pear trees in the playground, that were reputed to have supplied a plethora of pear pies to the parlour boarders, as also the vegetable gardens, have gone for ever.

The playground was ample for toy games, but not large; in form somewhat that of a large letter L, the angle of which ran to Mornington Crescent. I remember, also, that we could just see the window of Clarkson Stanfield's studio over the garden walls, a suit of armour being visible within. I little thought then that George Cruikshank would there end his days. The house now bears a tablet to the memory of the latter, though both these inmates were intimate with Dickens.

The personality of Pickwick was the creation of Robert Seymour, and his prototype may be found in many of the 'Sketches by Seymour' that were done in ink-lithography, and published periodically by Tregear, of 96, Cheapside, the success of which, combined with the designs to 'Dr. Syntax,' by Rowlandson, leading to the enterprise of the 'Club Papers' by Chapman & Hall. Dickens embodied the character just at the time of Seymour's dying, thus leaving the author free to lead, and not to follow. Seymour was no copyist, even of himself; his types of character were well marked; the drawing was his, and in the 'Pickwick' plates Seymour indulged in little *outré*; though when he worked to a text of his own, broad farce then formed the *motif*.

In Percy Fitzgerald's 'History of Pickwick' I do not notice any mention of the illustrations by Sibson. They had Pickwick and Sam, but they were the Pickwick and Sam of *Humphrey's Clock*; this artist died, I fancy, during their publication. Onwhyn, another illustrator, was the son of a newsvendor in Catherine Street, Strand, and published several supplementary illustrations to 'Pickwick.'

Of piracies, or rather imitations, the 'Penny Pickwick,' by Bos, was the most daring. That was not even 'Pickwick *Abroad*.' It was rudely illustrated on wood by J. G. Grant, and produced by E. Lloyd, of Broad Street, St. Giles's, who worked off the numbers himself at a hand press in his shop there, being four leaves of demy 8vo. one penny weekly. It was said to be published by "Chapmen & All, Booksellers," a pun that gave great offence; and I well remember an old lady reading it as the original. This poor printer, who in his early days worked chapbooks and broadsides in his "office" window, died a millionaire, leaving a name behind him in *Lloyd's Weekly Newspaper*. The 'Penny Pickwick' is now exceedingly rare. I have the first volume, but the second languished towards the end, and, I believe, was lost. Lloyd also published a 'Sketch Book by Bos,' which I also possess.

Coeval with 'Pickwick' came the 'Sketches by Boz,' produced to range with it. This was illustrated with a replica of the original plates by George Cruikshank, who told me that they were quite equal to the originals that had been worn out. This book in its uncut state is extremely rare, both Dickens and Cruikshank being then in their prime and the result glorious.—Jas.

type of etching evolved by the inimitable George, and followed by Seymour, "Phiz," &c.

Of Hablot Browne the earliest works I know are the drawings he produced for 'Winkle's Cathedrals,' published by Tilt. Those drawings account for the architectural detail of "Phiz," seen in his etchings. These edifices are the antithesis of character in figure, and somewhat mannered in the engraving and very black. They owed much to machine work, and Hablot Browne's decadence may be said to have begun with the use of mechanical tinting, that—though taking with the public—often covered slovenly work.

Of Jones, the schoolmaster, Dickens has left us many traits, probably, in Wackford Squeers and Dr. Blimber. Wellington House Academy was considered a highly respectable establishment; all schools for young gentlemen being then designated "academies," whilst the select places for young ladies were called "seminaries." Jones and the cane seemed inseparable; his heavy tread and rolling sway asserting his presence, which was enhanced by an improvised "a-hem!" and by a slash here and there, as it appeared to me indiscriminately, all boys upon his line of route drawing well within their forms, that he made resound again and again. Tradition told of horsing and birching, though I never saw the operation performed. I remember a slight and amiable brother being whipped, a form-fellow having informed the pedagogue that young Leighton had called him "Bunny old Jones, who broke his bones, tumbling over the tombstones." Could the "bunny" have offended, as indicative of Welsh rarebit, for Jones was a Welshman? However, a few years after, when Jones died, he had at least one pupil mourner to pay a last respect to the master, who was laid in the churchyard of Old St. Pancras, a place that could then be seen from Mornington Place:

> I 'll kiss the rod and be resigned,
> And really think that I can find
> Some sugar in the cane.—Hood.

The removal for the railway is said to have killed Jones. The schoolroom was lighted from the north-west, and accomodated probably two hundred boys. It was situate in Granby Street, Hampstead Road, a name that may have suggested Mr. Weller's house, the "Marquis of Granby." Wellington House Academy, after removal nearer the Regent's Park, decayed and died out.

Of Jones—he always appeared a major amongst his minors, though he could make himself agreeable to our mammas, taking particular care, in their presence, to stroke our heads and to call us his dear boys—I can well remember his vacation visits, that were made in a hackney coach with a yellow body, that used to swing when this portly person mounted the steps, that were folded up on an abundance of straw within, being held in their place by a door with a difficult handle, that required a lot of screwing up, leaving ample time for smiling adieux, whilst the many-caped "Jarvey" mounted the box with a real hammer-cloth, decorated, like the coach, with all the mantlings and blazonry of a defunct duke, though the harness displayed the different "cresteses" of counts and commoners—the very scaffoldings of horses, eyeing the nosebags, or rather the covered receptacle behind the foot-board where they were kept—old-fashioned horses that had done their twelve miles an hour once, and showed their willingness still by standing over at the knees, a pluck that nothing but the knacker could knock out of them. In those days one might feed his horses upon as little as he liked and work them as much as he willed. Which was cheapest?

The fame of Dickens was then the rage of the town—a repute that Jones felt proud of. Did he not helped to rear it; and was not Wellington House Academy a living proof of it; and had not "Boz" been one of his "dear boys"?

Doubtless Dickens began in some dame school; we know that he ended at Wellington House Academy, and probably had very little of this. By all the boys Jones was regarded as an ignoramus, as he demonstrated daily by taking the lowest class, though a Dr. Scott was credited with profound erudition because he took the Greek and Latin, a Mr. Stanley was the second, and a Mr. Lane the third. Genius wants no school. A classical education might have done for Dickens "Boz," like Burns, might have found all necessary in Board School.

The only two schoolfellows that I can recall were two of the musical Macfarrens, and the sons of one Herring, who married a Miss Cross of the Exeter Change in the Strand, and afterwards of the Surrey Zoological Gardens, a dealer in "wild beasts," as savage animals were designated, a depôt entitled "The Menagerie," in the then New Road, now called Euston Road. It was a place of pleasure Dickens missed, but would have gloried in, for most curious. The house was of wood, with a yard in front, in which wild and tame birds disported themselves, and the whole *enceinte* was full of life and noise, from the elephant to the marmoset. Snakes slept in boxes in the kitchen and monkeys lived in the parlour; guns, horns, and antlers hung everywhere. All that was not living was stuffed, whilst that which was not stuffed was stowed in cages, piled and packed everywhere. The odour was grand and musky. It reminded me of Robinson Crusoe or a caravanserai. There was just a *soupçon* of picture outside, indicating the contents of the Ark. Here I spent many a half-holiday. No such delights in London would be permitted now. It was quite provincial in its character and very primitive; no sanitary inspector existing to interfere. *Vide* 'Pickwick.'

LUKE LIMNER, F.S.A., F.Z.S.

SHAKSPEARIANA.

'First Part of King Henry IV.,' I. iii.—

Worcester (to Hotspur, who has been counselling revenge upon King Henry for his ingratitude toward the house of Northumberland).

Peace, cousin, say no more:
And now I will unclasp a secret book,
And to your quick conceiving discontents
I 'll read you matter deep and dangerous;
As full of peril and adventurous spirit,
As to o'erwalk a current, roaring loud,
On the unsteadfast footing of a spear.

Hotspur. If he fall in, good night:—or sink or swim:
Send danger from the east unto the west,
So honour cross it from the north to south,
And let them grapple, &c.

Hotspur's first six words in this speech, as set down, might be thus paraphrased: "If the person who has attempted to cross this current should fall in, it is all over with him." But we are in this difficulty: Why should we say "Good night" to him *if he swim?* It is all over with him, of course, *if he sink;* but if he swim he is still "grappling" with the difficulty, and may succeed in crossing "from the north to south." This incongruity has been noticed by various editors, but no satisfactory explanation has been given. Mr. Dyce, for instance, has (note 30): "'This,' observes Mr. Letsome, 'seems incompatible with what follows.'" But Mr. Dyce does not inform us whether he agrees with Mr. Letsome, nor does he say anything further about it. Now the *raison d'être* of this note is to suggest the following easy and obvious way out of the difficulty: For "good night" read *good knight.* It is contended that this reading renders the whole speech quite clear. It supplies the noun which the pronoun *he* represents, it gives Percy a highly Hotspurian thing to say, and, without even altering the sound of a word, at once removes the incompatibility. Of course, although the sound of the word is unaltered, the recital of the speech will be very different, both in manner and in emphasis; for it now means, "Even if he fall in, I maintain him a good knight for having the courage to make the attempt, whether he sink or whether he swim," &c. It seems difficult to imagine a reasonable objection to this correction of an error probably due to the making a fair copy of the surreptitious notes from which the first quarto (1598) was to be printed, and which error has been perpetuated in the other five quartos, the folio of 1623, and every edition to date.

Shakespeare evidently had the Arthurian romances and the Knights of the Round Table much in mind while employed on 'King Henry IV.' There is a strong flavour of these through both parts of the "history." To help to bear out this assertion the following passages are cited: "He, that wandering knight so fair"; "Noble and chaste mistress, the moon"; "The dreamer Merlin and his prophecies"; "Knight of the burning lamp"; "I was then Sir Dagonet in Arthur's show"; and the passage now in question, viz., "To o'erwalk a current roaring loud, on the unsteadfast footing of a spear," seems to have been suggested by the legend related by old Walter Mappe of how Sir Lancelot crossed "l'ève" upon "l'espée tranchante" in order to reach the queen in the tower. The poet, perhaps as a sly allusion to his own name, changes the sharp sword into the shaking spear. But although it may be considering too curiously to consider this, it is certain that in 'Henry IV.' he had forestalled in some degree the famous satire of his contemporary Cervantes by exhibiting, in the characters of Hotspur and Glendower, the absurdities of knight-errantry—its extravagance and disproportion to real life in Hotspur, its superstitions and enchantments in Glendower. It would be a critical point to determine whether Beaumont and Fletcher grasped this fact or no when (1613), in their 'Knight of the Burning Pestle,' they make the apprentice Ralph out-burlesque the super-fervour of Hotspur in the next speech to that which we have been considering:—

Ralph. By Heaven, methinks it were an easy leap,
To pluck bright honour from the pale-faced moon,
Or dive into the bottom of the sea
Where never fathom-line touched any ground,
And pluck-up drowned honour from the lake of hell!

It is a very curious circumstance that in this same 'Knight of the Burning Pestle' a passage occurs which required the reciprocal emendation to that which we have been discussing in 'King Henry IV.'—that is to say, in the following speech of the Grocer's Wife we should read *on a night* for "and a knight." She is speaking of the giant whom her apprentice Ralph is to encounter:—

"Faith and that Dutchman was a goodly man.....and yet they say there was a Scotchman higher than he, and that they two and a knight [*i.e.*, on a night] met, and saw one another for nothing."—'Knight of the Burning Pestle,' III. ii.

Mr. Sympson made the above emendation, giving the following note:—

"The correction in the present edition I hope will be allowed by every candid and judicious reader, night being the time when these man-monsters move from place to place, thereby to prevent spoiling their market by exposing to common view that which they would have the world pay dearly to have a sight of."

As regards the propriety of the said correction, Mr. Sympson certainly has the humble suffrage of the writer of this note, who as surely believes that Shakespearians will agree with him that Hotspur's reply to Worcester was:—

If he fall in?—Good knight!—or sink or swim.

J. E. Smith.

'Twelfth Night,' I. iii. 19: Castiliano Vulgo.—Warburton, a Will-o'-the-wisp guide in almost every instance of change, here rightly changed "vulgo," common, to *volto*, countenance,

and has been followed by Hanmer and Dyce. Rightly, for *vulgo* is mere nonsense, while *velo*, seemingly the only other probable substitute, is not so good as *volto*. This change, however—which, to be still more correct, should be spelt "Castiglione volto"—would, I think, have been more universally accepted had the action involved been better understood and made clearer to the reader by a stage direction and a slight alteration in the punctuation. Shakespeare, himself an actor, was a practical playwright, ever ready to make situations tell, and thus, in comedy, evoke the hilarity of his audiences. Later in this play the folio reading (newly pointed) of "wind up my watch, or play with my—some rich jewel" (II. v. 56) is an excellent example. The vain steward, about to add, from custom, "with my chain," and to couple the action with the word, suddenly remembers that he is, on his own hypothesis, no longer the steward, but the count, and therefore, after an embarrassed pause, adds confusedly, "some rich jewel." Staunton, on the present passage, objecting to *volto*, says, "But Maria appears already to have been more serious than suited Sir Toby."

To me there has been the usual badinage, with that full admixture of sense and truth that we should expect from her, from one who has been and is on familiar terms with Sir Toby, both being, after a fashion, in love the one with the other, though my only hope for their married happiness lies in that issue that seems the more probable—the grey mare proving the better horse. But granting that she has been, on the subject of Sir Andrew, too serious for Sir Toby, the stage action that seems to me to follow, and to be necessary, if nature is to be followed or words have any sense, is peculiarly fitted to dispel that seriousness. Defending both himself and Sir Andrew from the accusation, "He 's drunk nightly in your company," he says, "He 's a coward and a coystril that will not drink to my niece till his brains turn o' th' toe like a parish top." Being a man of humour, and it being now late, or more likely early in the morning, and he a man fond of drink, and for both reasons willing to indulge himself with Maria, he seizes the occasion, suits the action to the word, pirouettes o' th' toe, and while so doing places his arm round Maria, turns her also, and while so embracing her, kisses her. I have said that this or some such toying is necessary, because otherwise his "What, wench!" has no meaning. The phrase points to some attempt on his part, and is in rebuke, loving or otherwise, of her (affected) maidenly coyness. Suddenly, however, espying Sir Andrew in the near distance (off the stage), he stops short, disengages himself, and cries in a lowered tone, "Castiglione volto, for here comes Sir Andrew Agueface." That she does put on her Spanish look of sedateness and reserve—while, perhaps, hastily putting to rights her disordered head-gear—is shown by Sir Andrew's greeting, "Bless you, fair shrew!" Sir Toby, too, purposely calls him "Sir Andrew Agueface," because he cannot help a chuckle as he thinks how shocked a look this country knight will put on if he have observed these doings of the hitherto, in his presence, reserved, distant, and even shrewish-looking Maria.

I hardly think that any one will object to this stage action as too elaborate. Besides the proof given by its being a comedy, by the action of Malvolio (II. v. 56), and by the words "What, wench!" there was the same, if not a greater, necessity then, as now, for arousing the laughter of the audience, and this necessity was shown not only in the comedies, but in the plays of that time by the introduction of the Fool—a privilege that so allowed that his jestings at unfitting times were publicly resented by Shakespeare.

Hence, then, there is required, as seems to me, some such direction after "parish top" as [*Embraces her while continuing his parish top gyrations, and after a feigned resistance kisses her.*] Also, after "wench!" a dash, denoting his sudden stop, while the near approach of Sir Andrew requires a comma after "volto" rather than the folio colon, or the semicolon of the Cambridge, Staunton's, and Dyce's editions.

BR. NICHOLSON.

ELECTRICAL METEORS.

Luminous appearances seen near the earth's surface by night are popularly classed among the phenomena of Will-o'-the-wisp, whereas they are in most cases due to atmospheric electricity. Thus "the bright light" noticed by your correspondent MR. PICKFORD (p. 378), as playing over a "perfectly dry soil," is due to an effect of electricity which passes under a variety of names, such as "St. Elmo's Fire," "Comozants," "Globular or Ball Lightning," "Fireballs," "Glow," "Brush Discharge," &c.

Scientific journals contain innumerable cases illustrative of this class of phenomena, but as space is valuable in 'N. & Q.' a few examples must suffice.

Some years ago Mr. Jabez Brown, on the last day of November, at 9 P.M., was ascending one of the sharp hills in the neighbourhood of Boscastle, when he was suddenly surrounded by a bright and powerful light which passed him somewhat more quickly than the ordinary walking pace, leaving him in the dark as before. The light was seen by some sailors in the harbour, coming in from the sea, and passing up the valley like a low cloud. Even in the light of day a variety of luminous phenomena may be observed when the atmosphere is highly charged with electricity. During a storm

near Geneva in June, 1880, a little girl who had been gathering cherries, and was some thirty paces from the tree, appeared to be wrapped in a sheet of fire, as the observers reported it. Prof. James Forbes found himself in a similar atmosphere in the High Alps, some 9,000 feet above the sea level, when he noticed a curious sound which seemed to proceed from the alpenstock with which he was walking. He asked one of the guides what he thought it was; and as a guide is never at a loss for an answer, he said it was a worm gnawing at the wood. On reversing the stick, the worm was already at the other end. It was also noticed that all the angular stones were hissing like points near a powerful electrical machine. Saussure has also a number of observations of similar import. Electricity, however, obtains its maximum of effect in tropical regions. I am not here referring to the ordinary thunderstorm, which is sufficiently tremendous, but to the more quiet effects resulting from an electrically-charged atmosphere. Livingstone, referring to the hot wind that blows over the desert of Kalahari, remarks that it is in such an electric state that a bunch of ostrich feathers held for a few seconds against it becomes as strongly charged as if it were attached to a powerful electrical machine, and clasps the advancing hand with a sharp crackling sound. During this hot wind, and even at other times, the movement of a native in his kaross produces a stream of small sparks. "The first time I noticed this appearance," says Livingstone, "was when a chief was travelling with me in my waggon. Seeing part of the fur of his mantle, which was exposed to slight friction by the movement of the waggon, assume quite a luminous appearance, I rubbed it smartly with the hand, and found it readily give out bright sparks, accompanied with distinct cracks. 'Don't you see that?' said I. 'The white man did not show us this,' he replied; 'we had it long before white men came into the country, we and our forefathers of old.'"

C. Tomlinson, F.R.S.

Highgate, N.

Paul Leopard, a once celebrated, but now almost forgotten scholar (born 1510, died 1567), seems to have been one of the most learned men of his time, but withal of so modest and retiring a disposition that when invited by the University of Paris to accept the office of Greek professor, he preferred remaining to the end of his days in the more humble position of schoolmaster in a small town in his native country, Flanders. He left in MS. twenty books of emendations and criticisms on various Greek authors, of which the first ten were prepared by himself for the press, although not printed until a year after his death, the dedication (to the Senate of Bergen) being dated three years earlier, viz., 1565. Isaac Casaubon, who calls him "eruditissimus Leopardus," thus further alludes to him in a note on Athenæus, p. 893: "Væ illis qui tanti viri observationum reliquos decem libros nobis invident." The whole collection was, however, printed some years after by Gruter in the third volume of his 'Lampas, sive Fax Artium Liberalium,' but in a very unsatisfactory manner, as appears from the remark of Valckenaer ("satis negligenter") in a note on Theocritus, 'Adoniaz.,' p. 338, and the lament of Kidd in the *Critical Review*, vol. xxxviii. p. 141 (1803):—

"Will it be credited that this long-lost work of the Father of Criticism since the revival of letters is allowed to repose in the Bodleian Library? On Gruter's mutilated copy we can bestow no regard. When the auspicious period of meditating a publication of this treasure shall arrive Leopardus will doubtless meet with an editor..... who will specify what emendations of Leopardus have been established by subsequent discoveries, a history of the restoration of those passages in which he has failed .....a list of his indubitable corrections," &c.

Leopard's own MS. of the entire work is still, I believe, preserved in the Bodleian Library, but I am not aware of any serious attempt having ever been made to carry out the suggested scheme, nor whether any one since Kidd's time has taken the trouble to examine the MS. Further testimony to the merits of Paul Leopard may be found in some of Casaubon's letters. Daniel Heinsius also speaks of him in the following terms in a note on Maximus Tyrius (p. 64): "Quo homine nemo minore simul ambitione et majore judicio tractavit has literas." (See also Teissier, 'Eloges des Hommes Scavants'; Svertius, 'Athenæ Belgicæ,' p. 593.)

F. N.

Curiosities of the Census.—The following cutting from the *Malton Gazette* of April 18 may be of interest:—

"In some of the Yorkshire dales times and seasons are remembered by the crops growing in the fields. One young lady responsible for the filling up of a census paper was either bashful respecting her age or had really forgotten the event that occurred so long ago, for she baffled the enumerator by describing herself as having been born 'when our long field was wots.'"

T.

The Beatrice Exhibition of 1890.—I ask leave to invite the attention of Posterity, by means of 'N. & Q.,' to a paper by Miss R. H. Busk on 'The Present Status of the Culture of Women in Italy,' as seen in the exhibition mentioned above. The paper appeared in the *Englishwoman's Review* of April 15, 1891, and has been reprinted separately, with additions. It is, as readers of 'N. & Q.' will easily believe, full of interest, and full also of information new to the English mind. Even those who may have resided long in Italy, and may have brought from thence some of the peculiar forms of courtesy and singular methods of argument characteristic of certain modern Italians—even they, I conceive, may learn something from

it. And such as fondly believe in the idealism and romanticism of the English race will rejoice to discover crumbs of comfort in its pages. Our young friend Posterity, however, is not one of these latter. He knows better; and besides, he will be occupied (as Mr. William Morris assures us in his 'News from Nowhere') chiefly in hay-making, and in regretting the "exaggerated respect for human life" which occasionally induces him to commit manslaughter. A. J. M.

HUSSAR.—In several recently issued English encyclopædias I find the old false etymology of this word from Hungarian "twentieth" repeated. I believe I am correct in stating that no Hungarian philologist of any repute defends any longer the old fallacy. "Twentieth" is "huszadik" or "huszad," but certainly not "huszár" in Hungarian. L. L. K.

MR. GLADSTONE ON THE HOMERIC ARTEMIS.—I cannot believe that I am singular in my surprise at the importance assigned by Mr. Gladstone to the Homeric Artemis in his Eton address on March 14.

In the 'Iliad' Artemis is brought forward with prominence, and this little to her honour, once only. In the Theomachy she had the temerity to match herself with Hera, who, taunting her as a lion only against women, and telling her she would be better employed pursuing her proper avocation as a slayer of wild beasts and of deer than engaging in conflict with those mightier than herself, and disdaining even to prick her with her spear, while with one hand she grasped her wrists, with the other tore the bow from her shoulders, with it whipt her like a naughty girl, and sent her home weeping to papa ('Iliad,' xxi. 479–496).

A slip of memory, which in one of Mr. Gladstone's venerable years is not surprising, led him to make a misreference to the third book of the 'Iliad.' On this respect for him forbids me to dwell. I need say only that of the important part which he there assigns to Artemis, in conjunction with Hera, there is no mention in Homer.

In the 'Odyssey' Artemis is nowhere. She is no doubt often spoken of, as are many other deities, but in the drama of the epic, if I may use such an expression, she takes no part from its first scene to its last. *The* goddess of the 'Odyssey' is not Artemis, but a much more glorious being, the great Athene, who pervades the whole as a divine and beneficent presence. But, says Mr. Gladstone,

> "There is an epithet—it is ἁγνὴ—which is the highest epithet in all Homer when the person spoken of is in the feminine gender, not when it is used of a man.....It is a characteristic epithet which he applies to Artemis to indicate a sort of holy and consecrated purity."

If ἁγνὴ is "the highest epithet in all Homer when the person spoken of is in the feminine gender," it is strange that not once is this epithet to be found in the 'Iliad,' and still more strange, if it is the characteristic epithet of Artemis, that, often though she is spoken of there, not once is it applied to her.

With all deference to Mr. Gladstone, I venture to think that "the highest epithet in all Homer, when the person spoken of is in the feminine gender," is not ἁγνὴ but δῖα. This is the epithet which he applies to those whom he wishes most to honour, *e.g.*, Δῖα γυναικῶν Ἀλκηστις ('Iliad,' ii. 714); Δῖα Θεανὼ* ('Iliad,' v. 70). The epithet ἁγνὴ we find applied to Artemis in the 'Odyssey'†; but as applied to her I question whether it ever, to any other than Mr. Gladstone, suggested the idea of "*holy* and consecrated purity." Does it indicate anything more than virginal chastity? Rightly or wrongly, I have been accustomed to associate the idea of "holy and consecrated purity" not with the cold, cruel, and vengeful Artemis, but with Hestia, the goddess of the hearth and the home, who as such fosters a holier purity than the icy purity of the Artemis, the purity commended by St. Paul, who would have young wives and mothers taught to be φιλάνδρους, φιλοτέκνους, σώφρονας, ἁγνάς, οἰκουρούς (Titus, ii. 5).

R. M. SPENCE, M.A.
Manse of Arbuthnott, N.B.

FURZE: GORSE: WHIN.—Here is an instance of a triplet of synonyms—there are few such in English—in which the object is common, and all the three names extant. *Furze* is the most used—at least in the Home Counties. *Whin* I have seldom heard; and although the *whin-chat* is often seen on the "blossomed furze" of our Barnes Common, I have met with those who know him by his name without being aware that *whin* is furze. *Whin*, I find from Prof. Skeat's 'Dictionary,' is Celtic (Welsh *chwyn*, weeds). The old form of *gorse* is *gorst;* and Mr. Wedgwood says that in the Midland Counties a piece of ground overgrown with furze is called a *gorsty* bit (Welsh *gorst*, *gorsty*). The word *furze* is allied to the Gaelic *preas*, a briar. HENRY ATTWELL.
Barnes.

JOHN BRINKLEY, BISHOP OF CLOYNE.—This prelate, who was a distinguished mathematician and astronomer, was born at Woodbridge, a small market town in Suffolk, in 1765, and is said to have been the son of a journeyman carpenter. He graduated in 1788 from Caius College, Cambridge,

* Δῖα in very deed. For a modern instance of wifely magnanimity equal to hers see Robert Chambers's 'Life and Works of Robert Burns,' vol. iii. p. 260.

† But only *thrice* (v. 123; xviii. 202; and xx. 71) and with little significance, in every case serving only to fill up the measure at the end of a line Ἄρτεμις ἁγνή.

with the high distinction of Senior Wrangler. Gunning, in his 'Reminiscences of Cambridge,' has given an interesting account of the sharp competition he had with Edmund Outram, of St. John's College, afterwards Archdeacon of Derby, for the coveted honour. He became Fellow of Caius, afterwards Bishop of Cloyne, and Andrews's Professor of Astronomy in the University of Dublin. In the vestibule of the library of Trinity College is a fine monument to the memory of the bishop, who is represented with his hand on a celestial globe, and demonstrating. The figures are sculptured in *alto-relievo*, and there is the following inscription in large capital letters:—

M.S.
Reverendissimi . Ioannis . Brinkley . S.T.P.
Episcopi . Clonensis
Dvdvm . In Collegio . S.S. Trinitatis . Dvbliniensi
Astronomiæ . Professoris . Lavdatissimi
Hoc . Signum . Honoris . Ergo . Consistervnt
Socii . Academici . Clerici . Diocesis . Aliique . Complvres
Volvntate . Et . Officiis . Devincti
Obiit . A.S. MDCCCXXXV . Ætatis . LXX.
Redvx . Ad . Astra . Lvmen . Abiit . Ingeni
At . Ne . Reposcas . Nimio . Amore . Percitus
Fato . Obsequvtvm . Sospite . Hvic . Scientia
Victrix . Sepvlcri . Stabit . Integrvm . Decvs
Nev . Fletvs . Adsit . Morte . Caritvrvs . Viget
Superstitvm . Cvi . Vita . Adest . Præconiis
Mvsarvm . In . Advtis . Cviqve . Monvmentvm . Nitet
Cœlesti . In . Arce . Sidervm . Vagans . Jvbar.

J. K. B.
Ex Soc. Coll. Dvbl. T.C.D.

This beautiful inscription was written by the Rev. James Kennedy Baillie, formerly Fellow of Trinity College, Dublin. The remains of Bishop Brinkley rest in the adjacent college chapel.

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ENGLISH GRAVES AT ISMIDT, ASIA MINOR.—Among the English graves in the Armenian cemetery at Ismidt there is a white marble sarcophagus, surrounded by an ornamental iron railing, which I am informed once stood in another part of the cemetery, but was, according to the old Armenian gravedigger's testimony, transferred "by the English" to its present position many years ago. The body over which the sarcophagus originally stood was not removed, but was left buried in its place undisturbed. Any information in connexion with this subject would be welcome. L. L. K.

SABINE'S REGIMENT.—Can any of your readers inform me what regiment in the British army bore the designation of "Major-General Sabine's regiment in the service of the Queen of England in 1711"? Was such regiment in the service of the Dutch? Any information about this regiment, or reference to where such can be obtained, will be thankfully received. X. BEKE.

FORMATION OF A GENEALOGICAL TABLE.—In the formation of a genealogical table, to show the descent on both the man and his wife's side, ought the man's descent to be shown on the right side, *i.e.*, the right heraldically, or the opposite?

U. O. N., F.S.A.

OXFORD MEDALLION.—In Oxford there are medallions of Charles I. and Queen Henrietta Maria (after Delphius's engravings) in window glass. Are copies after Delphius known to exist elsewhere? M.A.Oxon.

ISSUES OF EARLY VENETIAN PRESS.—I would like to know if there is any book published in English or in French with reference to the early printing-presses of Venice and their work which would be a safe guide for one who collects early editions of old authors. ERROLL.

BIANCA CAPPELLO.—Horace Walpole, writing, on Jan. 28, 1754, to Sir Horace Mann, speaks of a portrait of Bianca which he had purchased and imported. Is it known where this portrait now is? I should like very much to see it. Perhaps some one of your correspondents could oblige me with the information. H. SCHÜTZ WILSON.

SANCTUARY KNOCKER.—On p. 100 of the number of the *Archæological Journal* just issued there is a reference to the "sanctuary knocker" on the north-west door of the cathedral church of Durham; and it is said that the Durham knocker is one of six. Which and where are the other five?

T. M. FALLOW.
Coatham, Yorkshire.

JOAN OF ARC.—Is Quicherat's 'Procès de Condamnation et de Réhabilitation de Jeanne d'Arc' translated into English? If so, who published it?

H. F. WAKE.

JAMES JOHNSTONE.—Macaulay, in his 'History of England,' is constantly quoting "Johnstone." This Johnstone was Secretary of State for Scotland, and was dismissed from his office in 1699. I shall be glad to know where the Johnstone papers are preserved, and if they have ever been printed.

G. F. R. B.

SYMON CLEMENT.—In January, 1735, John Byrom records in his shorthand journal, printed by the Chetham Society, that he met in London "Mr. Symon Clement, above eighty years old, and hearty, good teeth; his father and grandfather had had the gout, but he believes that he preserved himself from it by taking to drinking water about forty years ago; he told me some stories about the Restoration, Revolution, and that he knew of

the Prince of Orange being invited over before King James did — he in March, the King in September, and other particulars showing how plotting went on in those days." He notes after that Clement was a student of mysticism and a reader of Jacob Behmen. Three meetings between Byrom and Clement are mentioned—all between January and the end of April, 1735. Is anything further known of this "water-drinker and mystic"?

WILLIAM E. A. AXON.

WATERLOO PICTURE.—One of the best known of the Waterloo pictures is that, I believe by the French artist Ardvillier, descriptive of a touching incident which, I have heard, really occurred during the advance of one of the Highland regiments. A boy-ensign carrying one of the colours was shot down. A brawny sergeant behind him in the ranks, desirous of relieving the dying ensign of the standard, tries to take it from his hands; but finding this to be impossible, lifts both officer and colours in his arms and carries them forward to the attack. I believe I have heard the name of the ensign, but have forgotten it. Can any one kindly supply it, and the number of the regiment, with any particulars? The tartan of the regiment is shown with some distinctness in the engraving, as in other pictures by the same artist.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

"STA. MARGARETTA, SUFF."—Will some one kindly identify this parish for me, which appears to have been held by Rev. Henry Fenton in 1706? If this surmise is correct, during what years was Mr. Fenton the incumbent? Write direct to

C. S. WARD.

Wootton Vicarage, Basingstoke.

GOUDGE: GOODGE.—Can any of your readers interested in the etymology of English surnames assist me with a rather uncommon patronymic which has given me much trouble? I refer to the name of Goudge, which is sometimes spelt Goodge, like the street of that name leading out of Tottenham Court Road. I suspect a connexion between this name and the forms Gooch, Gough, and De Goeje (a well-known German Orientalist), but cannot satisfactorily account for either. Potts on 'Surnames' derives "gouge" (I believe) from the same word, meaning a chisel? PHILOLOGIST.

SAWTRY AND COPPINGFORD, CO. HUNTINGDON.—I should be much obliged to any of your readers who could help me in a search in the early registers of these parishes. H. D. E.

SILVERSIDE OF BEEF.—What is the origin of this term; and when was it first introduced into our language? Are there any foreign words of a similar meaning?

J. LAWRENCE-HAMILTON, M.R.C.S.

30, Sussex Square, Brighton.

'THE LITTLE GRAVES.'—I wish to learn the name of the author of a pathetic little poem entitled 'The Little Graves,' commencing:—

'Twas autumn, and the leaves were dry,
And rustled on the ground;
And chilly winds went murmuring by,
With low and mournful sound.

A copy of them in an old scrap-book states that they are taken from the *Eastern Argus*, and the MS. bears internal evidence of dating from somewhere about the twenties or the early thirties.

ALEX. BEAZELEY.

PRISONERS OF WAR.—Where can be found lists of the places in England at which prisoners of war, on parole or otherwise, were detained during the wars of the last and early part of the present century? R.

CATHAY.—Is there any reason for the exclusion of Cathay from *the* dictionary, as well as from all, or nearly all, its predecessors? When asked for earliest and latest uses of the word, I said, in my haste, airily, "See Murray!" And lo, when we looked, the place knew it not. Nor was it to be seen in any dictionary readily accessible. Now, as a mere place-name I suppose it is ruled out; but even so there might have been found room for an instance or two of its more extended application. If earlier usings had not done so already, surely the Laureate's well-known line should have sealed it as with a seal. H. H. S.

PORK MARROW POISONOUS.—What has given rise to the popular idea that any one who eats the marrow from bones of pork will go mad?

R. C. HOPE.

Albion Cottage, Scarborough.

MARVIE.—Will some of your American correspondents be so good as to tell me what female name is represented by this contraction? I find it twice employed in a volume of short stories for children, and, so far as I know, it is quite unused in England. HERMENTRUDE.

LORD'S CRICKET GROUND.—A review of Mr. Wheatley's 'London Past and Present' in the *Athenæum* of February 28 says that the history of Lord's contained in that book is "most inadequate," and adds that it would have been interesting to know when the Middlesex home matches—originally played, according to the reviewer's belief, on the Eton and Middlesex Ground, near Primrose Hill—were removed to the cricket field at Lord's. It is also stated that there should have been a line or two upon such important events as the erection of the new pavilion and the enclosure of the old nursery gardens. In my younger days I was an assiduous attendant at Lord's, and both in that capacity and in that of an admirer of our national institutions I feel in sympathy with the reviewer,

and should be glad to see a careful account of the birth, rise, and progress of the Mecca of cricket in the columns of 'N. & Q.' The site of the old cricket ground, as shown in some maps in my possession which date from the commencement of the century, was on the north side of the New Road, near the present Baker Street Station; and I presume it was not till after the Regent's Park was laid out that the ground in St. John's Wood Road was selected. At the present time some interest centres in Lord's, from the fact that it is apprehended it may be injured through the construction of Sir E. Watkins's new railway; but an article entitled 'Tunnelling under Lord's,' which reports an interview with that gentleman, and which appeared in the *Pall Mall Budget* of February 26, endeavours to show that any fears of the kind are groundless.

While on the subject of London topography, I should be very glad if any correspondent could inform me whether Mr. Wheatley's new book is able to answer my query about the Rotunda at Ranelagh, which one contributor showed ought to have been the Rotunda at Vauxhall ('N. & Q.,' 7th S. x. 367, 477). There were, however, rotundas at both gardens. W. F. PRIDEAUX.

Kashmir Residency.

THE VINEYARDS, BATH.—There is a place in Bath called the Vineyards. Is this likely to be a mere fanciful name, or does it signify that viticulture has at some former time been carried on in that locality? Is it certain there ever have been vineyards in England? It has been suggested to me that for the word *vinariis*, sometimes met with in old deeds, should be read *vivariis*, reading *u* = *v* for *n*. What do the specialists say on the subject? It would be interesting to know what kind of grapes would ripen in this uncertain climate of ours. BATHONIAN.

[Grapes in favourable years ripen within London, as we know by personal experience. For 'English Vineyards' see 6th S. i. 45; vi. 389; vii. 56.]

ST. CONSTANTINE.—In Mr. Athelstan Riley's 'Athos; or, the Mountain of the Monks,' two churches are mentioned which are dedicated to SS. Constantine and Helen (pp. 260, 375). Helen is, no doubt, the mother of Constantine, who discovered the Cross; and I apprehend that St. Constantine is the first Christian emperor. Am I correct in this? Western Christendom has never regarded him as a saint, but I think there is evidence that this honour has been given to him in the East. I shall be glad of information about it. If my memory does not betray me, there are one or two mosaics in Italy in which the Emperor Constantine is shown with a nimbus round his head.

ANON.

AUTHOR OF POEM WANTED.—Amongst my newspaper cuttings I have a poem—I am not sure, but I fancy from the *Athenæum* of twenty or more years ago—called something 'Footsteps'; part of the title and the first line are torn away. It consists of sixty-one irregular lines, distributed in three stanzas of varying length, and the refrain of each verse is:—

Hush! hark!
I hear in the dark—
Only the footsteps of the rain.

It is signed W. A. Does this stand for William Allingham? Speaking for myself, there seems to me something very pathetic in this refrain, but it may not seem so to all others. Will some one please tell me what the first line is?

JONATHAN BOUCHIER.

BOOTHBY.—Can any of your readers give me the date of death and place of burial of Gore Boothby and his wife? He was the son of Sir William Boothby, fourth baronet; she was the daughter of John Bury, of Nottingham. They were the parents of Sir William Boothby, fifth baronet. By the way, there is a singular lack of dates in the printed pedigrees of this family.

C. E. GILDERSOME-DICKINSON.

Wheatlands, Eden Bridge.

AUTHOR OF BURLESQUE WANTED.—Can you give me the name of the author and tell me where I can find a burlesque on the Battle of Waterloo? The first lines of the first verse ran thus:—

Ay, here such valorous deeds were done
As ne'er were done before;
Ay, here the reddest wreath was won
That ever Gallia wore.

The last verse is the following:—

My uncle, Captain Flanigan,
Who lost a leg in Spain,
Tells stories of a little man
Who died at St. Helène;
But, bless my soul, they can't be true,
I 'm sure they 're all romance,
John Bull was beat at Waterloo—
They 'll swear to that in France.

J. C. ELGOOD.

50, Abbey Road, St. John's Wood.

"THE MAN IN THE MOON."—Where may one find a record of the popular superstition regarding the wood-cutter who, having broken the Sunday's rest, was afterwards placed in the moon, and compelled to continue there his labour without ceasing? According to popular saying, his figure, being in the attitude of felling a tree, can be distinctly seen where the astronomer's eye has disclosed mountains and valleys upon the surface of our moon. INQUIRER.

GERRISH.—Can any one oblige me with the crest or arms pertaining to the Gerrish family, formerly of Wiltshire, or any branch of this name?

W. B. GERISH.

15, Thorburn Square, S.E.

Replies.

THE "COCK TAVERN," FLEET STREET.

(7th S. xi. 349.)

Of COL. FERGUSSON'S two questions, the first is easily answered. The "brilliant golden cock" now placed over the door of the new "Cock Tavern," on the southern side of Fleet Street, close to the so-called "Palace of Henry VIII. and Cardinal Wolsey," is the original bird—carved, or said to be carved, by Grinling Gibbons—which stood over the door of the original "Cock Tavern," on the northern side of Fleet Street, opposite the gateway of the Middle Temple. No one who was familiar with the old bird could doubt this, even if he had not its owner's assurance of the fact. But the other question is not so easy. On a certain night, about the time when the old tavern was doomed, its eponymous fowl disappeared. Much regret was expressed in the newspapers at the loss of this relic of John Evelyn's *protégé*. The landlord, however, did not seem to miss his palladium so much as one would have thought; yet he was sincerely anxious to preserve the old tavern, and even, I believe, made efforts to have it kept intact amidst the newer glories of the Branch Bank of England which has supplanted it.

Mr. Colnett, the last proprietor of the old "Cock Tavern" and the first proprietor of the new, succeeded in purchasing all, or nearly all, of the old fittings of the interior so long familiar to his customers. He bought the time-honoured mahogany seats and boxes; the green curtains; the famous Jacobean mantel-piece; he arranged them in the new tavern in their due and ancient order; he sanded the new floor, even as the old. In all things he did well; save only that he could not reproduce the venerable bar, with its small glass panes, within which those evening delights of man—the rum, the shrub, the goes of Cork—did copiously abide. Thus the new "Cock Tavern" became, and now is, a perfect simulacrum of the old, in so far as our inferior civilization will permit. Even the human element, the most evanescent of all, is not wanting. William, last of the plump head waiters, had gone to other climes; but was there not Paul? Yes, and Paul is now head waiter. Kindly, cheery little man, with his light laugh, his friendly service, his innocent and never too familiar joke, Paul is the best representative known to me of the old English tavern waiter—a being as different from the half-German Spiers & Pond sort of our day as these latter are from the airy, sprightly French and Italian waiters of the Continent. There lacked but one thing—the bird of Grinling Gibbons. And on a day in spring, when the sun (for once) was shining, that very bird appeared again, as the delighted customer entered for his midday chop. "Gallus in Hesperiis et Gallus notus Eois" was actually there, on his old bracket, above the door. Where had he been, and how was he recovered? The worthy owner rubbed his hands and smiled. His smile, like that of Ah Sing, was childlike and bland, as he simply answered that it certainly was a comfort to have got him back again.

A note on the last days of the old "Cock Tavern" appeared in 'N. & Q.' shortly after that tavern was closed. I do not possess the General Indices, so I cannot more precisely refer to it.

A. J. M.

[See 6th S. viii. 125.]

The gilt bird now outside the tavern in Fleet Street is not, I believe, the original, but a facsimile copy of it. The late proprietor, who has recently died, told me that the cock first appeared from the front of the old tavern some time before that building was pulled down, and that it was afterwards returned to him anonymously. He then had an exact copy made of it, which for some time stood side by side with the original in the dining-room, where I think the latter still remains.

C. M. P.

Mr. Colnette, the late proprietor of the new "Cock," assured me that the "bird" exhibited there is the identical one that was over the entrance to the old "Cock" (supposed to be the work of Grinling Gibbons), and that it had been in his possession ever since the latter building was pulled down; and that there was no truth in the report that the figure had been sold to America, as was stated in, I think, one of the weekly illustrated papers. I understand that the mantelpiece from the old "Cock" is also in the dining-room upstairs of the new building.

A. COLLINGWOOD LEE.

Waltham Abbey.

THE STUDY OF DANTE IN ENGLAND (7th S. v. 85, 252, 431, 497; vi. 57; x. 118, 334, 415; xi. 35, 171, 369).—If I were to answer at equal length Miss BUSK'S remarks on my paper, the Editor would probably again remind me that our friendly controversies excluded more interesting correspondents from 'N. & Q.' And if these few lines should evoke another of those effusions which remind one of what is called in some feminine circles giving one "a piece of your mind," I shall allow Miss BUSK the privilege of her sex, namely, the last word.

With regard to the quotation from my late friend and colleague Dean Plumptre, it may be that in the twenty years of our intercourse we may have differed in opinion, and may have been mutually unsuccessful in convincing one another; but I can assert that our differences were always accompanied by such a spirit of courtesy and good will as becomes scholars and gentlemen. I cannot refrain from expressing my opinion, that in their onward march ladies will do well, for their own

reputation's sake, to remember that that spirit is the only one in which literary opponents can conduct an argument without the danger of descending to rudeness. C. TOMLINSON.

SONG: 'BEN BEXTER' (7th S. xi. 368).—The song inquired about was a favourite with us Westminster boys more than seventy years ago. It still sticks in my memory.

Ben Backstay was a boatswain,
A very jolly boy,
No lad than he more merrily
Could pipe all hands ahoy.
And when unto his summons
We did not well attend,
No lad than he more merrily
Could handle a rope's end.
Singing Chip, cho, cherry cho, &c.

It chanced one day our captain,
A very jolly dog,
Served out to all the company
A double share of grog.
Ben Backstay he got tipsy
Unto his heart's content,
And being half seas over,
Why overboard he went.
Singing Chip, cho, &c.

A shark was on the larboard bow:
Sharks don't on manners stand,
But grapple all they come near,
Just like your sharks on land.
We heaved Ben out some tackling,
Of saving him in hopes;
But the shark he bit his head off,
So he couldn't see the ropes.
Singing Chip, cho, &c.

Without his head his ghost appeared
All on the briny lake;
He piped all hands aloft, and said:
"Lads, warning by me take;
By drinking grog I lost my life,
So, lest my fate you meet,
Why, never mix your liquors, lads,
But always drink them neat."
Singing Chip, cho, &c.

J. CARRICK MOORE.

[Copies differring in verbal respects have been received from FRANK HASLEWOOD, H. M. S. TRITON, — DOSSITOR, J. B., J. K. L., ALEX. BEAZELEY, NEMO, and others.]

SOCIALISM: SOCIAL DEMOCRACY (7th S. xi. 349).—The term "socialist" seems not to have been applied to the followers of Robert Owen before 1820. At least, I have looked carefully through the *Economist* (vol. i. 1821), "A Periodical Paper, explanatory of the New System of Society projected by Robert Owen, Esq.," but have found no use of the word, though several able correspondents write in disparaging terms of the "new system." One writer, at p. 126 (No. 8) of the work, observes:—

"It behoves you, Sir, not to pass over the objections which a distinguished writer (I allude to Mr. Malthus) has stated with reference to all schemes for equalizing the conditions of men; among which schemes you will find that he does not hesitate to include that of the philosopher of New Lanark, which he considers as being nearly allied to Spenceanism."

N. E. R.

"NOSCITUR A SOCIIS" (7th S. xi. 208).—The full line completes the sense of the proverb—

Noscitur ex socio qui non cognostitur ex se

—which Binder, p. 250, cites from A. Gartner's 'Proverbialia Dicteria,' *s.l.*, 1574, p. 134 (cf. p. x). I state this for what it may be worth. My own reference to Gartner is for a similar line:—

Noscitur ex comite, qui non cognoscitur ex se.

S.v. "Societas," Francof., 1598.

I am not aware that there were two editions in 1574. There is one in the British Museum, Erf., 1574; but Binder, p. x, has "*s.l.*" ('Thes. Adag. Lat.,' Stuttg., 1866).

There is a similar statement in the 'Zodiacus Vitæ' of Palingenius:—

Vis tu nosse hominem qualis sit? perspice amicos
Illius.

The line

Noscitur ex comite, qui non cognoscitur ex se

also is in 'Carminum Proverbialium Loci Communes,' Lond., 1588, p. 39, *s.v.* "Consortium."

ED. MARSHALL.

Should not this be written *noscitur e sociis;* or are the two phrases co-extant? The latter is often used in legal phraseology; *e.g.*, in an Act of Parliament, where there is a string of words, and the meaning of one of them is in doubt, that meaning is given it which it shares with the other words. So "horse, cow, or other animal"—here "animal" is held to apply to brutes only. The meaning of the word is ascertained from its associates (*noscitur e sociis*), and they are *ejusdem generis.*

R. J. P.

Penzance.

Is not this from Horace? Byron says so in 'Don Juan,' canto xiv. stanza 77:—

"Beatus ille procul!" from "negotiis,"
Saith Horace: the great little poet's wrong;
His other maxim, "Noscitur à sociis,"
Is much more to the purpose of his song.

ESTE.

ELISABETTA SIRANI (7th S. xi. 228).—The list inquired for is given in full in Malvasia's 'Felsina Pittrice,' vol. ii. It sums up to 151 paintings. She generally gives the destination of each; sometimes the occasion of the order and other incidents, *e. g.*, when jewels were given her in payment instead of money. These were all painted within ten years, 1656–65. As there are only two entered in the first year, five in the second, and six in the third, it is probable that she only recorded in this list the paintings best worth remembrance. She is known also to have painted many minor works as presents to friends or to procure the amenities of life for her parents, to whom she was most devoted, being their

chief support. Much of her time was likewise devoted to the instruction of her younger sisters, who also obtained some little reputation for painting in Bologna. Bartsch, in the 'Peintre Graveur,' further enumerates ten etchings of hers (vol. xix. p. 151) executed "d'une manière extrêmement spirituelle." Both these books can be seen at the British Museum.

It may be worth while to take advantage of this heading to note an absurd blunder in Shelley's 'Letters from Abroad,' ed. 1852, vol. ii. p. 129:—

"I saw the place where Guido and his mistress [!] Elisabetta Sirani were buried. The lady was poisoned at the age of twenty-six by another lover [!]—a rejected one, of course."

Elisabetta Sirani was doubtless enamoured of Guido Reni's style, formed her own upon it, and desired to be buried near him. But if Shelley was not well enough acquainted with art chronology to know that she was only four years old when he died, he should have been saved from this *exposé* in the editing. R. H. BUSK.

16, Montagu Street, Portman Square.

RICHARD WISEMAN (7th S. xi. 167, 315).—My query was simply whether any one could tell me the date and place of Wiseman's birth. In 1872 I published a 'Memoir' of him, in which I was enabled to announce the year of his death, till then unknown. I mentioned all that J. J. S. states about two Wiseman baronets; but there was a third, whom he does not notice, Sir William of Rivenhall. There was also a Robert Wiseman, Knight, Advocate of Charles II. With him the surgeon was anxious to establish a relationship. Sir Robert formally recognized him as a "kinsman," and gave him authority to use the family arms; but he would have had a *right* to do so if he had been a legitimate branch of the family. When he registered his arms he recorded no pedigree; and I think, and my old friend Col. Chester thought so too, that probably he was illegitimate.

Sir Thomas Longmore, the well-known professor of military surgery at Netley, is now engaged on a biography of Wiseman. It could not be in better hands. J. DIXON.

MUTINY AT FORT VELLORE, 1806 (7th S. xi. 143, 278, 337).—The parentage of the James Miller who was killed at Vellore is a subject of scarcely sufficient interest to be pursued much further in your columns. I may, however, state, for the information of GUALTERULUS, that the Army List (India Register) of the period shows that at the time of the mutiny there was but one officer named James Miller in the Madras Army, viz., Capt. James Isaac Miller, of the 1st Madras N.I., whose parentage was stated in my reply printed at p. 278, and who was killed at Vellore. If GUALTERULUS cares to communicate with me, perhaps I can help to clear up the little discrepancy that seems to exist on the subject.

J. H. M.

The 29th Worcestershire Regiment were accustomed to wear their swords at mess, and the custom may be still kept. I have not, however, been able to find out its origin. Was it not the custom during the last century for all gentlemen to wear swords at dinner? HORACE W. MONCKTON.

WHALES' JAWS (7th S. xi. 166, 293).—Several of these, as gate-posts, may be seen in the township of East and Middle Herrington, near Sunderland. They seem of great age, though a pair leading into the park of Herrington Hall are well preserved. In 1766 (according to Sykes's 'Local Records'), "a whale, measuring 17 yards in length, was caught by the crew of a ship coming from Stockton to Newcastle, and towed into Seaton, in the County of Durham. When it touched the ground, it made such a noise as was heard several miles off." Seaton is only three or four miles from East Herrington, so it seems probable that the bone posts in the latter township may have been a part of this identical whale. The whale was deemed a "royal fish," and was claimed by the bishop, when cast on the coast of Durham.

N. E. ROBSON.

These are pretty common in the neighbourhood of old whaling ports, like Hull for instance. I passed a pair the other day in London. They serve if not an ornamental, certainly a useful purpose in protecting the corners of the carriage entrance of the "Spread Eagle" hostelry in High Street, Wandsworth. L. L. K.

Besides the pair of whale's jaw-bones mentioned by MR. J. T. PAGE, there was, some years since, another pair on the north side of the turnpike gate which then stood between Whalebone House and the east end of Chadwell Heath. I have always understood that these bones had been dug up in the neighbourhood, and certainly they wore a much more dilapidated appearance than those at Whalebone House. They disappeared at the time of the removal of the turnpike, which was always known as the Whalebone Gate, and which was so designated on the tickets issued by the Turnpike Trust. The lane crossing the main road at this spot, and leading to Beacontree Heath, is still called Whalebone Lane. THOMAS BIRD.

Romford.

Whales' jaws are, I believe, not a very uncommon adornment of cottage garden entries. There was an ivy-clad arch of this kind over the garden gate of a cottage at Hampton, the site of which is now occupied by the suburban *entrepôt* stabling of William Whiteley, of Westbourne Grove. I saw recently a rather poor pair, I think at Heston. The gate-posts of the inn-yard of the

"Spread Eagle," in High Street, Wandsworth, near the corner of Garret Lane, are strutted up and protected from in-coming and out-going wheels by portions of whales' jaws used timber-wise, which, though elaborately painted, are yet recognizable by their general contour, and by the arterial foramina left patent.

THOMAS J. JEAKES.

Tower House, New Hampton, S.W.

I have an old engraving of "the south-east view of Copenhagen House," once famous for its tea-gardens, and a favourite Sunday afternoon resort of London people. Within a wooden palisade there is a straight row of pollard trees in front of the house, the entrance to which is through an arch formed by a pair of gigantic whale's jaws. It is a lay day, no doubt, and there are only a few visitors, all men, in three-cornered hats, wide-skirted coats, and the deep cuffs of Hogarth's day. One plays at bowls, or some such game, while two are looking on. Three others are deep in conversation, and at a distance two ill-looking rogues, with thick bludgeons under their arms (the head of a horse-pistol protruding from the pocket of one of them), are observing them very intently. Two of the visitors smoke churchwardens. Unless lately removed, part of the fence of Chislehurst Common was made of whales' jaws. C. A. WHITE.

Preston on the Wild Moors, Salop.

SURNAME EGERTON (7th S. x. 327, 417; xi. 54, 157, 233, 295, 335).—In deriving this word from *hegga*, the genitive plural of O.N. *heggr*, a kind of tree, or the birch cherry, and *tún*, an enclosure, I thought that I had not only made my meaning clear, but that I had suggested the only etymology which was even possible. After having done this it seems strange that I should be told that "the final r in *heggr* is merely the case-ending of the nominative, and no part of the stem," as though I had derived the word from *heggr-tún*. The surname Egerton might very well have been *heggatún*, an enclosure of birch trees, or of some other kind of trees; and the *a* of the genitive plural might easily have become *er* in later spellings. Probably old spellings of the word would disclose the fact that Egerton was once spelt *Heggatún* or *Eggatún*. I have noticed a place in Yorkshire which is indifferently written Blacka Hill or Blacker Hill, so that *a* may easily become *er*. The derivation of Egerton from a personal name is certainly "a new and impossible etymology." It is important to notice that this surname, which is now spelt Egerton, is pronounced Edgerton, the *g* being soft, a fact which renders my explanation of the word almost certain. S. O. ADDY.

Sheffield.

HINCKS FAMILY (7th S. x. 426; xi. 310).—Is MR. HUSKISSON correct in stating that Theodosia Hincks is the daughter of Peter Tichborne Hincks? Peter Hincks, of Wolverhampton, had a son, the Rev. Joseph Hincks, born 1708, matriculated Baliol College, Oxford, May 11, 1725; M.A. 1736. He married Diana, daughter of Edmund Tichborne, co. Kent, and captain in H.M. Foot Guards, and was buried at Bushberry, Staffordshire, November 17, 1764, leaving issue Peter Tichborne Hincks, born 1752, and the Rev. Josiah Hincks, born 1755. Josiah died July 14, 1830, his issue by his wife Theodosia (whose family I have not been able to trace) being Peter Tichborne Hincks, born 1791, died without issue 1822; and Diana, who died early in 1788. I have always been given to understand that Theodosia was the daughter of the Rev Josiah Hincks, and that Peter Tichborne Hincks died unmarried in 1822, but have never been able to prove this. Perhaps MR. HUSKISSON can give some authority for his statement. My Harwood's 'Staffordshire' is the 1820 edition. FRED. LEARY.

83, Fairfield Street, Manchester.

THE THEOSOPHICAL SOCIETY (7th S. xi. 127, 198, 278, 337).—There appeared under the above heading a query as to a Theosophical Society in St. John's Wood. The house in Avenue Road (No. 19) noticed by the querent is the headquarters of the British Section of the Theosophical Society which was founded in New York in the year 1875 by Col. H. S. Olcott and Madame H. P. Blavatsky;* the three principal objects for the carrying out of which this society was formed being as follows: 1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour. 2. To promote the study of Aryan and other Eastern literatures, religions, and sciences. 3. The third object, pursued by a portion only of the members of the society, is to investigate unexplained laws of nature and the psychical powers of man. A. HOLDEN.

HOLY WATER SPRINKLERS (7th S. xi. 247, 297).—The sign, I believe, is extinct in London. Mr. H. S. Cuming, F.S.A.Scot., V.P. British Archæological Association, has in his collection an old billhead with the sign engraved upon it, the same house with that spoken of by E. B. M. in Southwark. E. B. M. is welcome, if he care to communicate with me, to the name and address of a second-hand bookseller who has in his possession a billhead relating to the only other tradesman in London of whom I ever heard who throve under the same sign. The three brushes are thereon engraved. JAMES H. MACMICHAEL.

161, Hammersmith Road, W.

AN OLD MODE OF "SPITING" A NEIGHBOUR (7th S. x. 464; xi. 336).—The paragraph sent you by ST. SWITHIN relating to the discovery of

[* Whose death is now announced.]

quicksilver in the trunk of a walnut tree originally appeared in the *Newark Advertiser*, and gave rise to an interesting discussion in the *Pharmaceutical Journal*. Your correspondent is altogether wrong in imagining that the quicksilver was inserted with malicious intent, or in order to "spite a neighbour." There can be no doubt whatever that it was put there for a very different purpose, and that Mr. Thiselton Dyer is perfectly correct when he says that "there is an old belief prevailing in country districts that when a tree is infested with insect plagues of any sort it may be cured by boring a hole obliquely in the trunk and filling it with mercury." This, he suggests, is no doubt what was done in the case cited, and he adds that he has seen the experiment tried on a cherry-tree, though, of course, without effect. The Chinese have a similar notion. They profess to be able to restore *Cycas revoluta* to health by driving an iron nail into the stem. I may add that I have seen the quicksilver, of which there is nearly a pound. Such a large amount would have been far too costly to be used in the attempt to "spite a neighbour." F. M.

Stock Library, Newark-on-Trent.

The *Grantham Journal* of Saturday, April 25, furnishes the following paragraph :—

"In a recent issue, we gave an account of the discovery of a quantity of quicksilver in a walnut tree, purchased from Denton by Mr. C. Smith, gunsmith, of Newark. The *Pharmaceutical Journal*, having noticed the matter, remarks in a subsequent issue :—'Mr. A. W. Gerrard writes to inform us that in a letter he has received from Mr. W. T. Thiselton Dyer, the Director of the Royal Gardens, Kew, an explanation is given of the occurrence of mercury in a walnut tree described in last week's *Journal*. According to Mr. Thiselton Dyer, there is an old belief prevailing in country districts that when a tree is infested with insect plagues of any sort it may be cured by boring a hole obliquely in the trunk and filling it with mercury. This, he suggests, is no doubt what was done in the case cited, and he adds that he has seen the experiment tried on a cherry tree, though, of course, without effect. The Chinese have a similar notion. They profess to be able to restore *Cycas revoluta* to health by driving an iron nail into the stem.'"

If Mr. Thiselton Dyer be correct, the intention of the quicksilver was benevolent, and not malevolent, and the insertion does not deserve the heading under which it has been mentioned in 'N. & Q.' It would be interesting to have other opinions and further information.

ST. SWITHIN.

WARIN : DE LA WARRENNE (7th S. xi. 48, 236).—In Wing Church, in Buckinghamshire, there is still left in the upper part of one of the windows in the north aisle a portion of the shield (Chequée or and azure) of the Warrennes. The glass seems at some time to have been removed and replaced, as it is put in very irregularly, and, if I remember rightly, the name "Warrenne" is written immediately beneath the shield. The above may be of value to some of your readers, as also would be a visit to the church itself, the old monuments (one of them completed in 1590) to Sir William and Sir Robert Dormer being very fine and in excellent preservation. The crypt under the chancel, which is very old, would be highly interesting to any one, more so to an antiquary. The church is under two hours' journey from Euston. E. CARRINGTON OUVRY.

To write of tavern signs that "The Chequers" indicates "that games of chance could be played within doors" begs a question that is not proved. It is alleged that the so-called "draught-board" or "red lattice" was a tavern sign in Roman times; and we are not agreed whether Earl Warrenne took his coat of arms from the tavern sign or *vice versâ*. A. HALL.

GIPSY CHARMS (7th S. xi. 348).—I am sorry that I cannot give COL. PRIDEAUX a complete answer to his interesting query. That gipsies were great sorcerers, that they were poisoners and dealers in all sorts of occult arts, and that, being "Egyptians," they would naturally be supposed to deal largely in an article that came from Egypt and was much used in many of these arts—all this (if I may be allowed the expression) goes without saying. But I know nothing positively that bears directly upon the subject of Othello's charmed handkerchief. There is nothing of this sort, so far as I remember, in Leland or Borrow; Penicher ('Traité des Embaumemens,' Paris, M. DC. XCIX.), who is my chief authorit on mummy, deals only with the embalmment of mummies and their uses in medicine. Magical lore (as he understands it) he leaves to those "qui ont plus de tems à perdre, et qui se paissent de curiositez inutiles pour ne pas dire de chimeres et de rêveries." The "spirituel, invisible, et magnetique" emanations of bodies, with their sympathetic virtues—these, he says, are "sublimes connoissances" which nature has revealed to none but her favourites, of whom he is not one. He gives, however, many formulæ for liquid as well as for solid preparations of mummy—waters, essences, balsams, and what not—some of which are white, some "de la plus belle couleur de rubis" (the colour of others not being stated), and all of which have very wonderful properties. The first of them is the balsam of mummy of Paracelsus, which I copy here from another source, the 'Dispensatory of Paracelsus,' as "faithfully Englished" by "W. D." in 1656 :—

"Put your mummy in Sallet oyl, in a glass close stopt; set your glasse in warm dung a month; that your mummy may putrifie in the oyl; then seperate the oyl from the grounds, by the distilling vessel call'd a Retort; then take the oyl which you have distill'd from the grounds; and to one pound of it, add a dramme of Alexandrine Musk, and six ounces of Alexandrine Treacle; and when you have mixt them together, put them in a Circulatory Ves-

your vessel in *Balneo Mariæ*, that is, in boyling water: and so it must be kept in warm water a month, and then you have the Treacle of Mummy, or rather, the balsome of Mummy."

This, says Paracelsus, is infallible against all poisons and venomous bites, and is excellent for "Pleurisie, Plague, Carbuncles, and Aposthemes."

This is a fair sample of the recipes Penicher quotes from various physicians; but he has one (composed entirely of mummy) from Schroder, to which the inventor gives the name of "divine water," and rightly so, says Penicher, if it possesses the virtues claimed for it. This is Penicher's account of it:—

"Pour la préparer, il fait distiler toutes les parties d'un corps qu'on a fait mourir violemment; il cohobe ensuite cette liqueur, qu'il garde pour l'usage suivant. Il prend une dragme de cette liqueur, qu'il mêle avec neuf goutes ou environ de sang d'un malade, ou bien à son défaut, avec une double quantité de son urine; si l'on s'apperçoit que ces liqueurs ne se peuveut unir ensemble; il dit que c'est une marque infaillible d'une mort prochaine, au lieu que s'il arrive le contraire, et que l'on les voye se mêler et s'unir sans repugnance, l'on peut attendre dans les vingt-quatre heures la santé et la guerison du malade."

I can only add to this a quotation from Quercetan with which Penicher concludes his work:—

"Sed non est instituti nostri cuncta illa magisteria et arcana, quæ ab eodem (homine scilicet); erui possunt hic enumerare, aut introducere, veluti sunt illæ præparationes Mumiæ tam recentis quam liquidè spiritualis. Variæ item et elegantissimæ illæ præparationes cranii, &c., hæc omnia, inquam, si hic inserenda essent, nunquam huic operi daretur finis."

C. C. B.

HODENING (7th S. xi. 184, 254).—Irish customs would seem to embrace something similar to the "hodening" of your correspondents. "Charlotte Elizabeth," in her interesting 'Personal Recollections' (pp. 113–14), describes a celebration she witnessed in King's County, "on that great festival of the peasantry, St. John's Eve." First on the programme came a huge bonfire on the lawn, followed by promiscuous dancing to the energetic strains of an old blind piper.

"But something was to follow that puzzled me not a little. When the fire had burned for some hours, and got low, an indispensable part of the ceremony commenced. Every one present, of the peasantry, passed through it, and several children were thrown across the sparkling embers, while a wooden frame of some eight feet long, with a horse's head fixed to one end, and a large white sheet thrown over it, concealing the wood and the man on whose head it was carried, made its appearance. This was greeted with loud shouts as the 'white horse'; and having been safely carried by the skill of its bearer several times through the fire with a bold leap, it pursued the people, who ran screaming and laughing in every direction. I asked what the horse was meant for, and was told it represented all cattle. Here was the old worship of Baal, if not of Moloch too, carried on openly and universally in the heart of a nominally Christian country, and by millions professing the Christian name. I was confounded, for I did not then know that Popery is only a crafty adaptation of pagan idolatries to its own scheme; and while I looked upon the now wildly excited people, with their children, and, in a figure, all their cattle, passing again and again through the fire, I almost questioned in my own mind the lawfulness of the spectacle."

C. K.

Torquay.

LAZY LAWRENCE (7th S. xi. 4, 115, 212).—Halliwell-Phillipps's 'Popular Rhymes' has at p. 271:—

> Lazy Lawrence, let me go,
> Don't me hold summer and winter too.

This distich is said by a boy who feels very lazy, yet wishes to exert himself. Lazy Lawrence is a proverbial expression for an idle person, and I possess an old chap-book, entitled "The History of Lawrence Lazy, containing his birth and slothful breeding; how he served the schoolmaster, his wife, the squire's cook, and the farmer, which, by the laws of Lubberland was accounted high treason." In Mr. S. O. Addy's 'Sheffield Glossary' (E.D.S.) this expression is given: "Lawrence bids high wages," with the following explanations:

"'Said of a person who is rendered almost incapable of work by the heat of the weather, or who yields to it too willingly about the feast of St. Lawrence, which is the 7th day of August' (Hunter's MS.) 'A proverbial saying for "to be lazy," because St. Lawrence's day is the 10th of August, within the dog-days, and when the weather is usually very hot and faint' (Pegge's 'Anonymiana,' 1818, p. 237)."

F. C. BIRKBECK TERRY.

HUISH (7th S. xi. 286, 334, 373).—I heard that bell-ringing story at the last reference from a gentleman who lived at South Witham, Lincolnshire, a hundred years ago, and who described it as the ordinary impression made by the ringing of the church bells within hearing. North Witham, with its three bells, would ring, "Who rings best?" South Witham, otherwise Post Wytham, notwithstanding that it owned but two, would defiantly reply, "*We* do! *We* do!" A third village, having no more bells than South Witham, and labouring under the additional disadvantage that one of its bells was cracked, discordantly rejoined "You *lie*." I cannot remember the name of that third village. Creeton does not remind me of it, though that village is the only one near at hand which has two bells only, and I do not know that one of them is cracked. Castle Bytham and Little Bytham, on this side of South Witham, have, now at all events, three each, while the villages beyond North Witham mostly have four.

KILLIGREW.

The bell contest MR. HEMS refers to is an anecdote oft repeated of various places. 'Briscoe's Curiosities of the Belfry' speaks of North Thoresby and Grainsby asking the question, "Who rings best?" and Hawerby replying, "We do," and of Burton bells calling across the Trent to

Luddington, in Lincolnshire, with the same result. Coming nearer home, this small Warwickshire village rejoices in a couple of most clamorous bells, which are locally known as "We two," their response to their far more harmonious neighbours in the adjacent tower of Curdworth Church, one of the sweetest trios in belfry music, a striking contrast to our own noisy pair. No doubt numerous similar instances could be given.

J. BAGNALL.

Water Orton.

MAYPOLES (7th S. xi. 87, 195, 315).—I would but once more make reference to this not quite obsolete and beautiful celebration, only very briefly. In so many illustrated periodicals of May 9 was there mention of the sylvan honours of the Queen of May at St. Mary Cray, in Kent, I am afraid to recite them; but for a picture of the delightful and floral revival of that maypole dance at St. Mary Cray your readers (but who before now has not made a note of it?) should find a reference here to the *Illustrated London News*, *Graphic*, *Queen*, and *Gentlewoman* of the 9th inst. Many who will read this remark were perhaps with the ten thousand who watched the old-time festival at charming St. Mary Cray. The *Gentlewoman* gave an illustration of the seventh election of the "Ruskin May Queen" at Cork on the 2nd of May. May I also note the annual dance at Scarborough? At Gawthorpe, near here, the festival is marred by a fair not all purely Flora's.

HERBERT HARDY.

Earls Heaton, Dewsbury.

I do not think I have mentioned before—I cannot, however, be sure, for I have not the back numbers at command—the maypole at Preston Brockhurst in Shropshire. BOILEAU.

There is, or was two or three years ago, a village maypole standing at Aldermaston, near Reading.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

EDWARD ELTON, B.D. (7th S. xi. 298).—This divine contributed "A Commendatorie Epistle" to a small quarto volume of expositions on 'The Vision given to Ezechiel before the Great Captivitie of Judah,' from my copy of which the title-page is lacking, but which I have traced to the pen of John Brinsley, a "noted grammarian, sometime a schoolmaster and minister in Great Yarmouth, in Norfolk, an. 1636," whose *magnum opus* was entitled 'Lvdvs literarivs: or the Grammar Schoole' (Lond. 1612, 4to.), and was dignified by a preface by Bishop Hall. (For fuller details of Brinsley, see Wood's 'Ath. Oxon.,' by Bliss, i. 40.) In his epistle, Elton, speaking of Brinsley, says, "For the Author himselfe, though I have knowne him from my childhood, being borne neere unto him, brought up in the same Grammar Schoole, and after in the same College in Cambridge," &c.; from which hints it should not be difficult, by the aid of Wood, to ascertain particulars of his birthplace, &c. Lowndes altogether ignores Elton; but a catalogue of seventeenth century theology in my possession enumerates three of his productions as follows: (1) 'Three excellent and pious Treatises, viz., The Complaint of a Sanctified Sinner, the Triumph of a True Christian, and the Great Mystery of Godliness,' in one volume, folio, 1653; (2) 'Exposition of the Epistle to the Colossians,' folio, 1620; and (3) 'God's Holy Minde touching matters Morall, which Himself uttered in Ten Words, or Ten Commandments; also touching Prayer,' 4to., 1647. C. K.

Torquay.

DREAM OF THE ASSASSINATION OF PERCEVAL (7th S. xi. 47, 121, 232, 297).—The pistol with which Bellingham shot Perceval was exhibited by the Earl of Egmont (Catalogue, No. 1612B) at the recent Guelph Exhibition. I should hardly term it "cumbrous," for, from what I remember, it appeared to be a handy specimen of its kind. Under No. 1612A my edition of the Catalogue called attention to the "Hat worn by the Right Hon. Spencer Perceval when he was shot by Bellingham in the lobby of the House of Commons, May 11, 1812, and showing where it was pierced by the bullet." As Perceval was shot in the breast at close quarters, I need hardly say that I searched in vain amongst the exhibits for this bullet-pierced hat. JOHN T. PAGE.

Holmby House, Forest Gate.

Will you allow me again to refer to the 'Autobiography of William Jerdan,' in which, at the end of vol. i., is an exact plan of the lobby of the House of Commons where Spencer Perceval was murdered? Jerdan expressly says that "it was intended to engrave the fatal pistol of the exact size," but it was found to be too large for the page. "I have, therefore," he adds, "merely to state that it was strong, with a wide bore, and the barrel, as nearly as possible, three inches long." There was a statue of Perceval by Sir Francis Chantrey in All Saints' Church, Northampton, for many years, but it was removed to the museum in the same town in 1866. We may suppose that this was an excellent likeness, as it was executed by so distinguished a sculptor.

JOHN PICKFORD, M.A.

Some similar and most remarkable instances of coincidental dreams were given us by Miss R. H. BUSK a little while ago. See 6th S. x. 357, under heading 'Source of Story,' and xi. 118.

PHARAON.

"OTE-TOI DE ÇA QUE JE M'Y METS" (7th S. xi. 348).—The correct expression is "Ote-toi de là

que je m'y mette." It is a proverb, and, like all other such phrases, I think it is hardly possible to say who made use of it first. It is said of a person who tries to deprive another of some advantageous situation—to get into another's shoes. The expression used to Marshal Macmahon during his tenure of office in France was, "J'y suis, j'y reste," in allusion to one of his best feats of arms. During one of his campaigns he had conquered a very strong position over the enemy after a hard fight, which decided the fate of the day in favour of the French. He had just hoisted the French flag over that position when an aide-de-camp of his commanding officer came and ordered him to retreat; but the glorious soldier, hot with excitement, and conscious of the military necessity of keeping what he had so bravely got, answered, "Tell the general that j'y suis, j'y reste" (I am here, and I remain here). DNARGEL.

I think that I can trace in the query possibly a reference to Büchmann, otherwise I might say that the inquirer can find what is known of the passage in the 'Geflügelte Worte,' pp. 214, 215, Berl., 1879. ED. MARSHALL.

The correct spelling of the above is "Ote-toi de là que je m'y mette." It is next to impossible to ascertain who first made use of such an old and familiar phrase as this. Marshal Macmahon's famous saying, "J'y suis, j'y reste," would naturally suggest the probability of its having been used to him by some one or other. We French schoolboys used the expression among ourselves more than fifty years ago. G.

OLD CHRISTMAS NIGHT (7th S. xi. 268).—The custom in North Hampshire seems to be the blending of two old superstitious beliefs. There was formerly a belief, which probably still prevails in some parts of England, that at twelve o'clock on the eve of the Nativity of our Lord, oxen knelt in their stalls in honour of the event. The rustling of the leaves seems to be explained by the following, taken from Dyer's 'British Popular Customs,' p. 34: "A friend of mine," says MR. C. W. BINGHAM, in 'N. & Q.,' 3rd S. ix. 33,—

"met a girl on Old Christmas Day, in a village of North Somerset, who told him that she was going to see the Christmas thorn in blossom. He accompanied her to an orchard, where he found a tree, propagated from the famous Glastonbury thorn, and gathered from it several sprigs in blossom. Afterwards the girl's mother informed him that it had been formerly the custom for the youth of both sexes to assemble under the tree at midnight on Christmas Eve, in order to hear the bursting of the buds into flower; and she added, 'As they comed out, you could hear 'um haffer.'"

F. C. BIRKBECK TERRY.

'MOTHER HUBBARD' (7th S. x. 187, 354; xi. 312).—I have never seen the political squib alluded to by your correspondent W. M. M.; but may not the idea of writing it have originated from a perusal of Spenser's 'Prosopopoia,' commencing with the "righteous Maide," and "Syrian dog," and quaintly ending with:—

Since which all Apes but halfe their eares have left
And of their tailes are utterly bereft.
So Mother Hubbard her discourse did end;
Which pardon me, if I amisse have pend:
For weake was my remembrance it to hold,
And bad her tongue that it so bluntly told?

C. LEESON PRINCE.

DAVID ELGINBROD'S EPITAPH (7th S. x. 486; xi. 15, 134, 332).—Michelet, 'Hist. de France,' book x., chap. iii., says of La Hire, a Gascon brigand who joined Joan of Arc in 1429,—

"When he went out pillaging he said his little Gascon prayer, without specifying too plainly what he asked for, but thinking that God would undertake the hint: 'Sire Dieu, je te prie de faire pour La Hire ce que La Hire ferait pour toi, si tu étais capitaine et si La Hire était Dieu.'"

Michelet's authority is 'Mémoires concernant la Pucelle.' J. G. ALGER.

FIGURES OF SOLDIERS (6th S. xii. 270, 331; 7th S. xi. 355).—If it was the fashion in the early part of the eighteenth century to decorate houses with picture-board dummies, there may be other examples yet extant besides those at Carlisle; and I should be glad to hear of them. I myself know of two others. L. L. K.

'LILLIBULLERO' (7th S. xi. 227, 252, 296, 357).—Can the following couplet, which occurs in Sir John Vanbrugh's comedy 'Æsop,' V. i., have any connexion with the famous old song?—

LEARCHUS (*singing*). Dol, de tol dol, dol dol, de tol dol:
Lilly Burleighre's lodged in a bough.

JAMES HARRIS.

Leeds.

BIBLIOGRAPHY OF STAFFORDSHIRE (7th S. xi. 308).—For the lives of George Abbot (1562–1633), Laurence Addison (1632–1713), and the Lords Audley from about 1223 to 1544, see the 'Biographical Dictionary,' published by the Society for the Diffusion of Useful Knowledge, 1844.

EVERARD HOME COLEMAN.

71, Brecknock Road.

GENERAL PLANTAGENET HARRISON (7th S. xi. 307).—The term "remarkable" falls short of accuracy in describing this pedigree; it is rather "questionable." The compiler starts with Odin and works down, including Claudian, Diocletian, Constantine, and other Roman Emperors, real or false, to Horda Knut, 850 A.D.; then admiral Henric Hakinson, A.D. 1060; it becomes Henricson and Harrison of Knowsley, Latham, Coupland in Gillesland, &c. A Sir John Harrison, 1420 A.D., married Elizabeth Percy, some relation to John of Gaunt and King Henry IV. A subsequent mar-

riage with Margaret Bourchier, who represented the Nevilles, makes the claimant heir of the whole blood to King Henry VI., but gives no claim to the dukedom of Lancaster or any estates, whatever value the blood and six feet three inches of body may have. A. H.

SCRUTIFER (7th S. xi. 329).—This must surely be a mistake for *scutifer!* A bishop who was also a baron would have been attended by his squire.

J. S.

Westminster.

'GESTA GRAYORUM' (7th S. xi. 367).—This is the title of a record of certain revels held by the gentlemen of Gray's Inn in 1594. They were an annual fixture, both at Shrovetide and Christmas, and the above probably owes its separate publication to the fact that the revels of that year were more than usually magnificent. The Prince of Purpoole held his mimic court for the space of three weeks, and had his office-bearers and household assigned to him, and, what was of more vital consequence perhaps, sufficient funds to sustain this glittering pomp. On the first night of these revels was acted a "Comedy of Errors like to Plautus his Menechmus." Here we have, doubtless, the first performance of Shakespeare's play, so that, as Halliwell-Phillipps points out in his 'Outlines of the Life of Shakespere,' 104, Gray's Inn

"is one of the only two buildings now remaining in London in which, so far as we know, any of the plays of Shakespere were performed in his own time."

The other building is the Middle Temple. It has been declared by Spedding ('Letters,' i. 342) that various speeches contained in the 'Gesta Grayorum' were by the hand of Bacon, and "carry his signature in every line." There is no outside evidence of this; but the speeches are of high literary excellence, and worthy of so great a man. An account of these revels will be found in Douthwaite's 'Gray's Inn.' There is a copy of the 'Gesta Grayorum' (4to., 1688) in the Gray's Inn Library. It is reprinted in Nichols's 'Progresses of Queen Elizabeth' (1823), vol. iii. p. 262.

D. W. DOUTHWAITE.

Dublin.

Your correspondent will find an account of the contents of this quarto tract in Hone's 'Year Book,' pp. 164-176. F. C. BIRKBECK TERRY.

There is a notice of this in Lowndes, with a reference to Nichols, 'Progresses of Queen Elizabeth,' vol. ii., who prints it, as also for the first time part ii. ED. MARSHALL.

REFUSAL OF A KNIGHTHOOD BY A JUDGE (7th S. xi. 305, 396).—To save confusion hereafter, it may be as well to record that "Robert Samuel Wright, one of the justices of Her Majesty's High Court of Justice," was knighted at Windsor on March 20, 1891 (*London Gazette*, No. 26,148, p. 1837). A curious account of the strenuous efforts which Romilly and Piggott made to avoid the "honour" of knighthood, when appointed Attorney and Solicitor General respectively in the Ministry of all the Talents, will be found in Sir Samuel Romilly's 'Diary,' under the entry for February 12, 1806. G. F. R. B.

BERKELEY (7th S. xi. 367).—Jacob's 'Peerage' (1766) says of this Col. Berkeley that he died 1736, having married Mary, daughter of Henry Cornewall, by whom (1) Henry, killed at Fontenoy; (2) Lionel Spencer (below); (3) Elizabeth; (4) Lucy, both died young; (5) Isabella, died unmarried; (6) Mary, married Charles Morton, M.D.; (7) Elizabeth, married —— Martin.

Lionel Spencer Berkeley (above) married Margaret, daughter of James Whitfield, by whom (1) Velters Cornewall, (2) Henry Nicholas Lionel, (3) James, (4) George, (5, 6) two other sons, died infants.

I have seen no further account of this line. I suppose it is now extinct. Perhaps somebody can say how, when, and where it expired.

C. F. S. WARREN, M.A.

Longford, Coventry.

WILLIS'S ROOMS (7th S. xi. 144, 213, 373).—It would be presumptuous to contest the opinion of MR. WHEATLEY, but I must remark that the "insertions" to Rigby's letter to Selwyn to which he refers as mine are not mine at all, but are in the letter from which I made the copy.

I have always understood that there was an entrance originally to Almack's from Pall Mall, and it seems to me that what are now called Marlborough Chambers answer to this. I incline in my opinion that the rooms in King Street, with an entrance from Pall Mall, and rooms over and attached to that entrance, were built for a gaming club, and that the large room looking into King Street was that in which the great faro table was kept. Walpole's letter to Lord Nuneham, July 14, 1773, leads to the conclusion that the old entrance to Almack's was in Pall Mall. He says: "I was in London yesterday, where there is scarce a soul but Maccaronis lolling out of the windows at Almack's, like carpets to be dusted." This could not have applied to the windows in King Street, as they are not suitable for "lolling out of"; neither would there have been much to "loll out" of them for. To suggest that there were two Almack's and two White's is making confusion confounded indeed. J. STANDISH HALY.

Temple.

CALICO PRINTING (7th S. xi. 247).—It is stated by Anderson that calico printing in this country commenced in London in 1676, but a Mr. Jac

Thomson informed a Committee of the House of Commons that the first small calico printing establishment was formed by a Frenchman on the banks of the Thames, at Richmond, about the year 1690. The first large establishment was at Bromley Hall, in Essex, and the printing business was carried on almost exclusively in the neighbourhood o London till after the middle of the eighteenth century, since which time it has gradually died out there. The introduction of calico printing into Lancashire is ascribed to the Messrs. Clayton, of Bamber Bridge, near Preston, so early as the year 1764, and they were followed by Robert Peel, commonly called Parsley Peel, the grandfather of the famous Sir Robert Peel. See the 'History of the Cotton Manufacture,' by Edward Baines, jun., chap. xii. J. F. MANSERGH.

Liverpool.

AMY ROBSART (7th S. xi. 369).—Amy, only child of Sir John and Lady Robsart, is believed to have been born at Stanfield Hall, near Wymondham, Norfolk, about 1530. Stanfield had belonged to her mother, who was the widow of Roger Appleyard, Esq. Sir John Robsart had a house at Syderstone, near Houghton, Norfolk, and probably much of her youth was spent there. For particulars of her life and supposed murder, see a paper, contributed by Mrr. Herbert Jones, on 'Houghton-in-the-Brake,' to 'Norfolk Archæology,' viii. 231; also the late Canon Jackson's article on Longleat, in the *Wilts Archæol. and Nat. History Magazine*, xvii. 47; and Mr. Walter Rye on the 'Murder of Amy Robsart,' in the *Norfolk Antiquarian Miscellany*, iii. 251. C. R. MANNING.

Diss.

THE RESTING-PLACE OF CHARLES AND MARY LAMB (7th S. xi. 75, 361).—Surely it is easy enough to find out whether or not Mary Lamb was buried in or beside her brother's grave in 1847. If the clergyman, any of the mourners, the undertaker, the sexton, or the gravediggers are alive they can tell, and the fee-book of Edmonton Church would tell also. C. MASON.

29, Emperor's Gate, S.W.

AUTHORS OF QUOTATIONS WANTED (7th S. xi. 309, 379).—

Greatness and goodness are not means, but ends.

Bartlett's reference to Coleridge's 'Reproof' is quite correct. It is a short poem of ten lines, and was published in 'The Literary Remains of S. T. Coleridge,' vol. i. p. 53 (Pickering, 1836).

CORRIE LEONARD THOMPSON.

(7th S. xi. 369.)

They are thrust
Like foolish Prophets forth; their words to scorn
Are scatter'd, and their Mouths are stopt with Dust.

These lines form the conclusion of the twenty-sixth quatrain of Fitzgerald's 'Rubáiyát' of Omar Khayyám.

WALTER JERROLD.

Miscellaneous.

NOTES ON BOOKS, &c.

Wells Wills. Arranged in Parishes and Annotated by Frederic William Weaver. (Kegan Paul & Co.)

WE are old enough to remember the time when there was a general feeling that old wills were of no interest. Even antiquaries had not become aware in those days of the great treasure of social knowledge relating to former times that was locked up in our will offices. As far as the public are concerned we believe the change was brought about by certain articles which appeared in one of the earlier volumes of *Household Words*. In those days but few wills had been printed. Now it is not easy to call to mind how many volumes have been devoted exclusively to this subject, not taking into account the great number of wills which have appeared from time to time in our various archæological serials.

Mr. Weaver's volume is all that can be wished, if we are to have abstracts at all. Our feeling is that it would be far better to publish all our old wills in full; but financial reasons render this at present an impossibility.

The volume before us includes all the Wells wills between the years 1528 and 1536, with a few of earlier date. This is a most important time. The changes in religion had not as yet affected the minds of the people, and we find in almost every case bequests to churches for masses and for the service of the altars of saints. Some of these are very curious. For example, John White, *alias* Hyll, of King's Brompton, leaves a bequest in 1535 to St. Sounday, and three years before Johanna Murley, of Cutcombe, had made a similar bequest. Who this person was has yet to be discovered. The editor suggests St. Dominic or St. Dominica. We think either of these solutions unlikely, but have nothing better to offer in their place. There are several bequests of hives of bees. This is curious; we do not remember, except on one occasion, to have met with anything of the sort elsewhere, though we have a clear memory of being once at an assize town in an eastern shire when a woman was tried for stealing a swarm of bees, which, if we remember aright, she had carried off wrapped in her apron. Bees were a more valuable property in old days than now. When sugar was not, or was a very rare commodity, honey was in much request, and the wax was required not only for domestic purposes, but to burn in churches at mass, and before shrines, tombs, and images. Those who have read the works of the reformers, as reproduced in a modern form by the Parker Society, will call to mind how frequently the burning lights in churches was denounced. Richard Playce, vicar of Kingston, whose will is dated in 1534, instructed his executors to cause some one to go on pilgrimage and to make offerings for him to "Josephe of Abarmathia," that is Glastonbury, to our Lady of Cleve, to the cross of Chaldon in Dorsetshire, to "our lady of petye yn Sydbery and to Byshope Lacy." This last place of pilgrimage is very curious. Edmund Lacy was Bishop of Exeter (1421–1455), and we learn from Dr. Oliver, who quotes Hooker and Godwin, "that the bishop's memory was long venerated in this diocese, and that pilgrims resorted to his tomb." This is, however, so far as we can call to mind, the only instance we have ever met with of devotion to him. Lacy was certainly never canonized, and we cannot find his name in the Rev. Richard Stanton's 'Menology,' which contains a catalogue of those who were saints by repute, but whose honour had never received ecclesiastical sanction. The work has so evidently been one of loving care to its editor that we do not like to find fault; but we are bound to say that the *index rerum* might have been better than it is.

Scottish Abbeys and Cathedrals. By Joseph Robertson, LL.D. (Aberdeen, Wyllie.)

THIS reprint of an article in the *Quarterly Review*, which was, in fact, a treatise on its subject-matter at a time when such treatises were very few and far between, forms in itself a suitable memorial of its author. It has the additional merit of being prefaced by a thoroughly sympathetic biographical notice, and is thus doubly a memorial of one of the most learned of Scottish ecclesiastical and historical antiquaries, for Joseph Robertson was an antiquary, though he was also, what all antiquaries are not, a widely and deeply read historian and scholar. His love for his subject is transparent in every page of the vivid and interesting outline of Scottish ecclesiastical art which the handsome little volume before us presents to our view. On some points we may differ from the statements made in the essay, but they are points on which, as we think, Robertson somewhat too easily accepted the views of a dominant school. It is not clear to us that the Celtic Church of Scotland deserves all the blame which it received at the hands of the Latin school favoured by St. Margaret. By that school any non-Latin service would be spoken of as the "mumbling" of a Celtic mass, and although there is evidence of degeneracy from the days of St. Columba, and the adherents of the Celtic rite were no doubt partly degenerate and partly dispirited, it seems to us that they have met with somewhat hard measure, and that it ought to be possible to respect both the Celtic and Latin phases of Scottish Church history.

Index to the Gainford Parish Registers. Vol. I. Pt. III. (Stock.)

THE latest issue of this valuable index gives us a further insight into the Thackeray settlement in the bishopric, within the dates of the burial register, 1569–1784, which it comprises. We find that the earliest Thackeray burials at Gainford were those of John, Sarah, Anne, and Dorothy, son and daughters of William Thackeray, at dates ranging from 1667 to 1681. William of Gainford, apparently the father, is recorded under 1699. There is also evidence of a Ralph (1701), and another William (1712–13), both entered as of Forcet parish, co. York, a fact which seems to point to a Yorkshire connexion, and of two Johns, a Robert, and a Thomas, down to 1782, the date of entry of the last John. It is curious, from the point of view of literary associations, to find the name of Punch in this index as well as that of Thackeray, while we also find a Trowlop, whom we suppose to be a Trollope, not to speak of several Kiplings, though without a Rudyard among them. There are not a few quaint entries, such as "one poore traveiling ma[n]," "one Nicholas, a wandering souldier," "a vagrant, whose name is unknown to us," besides several entries of persons "drowned in the Tees." The work is to be completed by copies of all the inscriptions in the church and churchyard, indicated in this part by the letters "M. I.," and we should be very glad if it could be still further made perfect by the discovery and publication of a "curious sort of collateral register of Gainford, 1574–98," believed to have existed as lately as May, 1889.

St. Bartholomew's Hospital Reports. Vol. XXVI. Edited by W. S. Church, M.D. and W. J. Walsham, F.R.C.S. (Longmans & Co.)

THE volume before us opens with an obituary notice of James Matthews Duncan, M.D., F.R.S., late physician-accoucheur to the Hospital. A man of sterling worth and great merit, both as physician and teacher, his decease is a great loss both to the Hospital and the Medical School. In the words of the highest lady in the land, expressed in a deeply sympathetic telegram to Mrs. Duncan, "The country and Europe at large have lost one of their most distinguished men, and one who will be sorely missed." The medical and surgical papers scattered through the volume well repay careful study. Amongst them is an interesting account of the influenza epidemic of 1890 as experienced at St. Bartholomew's and the Royal Free Hospitals. Considering that not far short of eight thousand cases of influenza were seen and treated at St. Bartholomew's during the six or seven weeks that the epidemic prevailed, the conclusions arrived at by Dr. Samuel West in his *résumé* are of importance at the present time, and should form a useful epitome for future reference.

IN *Le Livre Moderne* a second essay upon 'Les Collectionneurs d'Affiches' deals with contemporary advertisements. Five illustrations of this class by Jules Chéret, and one by Ad. Villette, are reproduced. The last-named consists of the advertisement of 'L'Enfant Prodigue' with which the walls of London are at present covered. M. Gausseron sends his customary *causerie* upon modern books, very many of which are English, and some very interesting particulars of recent book sales in France are given.

PARTS IX. and X. of the *Petit Manuel du Bibliophile et du Libraire* of M. Gausseron chronicle the sale in London of one or two remarkable lots, and in Paris of the first edition of 'Laon and Cythna,' which fetched 210 francs.

MR. ROBERT CHARLES HOPE, F.S.A., has printed in Scarborough (Haygarth) *The Leper in England*, a valuable contribution to our knowledge of a subject in which much interest is being taken.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

INQUIRER ("Hep! Hep!").—These words, employed by George Eliot in 'Daniel Deronda,' are the cry used by German populations when assaulting the Jews. Among explanations that which finds most favour is that the word is formed from the initial letters of "Hierosolyma est perdita." Jews are said to have retorted with the cry, "Jep! Jep!" "Jesus est perditus." For further information see an interesting editorial communication 4th S. iii. 580.

PEDIGREE ("Family query").—We are not disposed to inquire concerning the descent of persons still living, to whom application can be made.

N. R. N.—The phrase used, we believe, was "Verify your quotations."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 30, 1891.

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Notices to Correspondents.

Notes.

STRAY FOLK-LORE NOTES.

There can be no doubt that many interesting odds and ends of folk-lore and incidents in folk-tales are lost to such as might make good use of them through neglect of the immortal Captain Cuttle's sage advice, which forms the motto of 'N. & Q.'—thanks to the "happy thought" of its founder and first editor, the genial W. J. Thoms. So, in case of accidents, I shall here bring together a few folk-lore scraps for *permanent* preservation.

The Tip of the Fox's Tail.—In a Finnish story the Bear, having lost his wife, goes in quest of a *keener*. He meets a wolf, but does not like his voice. He next tries a hare, with the like result. Presently he meets a Fox, whose voice he considers very suitable for his purpose. The Fox goes into the room where the body of the Bear's wife is laid out, and devours it. The Bear, at first surprised and then suspicious of the *keener's* silence, rushes into the room, and the Fox bolts out between his legs, but not before the Bear hits him with the ladle, which was covered with flour, and the Fox has had a white tip on his tail ever since.

According to the vivacious "Uncle Remus," however, when Brer Rabbit, Brer Fox, and Brer Possum have agreed to leap over a pile of burning brushwood, in order to prove who stole the butter, and it comes to Brer Fox's turn to jump, he so nearly falls in that he gets the tip of his tail singed, and that 's how there 's white on the tip of the fox's tail to this day. (See 'N. & Q.' 7th S. x. 201, 'Brer Rabbit and the Butter.')

Cutting the Hair and Nails of Hermits.—This is a very common incident in popular fictions, the most familiar example being probably that of the young princess in quest of her brothers in the Arabian tale of the 'Envious Sisters,' who performs such service to a hermit and is rewarded by obtaining of him needful information. There is a curious analogue—not hitherto pointed out, I think—in a legend which is common to Jews and Muslims.

Abraham heard a voice from heaven saying: "Take thine ass, load it with rich garments, and go to Tabor, and cry thrice, 'O man of God!' Then a man of a savage appearance will come forth to thee out of the forest. And after thou hast cut his hair and pared his nails, clothe him with the garments thou hast taken with thee, and ask him to bless thee." And having gone to Tabor and cried thrice, "O man of God!" there came out to him Melchizedek. (See Baring-Gould's 'Legends of Old Testament Characters,' ii. 304.)

From this it would appear that the celebrated Melchizedek—who "never had a father, and never had a mother," not to put it profanely—was the prototype of the mediæval Christian anchorites, who had a pious horror of soap and water, and allowed "hair and horn" to grow to as great length as they could, and finally died in "the *odour* of sanctity." No wonder that lions and other fierce beasts of the forest fled in dismay as soon as they *nosed* those holy men!

Unborn Babes Speaking.—In Callaway's 'Zulu Nursery Tales' (by the way, I understand that Mr. G. L. Gomme is engaged preparing a new edition, with notes) the future hero Uhlakanyana, before being born, cries out that his father's cattle were being devoured by the people. The good and learned bishop notes on this incident that, according to Mabillon, St. Benedict sang hymns in his mother's womb—an idea borrowed from one of the "Sacred Books of the East," but I cannot at present indicate the place where it occurs. If we may credit the Muslim legend, when Mary was accused of unchastity the babe Jesus spoke from her womb, declaring her innocence and perfect purity, and so forth.

Infants in Cradle Speaking.—There is a tale in the Eastern versions of the 'Book of Sindibád,' which relates how a wicked man, intent on committing adultery, was rebuked and induced to forego his evil design by the words of an infant in its cradle, who was for the occasion miraculously endowed with speech. So, too, in the Talmudic legend of Joseph and Potiphar's wife (whose name, it seems, was Zulaykhá), when the wanton lady

accused Jacob's favourite son to her husband, a babe in its cradle—a relative, by the way, of Zulaykhá: she had no children by her husband, for he was, the Muslim doctors inform us, what Byron terms "a neutral personage"—lifted up its voice in protest and said: "Potiphar, if you would know the truth, examine the torn portion of the garment. If it is the front of the dress, then know that Zulaykhá was struggling to thrust Joseph from her; if from the back, know that she was pursuing him" (Baring-Gould, *op. cit.*, ii. 37). W. A. CLOUSTON.

HOP-POLES: CLOCK-GUN: FLAIL.

Some time ago (7th S. ii. 266) you allowed me to call attention to certain past changes in our agricultural methods. Let me chronicle another change which is now being made.

Much of the picturesqueness of a hop-yard has hitherto consisted in the plant (when it is well grown) trailing itself round the pole in a luxuriant gracefulness which all but completely hides the support to which it clings. At picking time the "bine" is cut near the bottom, and the "polemen" take up the poles bearing their trailing and often precious burden and transfer them to the pickers, who pick the flowers into the "cribs." I have a print, engraved by F. Vivares in 1760, from a picture by George Smith, which shows this old-fashioned method on a small scale. This arrangement is gradually disappearing. In its place are being erected (at least in Worcestershire) permanent rows of heavy poles, like scaffold poles, bearing continuous cross-pieces, over which are strained lines of galvanized wire. Corresponding wires are stretched from post to post near the ground. Strings are tied from the upper to the lower wires, and up these strings the hops climb. At picking time nothing needs to be done save to cut the string.

The first outlay on poles is, I believe, much larger than most people would suspect, and to their actual price has to be added the cost of leading and pointing. Moreover, there is the annual cost of tarring and fixing, and there is also a very considerable yearly loss by wear and breakage. Tying the hops in spring remains as before. The new frames and wires, however, are calculated to last a long time—quite as long as one set of hops; say about twenty years. The saving thus effected no doubt justifies the adoption of the new method, and the effect upon the eye is not bad when the hops are full-grown; but for the rest of the year it suggests either a vast drying-ground or that all the world is to be hanged and here are the gallows.

Another mechanical contrivance of recent introduction is the clock-gun, to scare birds. As its name implies, it is a gun fired at certain intervals by the action of clockwork. Boys, perhaps, are more costly and less certain. The "shotless gun" of Bloomfield's 'Farmer's Boy' (eighth edition, 1805, p. 64, woodcut) seems to have been a large wooden rattle; but a few years ago I saw a boy seated on a stile and using a large clacker (see 'N. E. D.') made of pieces of hard wood, flapping in some way against one another by means of leathern hinges.

Talking, a few years ago, with an aged agricultural labourer in East Worcestershire, he told me that he was one of the last hereabouts to use the flail. He did not think there were many men living who knew how to use it—scarcely one who knew how to make it. About 1870, in a remote place on the Yorkshire wolds, I came across an old man in a small barn using the flail to thrash the produce of his little holding. I have never seen or heard it since.

These may seem to some to be trifles; but it is the total change in a great number of such little things that makes the whole difference between the life of one generation and that of the next.

W. C. B.

ROYAL CEMETERY OF CLONMACNOISE.—In the *Proceedings* of the Kilkenny Archæological Society (1856–7, vol. iv. pp. 448-60) is given McFerbis's translation of the registry of Clonmacnoise, and the explanatory notes are supplied by the late lamented and distinguished scholar Dr. O'Donovan, wherein it appears

"there hath bene a controversie betweene MaGranaill [MacRannell, chief of Conmaicne of Moy Rein, in Leitrim] and O'Ruarck, wch was Fergal O'Ruairck [he was King of Connaught, and was slain in 965], for that McGranayll had not a place for a tumbe in Cluain; and did stop the building of a church there for O'Ruairk afore he and MaGabrain [now Magauran; he was chief of Tealach Eathach, now the barony of Tullyhaw, in the north-west of the county of Cavan; the true Irish spelling of this name is MacShamhradhain; it is sometimes anglicized MaGowran and MacGovern] have gott a Tumbe in the place of Sepulture allotted to O'Ruairk, wherefore that MaGranyll wch was Bryan MaGranyll, bestowed for his part 48 dayes from hym and his heyres after him in the aforesaid Kill Taghuir, so as the Bishop of Cluain hath in Kill Tachuir 96 dayes in all, whence it came that a Comharb or Corbe was sent from Cluain to Kill Tachuir i. Dubsuileagh O'Conoil, who used to receaue the Bishop of Cluain's rents, and it was this, viz.—Three Beeues and 3 hoggs at euery St. Martin out of Kill Tachuir, and two beeues and a hogg from euery one of the other sixe churches or chapels mentioned before in O'Ruairk's country."

But there is no mention of any rent paid by the MacGauran, and he was a much more wealthy chieftain than MacRannell, and held lordly sway over a considerably larger territory. An accompanying sketch-plan marked "N.," with the reference "Temple Gauny," implies that this was the chapel of Gauny. Perhaps this may be another form of the barbaric modes of anglicizing from the Irish MacSamhradhain, of which there are so many

more than given aforesaid by Dr. O'Donovan. I should be obliged if any of the readers of 'N. & Q.' could inform me as to whether any inscriptions have been found in Clonmacnoise bearing the surname of MacGauran, or as otherwise spelt. I have not seen Miss Margaret Stokes's collection. The Right Rev. James Magauran was elected Bishop of Ardah and Clonmacnoise by propaganda on March 6, 1815; but his lordship was not buried in Clonmacnoise. According to Grose's 'Antiquities of Ireland,' vol. ii. p. 63, the priory of Drumlane was used also as the burial-place of the chieftains of the Brennies. There is a tradition that the last royal chieftain of the Clann MacGauran or McGovern is buried in Inch or St. Mogue's (or St. Aidan) Island, near to Bawnboy, and close to the ruins of Lissanover Castle, one of the ancient seats of the chiefs. Lewis, in his 'Topographical Dictionary of Ireland,' 1837, states that in this year

"in the lake of Templeport is an island called Inch, on which are the picturesque ruins of an abbey founded by St. Mogue in the sixth century."

Under the same year he also tells us:—

"At Kilnavart are the remains of an ancient monastery, of which no particulars are on record, with an extensive burial-ground still in use."

It is not generally known that in remote times there was a university, presided over by the saintly Dallan, chief poet of Erin, in Magh Slecht, a district lying around Ballymagauran. (See Keating's 'General History of Ireland,' third edition, 1738, p. 381, O'Connor's translation.) So that Tullyhaw was the head seat of poetry and religion, as the celebrated Temple of the Druids, with the great idol Crom Cruach, stood in the level plain of Magh Slecht. (See O'Donovan's translation of 'The Annals of the Four Masters,' second edition, 1856, note, A.D. 1459.) This Crom was the chief deity of Milesian worship—the Delphos of our Gadelian ancestors. See also the truly national poems by the late Sir Samuel Ferguson in his 'Lays of the Western Gael,' 1865, where he has made the name of Magh Slecht and its pagan gods famous. Crom was destroyed by St. Patrick in the fifth century.

JOSEPH HENRY MCGOVERN.

60, Victoria Street, Liverpool.

APRIL SHOWERS, FRENCH EQUIVALENT.—The ordinary French equivalent for *shower* is *averse*, or, when it is a light one, *ondée*; but when the showers occur in March or April the term in common use is *giboulée*. Thus in A. Daudet's 'Jack' (in 1 vol., Collection Guillaume, seventy-first thousand, p. 257), there is, "Les giboulées d'Avril rebondissaient sur ses ardoises sonores." He uses the verb *rebondir* because *giboulée* is used of a shower more or less composed of hail. This was why it surprised me to see "giboulées d'Avril," for such showers occur much more frequently in March than April, though this April I remember to have seen a shower partly composed of hailstones. And I believe it is a fact that "giboulées de Mars" is a much more common expression in France, where I have often heard it, but never as yet "giboulées d'Avril." Littré and Gasc give "giboulées de Mars" only; and, indeed, the differences which I have pointed out here from my own knowledge will to a considerable extent, though very briefly, be found in Gasc's 'English-French Dictionary,' *s.v.* "Shower."

F. CHANCE.

Sydenham Hill.

P.S.—This year "giboulées de Mai" would be quite correct, for since writing the above I have witnessed several hail-showers in the second half of May, and one on Sunday, the 24th, was composed of hailstones three-eighths of an inch in diameter.

'KILLING NO MURDER.'—The influence of Milton's vigorous prose is obvious in this pamphlet. Once the author refers by name to "the learned Milton." Has it been noted that the end of the following sentences—

"What have we of nobility amongst us but the name, the luxury, and the vices of it? Poor wretches! These that now carry that title are so far from having any of the virtues that should grace, and, indeed, give them their titles, that they have not so much as the generous vices that attend greatness; they have lost all ambition and indignation"—

is obviously suggested by—

Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights and live laborious days.
'Lycidas,' ll. 71–3.

WILLIAM GEORGE BLACK.

Glasgow.

SALT.—I, in company with many others, have been puzzled by the passage in St. Matthew's Gospel (v. 13) where salt is spoken of as losing its flavour. We have been taught that salt could not part with its saltness. I have recently come upon the following passage in Griffith's translation of the Abbé Fouard's 'The Christ the Son of God,' i. 261, n., from which it seems that it is found to do so in the East. The reference given is to "Thomson, 'The Land and the Book,' p. 381":—

"Thomson chanced to see a merchant in Sidon whose stock of salt had lost its flavour from being left on the ground. The man got rid of it in the same fashion as is here mentioned in the Gospel—scattering it under the feet of the passers by, beneath the beasts of burden."

ASTARTE.

YORKSHIRE FOLK-LORE.—The following cutting from the *Leeds Mercury* of Jan. 8 ought to find a place in the pages of 'N. & Q.':—

"A surgeon practising in the Doncaster Parliamentary Division of the West Riding of Yorkshire sends the following, for the accuracy of which he vouches: 'C. A., male, aged seventy-eight, consulted me in November last. This was his verbatim statement: "Twelve

months ago I gave evidence against Mary Anne Tinker at an inquest on her husband. After it was over she told me she would do my business for me; and she said, 'You will never be the man you are no more.' The first time she attacked me she took me by the back part of the neck and driv' me across the house—I had a house of my own then. I could not see her, but I knew it was her. Some weeks back she wrought me dreadful. I could not keep a limb still or anything in me. I found she had travelled to Rotherham then. She often pinches my hands, but not to hurt. She puts wind into me. She puts it into me by blowing into something she has made. She sends things into the room I sleep in; I can't see em, but I hear 'em. They hop about from ten o'clock till twelve o'clock at night or one in the morning; they go like this, 'flop—flop—flop—flop.' That is when she is blowing into my bowels. I saw your assistant some months ago, and after that she took 'it' off for a time. She is a witch, and a proper witch, but how she do it the dear Lord only knows; I don't." For the credit of education, be it said, this old man was never at school, and can neither read nor write.'"

A Yorkshireman.

The Sickle.—Under the heading of 'Silchester Tent-pegs' I read of the French sickle, "toothed like the bill of the grass-cropping goose." It is interesting to compare this extract with Mr. Flinders-Petrie's late exhibits. Writing from Egypt, he explains: "*Ma* (sickle) always has teeth inserted like the flint-saw sickles which I found." These sickles were in form of a large jaw-bone, and certainly formed the basis of the Biblical narrative ascribed to Samson. It is an opportune question, Were horses known in Egypt in the stone age?

A. Hall.

13, Paternoster Row, E.C.

The Ballot Box in the Long Parliament.—The following proposed form for the use of the ballot in the Long Parliament, as described in the 'Commons' Journals,' is interesting:—

"Die Jovis, 14 Feb, 1649. Report from the Committee appointed to consider of the best way for electing Four Persons more to be of the Council of State for the year ensuing, by a Balloting Box or otherwise, the votes of that Committee, viz.,

"Resolved, That the best way of electing Four Persons more to be of the Council of State for the year ensuing, is by a Balloting Box.

"Resolved, That a Box be prepared, after the Form of a Balloting Box, with Two Drawers, having the Inscription of 'Yea' over one Drawer and 'Noe' over the other, the same to be placed upon the Table of the House.

"That Four Hundred Balls be provided; and that each Member present come to the Table, and receive but one, and shew it to the House; and put it into the said Box, expressing thereby his Opinion in the Affirmative or Negative: And that the Members sitting on the Right-hand the Speaker, upon the Bench next the Chair, do rise first, one by one, beginning at the End next the Door, and so in Order as they sit, and after them the Members on the other Hand the Speaker, observing the like Order; And that every Member, so delivering in his Ball, be returned to his Place before he that sits next him rise up: And that Four Members be nominated and appointed by the Speaker to see all duly performed, as aforesaid; who shall first put in the Balls as they are named, and having made the Scrutiny, shall declare to the Speaker, and the Speaker to the House, whether most be for the Affirmative, or the Negative."

Upon the question being put this proposed mode of election by balloting box was rejected by 61 votes to 24, and the Report recommitted to consider of some other way. Why the number of balls to be provided should be 400 is to me a mystery. The "purged" House of Commons consisted then of fewer than one hundred members, the division upon this matter being exceptionally large. Possibly the Committee might be anticipating the further use of the ballot in the future, when in a new Parliament the House would return to its full strength.

W. D. Pink.

Galileo.—In these few lines I hasten to say that no controversial matter is touched. [illegible] is very desirable in 'N. & Q.' to be as exactly accurate as possible on any subject before it is dropped. The earliest ascertained authority for the famous exclamation (probably really not a graphical representation of a thought), attributed to Galileo, respecting the earth's motion, after the enforced abjuration of belief in it, is stated in the last edition of the 'Encyclopædia Britannica' (following Prof. Heis) to be an 'Historical Dictionary' published at Caen in 1789. In 'N. & Q.' 7th S. iv. 351, I pointed out (from Prof. Grisar) that it is to be found in Steinacher's 'Lehrbuch der Philosophischen Geschichte,' published at Würzburg in 1774. I have, however, since traced it to a date thirteen years earlier still. In the Abbé Irailh's 'Querelles Littéraires,' published at Paris in 1761, we read (vol. iii. p. 49):—

"Au moment, assure-t-on, qu'il fut mis en liberté, le remords le prit. Il baissa les yeux vers la terre, et dit en la frappant du pied: *Cependant elle remue.*"

A foot-note is added, "E pur si muove."

W. T. Lynn.

Blackheath.

Anecdote of Lord Beaconsfield.—There are at present two current versions of an incident wherein Mr. Gladstone hesitated for a word and Mr. Disraeli (as he then was) supplied the same. It may be desirable to put on record the testimony of an ear-witness to the scene. Mr. Gladstone had said, "The right honourable gentleman and his satellites," when something drew off his attention, and he for the moment lost the thread of his discourse. Mr. Disraeli leaned forward across the table, and said, quietly, "Satellites"—no more. Mr. Gladstone then recovered himself, and proceeded with his speech.

Ex M.P.

Precedence.—I long to suggest a slight modification in our existing laws of precedence. Among purely honorary yet coveted designations is the title of "honourable." We apply it to the bulk of all our children of the nobility; it is also assumed by members of the colonial legislatures;

I think that any M.P. can claim it, for such are addressed as "honourable members," and he sits in "this honourable house." But I wish to extend it thus, viz., that in all cases of marriage between a mere commoner and an "honourable," of either sex, the designation should be applied to both members of the couple during coverture.

A. HALL.

13, Paternoster Row, E.C.

ELECTION TO OXFORD CHANCELLORSHIP IN 1809.—In the life of Lord Eldon in Townsend's 'Lives of Twelve Eminent Judges,' it is stated that in the contest for the Chancellorship of the University, "the poll was kept open (no adjournment being allowed) one entire day and night and part of the next day." At the conclusion the numbers were: for Lord Grenville, 406; Lord Eldon, 390; the Duke of Beaufort, 238. Lord Grenville was consequently elected by the small majority of sixteen. The number of members of Convocation on the books was 1274, and out of this 1084 voted. The author mentions that this result was owing "to an influential college (Queen's) being induced at a late hour to throw away its votes on the candidate whose canvas afforded no rational hope of success."

W. C. Townsend, the author of the book, graduated from Queen's College in 1824 as second class in Lit. Hum. After considerable success at the bar, he died in 1850, just after having been made a Q.C. He filled the office of Recorder of Macclesfield. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AN UNFORTUNATE BIRTH-MARK.—At the West Ham Police Court on Saturday, May 9, Robert Taylor was charged on remand with stealing tools and ducks. The boy's mother "pointed to a patch of hair in the centre of his forehead, and said it was a birth-mark, and attributed to it most of the lad's misfortunes. He could, she said, be turned round and made to do anything, and was hardly accountable for his actions."

S. ILLINGWORTH BUTLER.

THE HEYS: JOHN PEARSON, F.R.S. (See 7th S. xi. 343.)—W. C. B., in his note at the above reference, does not mention, nor does the 'D. N. B.' mention, the fact that a good deal is to be learnt about John Hey, and something about Richard Hey, from the correspondence of their great friend Thomas Twining, the translator of Aristotle's 'Poetics,' selections from which correspondence were published, under the title of 'A Country Clergyman of the Eighteenth Century,' in 1882, and in a subsequent volume.

The 'D. N. B.' does mention the 'Life of William Hey, F.R.S.,' by John Pearson, and I by no means subscribe to its dictum that that 'Life' is diffuse and tedious. It was, at any rate, a labour of love; the life of an honoured teacher written by a distinguished pupil. And it was generous, too; for John Pearson had desired to marry William Hey's daughter, and her father forbade the match.

In after years Pearson, acting on the principle so well stated by the Rev. Joshua Brooks, of Manchester—that one woman is as good as another, if not better—Pearson, I say, had married "Another." And so, especially as he had by that time reached the top of his profession, he was able to sink the lover in the friend.

That connexion between the two families which was forbidden a century ago has in the present generation been effected.

When John Pearson's turn comes—if it ever does come—in the 'D. N. B.,' they will doubtless record concerning him that he was the grandfather of an eminent judge and of a well-known historian and colonial statesman; but they will not record of him that he was also the great-uncle of A. J. M.

FIDDLE-MAKING EXTRAORDINARY.—The following paragraph, taken from the *Manchester Courier* of April 11, is of so comical and extraordinary a character that I think it ought to find a place in 'N. & Q.' It affords one more proof of the correctness of the old saying that truth is sometimes stranger than fiction:—

"At the Leigh County Court, yesterday, before Judge Ffoulkes, the case of Beaumont *v.* Medling came on for hearing. This was a claim for teaching the defendant how to make violins, and also how to play the same from music. Mr. Grundy represented the plaintiff, and Mr. Whittingham defended. Plaintiff's case was that he told defendant what kind of wood was necessary, and he replied that he had two beech planks in the back yard, which would do for the body of the double-bass, and an old cart shaft, which would do for the neck. Defendant also purchased some deal, and then the instructions began. Defendant was in a great hurry to finish the instrument, and when he had finished glueing the belly it was found he had forgotten to take out the glue-pot. (Laughter.) The neck was made from the cart shaft according to instructions, but defendant fixed it on the wrong end of the instrument. After everything was prepared for the strings, plaintiff told defendant to go to a music shop for them; but instead of doing so he went to a watchmaker's, and got the catgut rope of an eight-day clock. (Laughter.) He put this string on, and when he was winding it up to tune the fiddle, the string broke, struck him in the face, and gave him a black eye. (Renewed laughter.) When all was completed it was found defendant had made the instrument so large that he could not get it out of the room. After hearing a mass of evidence on both sides, his Honour gave judgment for the plaintiff for 3*l.* 16*s.*, and for the defendant, on a counter claim, 3*s.* 6*d.*, which had been paid into court.

G. MARSON.

Southport.

CARLYLE'S ESSAY 'THE OPERA.'—I do not know whether it has ever been pointed out that the note prefixed by Carlyle to this essay may have another meaning than the apparent one. The note is in form of an apology from the author for

"not having anything of my own which I could contribute," and offering instead "a bit of that singular 'Conspectus of England,' lately written," &c. This may, of course, be mere badinage of a well-known type. But it may be another thing. He may really have regarded his essay as not quite "my own," and as suggested, not only in its subject but even as regards the main details, by the writings of another great literary figure who preceded him. Bearing in mind that the essay was published in 1852, look at the following remarks in Byron's 'Journal,' under date of December, 1813 :—

"Went to my box at Covent Garden to-night.....Felt a little shocked at seeing S——'s mistress (who, to my certain knowledge, was actually educated from her birth for her profession), sitting with her mother, 'a three-piled b——d, b——d Major to the army,' in a private box opposite. I felt rather indignant; but casting my eyes round the house, in the next box to me, and the next, and the next, were the most distinguished old and young Babylonians of quality. So I burst out a-laughing. It was really odd; Lady ——, divorced; Lady —— and her daughter, Lady ——, both divorcable; Mrs. ——, in the next, the like; and still nearer, ——! What an assemblage to me, who know all their histories. It was as if the house had been divided between your public and your *understood* courtesans; but the intriguantes much outnumbered the regular mercenaries. On the other side were only Pauline and *her* mother.....Now where lay the difference between *her* and *mamma*, and Lady —— and daughter, except that the two last may enter Carleton and any other house, and the two first are limited to the opera and b—— house? How I do delight in observing life as it really is!"

THOMAS J. EWING.

Leamington.

FREDERICK II. OF PRUSSIA.—Notwithstanding the Duke of Wellington's definition of a public sermon as "a letter without a reply," I venture to contradict a rash judgment recently uttered by an able preacher from the pulpit on the character of Frederick II., King of Prussia, condemning him as a "brutal ruffian." It seems to me that such a strict censure does not deal fairly with him, and his genius does not deserve this blame. It is true that Frederick II., like his friend Voltaire, was a freethinker, and, without being highly principled in his religious conviction, he did not personally care for any outward profession of religious belief, and neglected to set a higher example to his people and subjects. Still, we ought to bear in mind that he afforded a refuge in his state to several faithful Christian communities who left their home in Austria and France owing to fanatic persecutions, and were enabled to settle peacefully in Prussia. Thus he defended the maxim of religious toleration towards different creeds, and declared that every one could find salvation within Prussia according to his own conscience. I may add what a French critic said a generation ago regarding him: "Frédéric valait mieux que la réputation qu'il s'est faite par ses railleries quelquefois cyniques: Il voulait la loi et la religion avec toute la puissance de son génie." X.

RICHARD COBDEN'S DESCENT.—Mr. John Morley, in his 'Life of Richard Cobden' (edition of 1881, vol. i. p. 2), observes: "The best opinion seems to be that the settlement of the Cobdens at Midhurst took place some time in the seventeenth century"; and further, "When hearth-money was levied in 1670, Richard Cobden, junior, is entered as paying for seven out of the seventy-six hearths of the district." To this should be added the following extract from the late Col. Chester's 'London Marriage Licences,' 1521–1869, as edited by Mr. Joseph Foster (p. 299): "Cobden, Richard, of Midhurst, Sussex, widower, and Mary Cobden of St. Botolph, Bishopsgate, London, widow—at St. Botolph aforesaid, 22 Aug. 1682. F." Another Richard Cobden, but "of St. Giles-in-the-Fields, Middlesex, widower," had been married, it appears from the same authority, on Sept. 6, 1671.

A. F.

LISTS OF ENGLISH CIVILIANS.—The writer of the article on Charles Coote, D.C.L. (1761–1838), historian and biographer, appearing in 'Dict. Nat. Biog.,' vol. xii. pp. 157-8, is inaccurate in describing the 'Sketches of the Lives and Characters of Eminent English Civilians,' Lond., 1804, 8vo, generally ascribed to Dr. Coote, as being the only work treating of the subject, seeing that Dr. Ducarel's 'History of the Society of Doctors' Commons' (Lambeth MS. 958) contains full notices of the learned members.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

THE DUKE AND DUCHESS OF FIFE.—It is perhaps worth noting that since the daughters of Henry VII.—both queens—married into the peerage there has, I believe, till the present day been no instance of a direct descendant of the sovereign being the child of a peer of England or Scotland.

Margaret Tudor was Queen of Scotland, and married, for her second husband, the Earl of Angus, her daughter Margaret marrying the Earl of Lennox. Mary Tudor was Queen of France, and married, secondly, Charles Brandon, Duke of Suffolk, their daughter Frances marrying Grey, Marquis of Dorset. Till our present Queen's reign the house of Hanover has refused to ally itself with the nobility of Great Britain, even the marriages of George III.'s brothers with ladies not of royal rank being so bitterly resented as to cause the passing of the Royal Marriage Act. This Act was the more disastrous, as the limitations of the Protestant succession narrowed so greatly the choice of suitable partners for our princes and princesses from the courts of Europe.

There need be no dread of evil augury from the disasters in the families of Margaret and Mary

Tudor, as the misfortunes of their descendants were almost entirely traceable to the jealousy of the Tudors, which James I. unfortunately inherited. In our own days it is scarcely possible that such jealousy could arise, or such unmerited persecution be possible. CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WATER-MARKS IN PAPER, FIFTEENTH CENTURY.—I should feel particularly obliged if some one would kindly take the trouble of replying to this query. In an early black-letter volume, commencing, "Marci Tullij Ciceronis oratoris clarissimi ad | Herennium Rhetoricorum nouorum liber pri- | mus feliciter incipit," and containing only fifty-one printed folios, I find no fewer than five varieties of water-mark:—

1. The head of an ox, "cabossed," or fronting the spectator, and having a tall and slender cross rising from the forehead and extending higher than the horns.

2. The Gothic letter P, a trefoil issuing from the upper horizontal curve of the letter.

3. A pair of scales.

4. A running quadruped, having a very stumpy three-pointed tail and divided hoof. The outline of the head is indistinct, but apparently a long horn rises from it almost perpendicularly.

5. The most frequent of the five is an escutcheon bearing a sword and key in saltire, the handles in base; a pastoral staff in pale, the curved top extending beyond the escutcheon. This staff, I presume, is not a bearing, but is external to the shield.

The book corresponds perfectly in every respect with No. 5063 of Hain's (Lud.) 'Repertorium Bibliographicum,' attributed by Hain, but with hesitation and doubt (as shown by his note of interrogation), to the Cologne printer Johannes Koelhoff of Lubeck.

I am not aware whether attention has been previously called to the water-marks of the volume, and the object of my present communication is to learn whether they indicate in any way the probability of a connexion with Cologne; and, if possible, the name of the paper-maker, or the locality from which the paper came. I should also feel obliged by references to any books upon the subject of water-marks.

From Panzer's 'Annales Typographici' I gather that Koelhoff printed works at Cologne between 1470 and 1500, including the latter year as his latest. JOHN W. BONE, F.S.A.

10, Bedford Place, Russell Square.

A COUPLET FROM DONNE.—In the Catalogue of the Royal Academy these lines from Donne are given as the motto chosen by Sir John Millais for his 'Lingering Autumn':—

> No spring, nor summer beauty hath such grace
> As I have seen in one autumnall face.

There are reprints in which the first line of this couplet stands thus:—

> Not Spring or Summer's beauty hath such grace.

See, *e.g.*, Bohn's 'Dictionary of Poetical Quotations,' p. 32, ed. 1884. Which of these, if either, is the reading according to Donne himself?

THOMAS BAYNE.

Helensburgh, N.B.

SERVANTS' LIVERY.—A friend who bears or in his crest and in the caparisons of his supporters (two warhorses noir) wishes to use brass buttons on his servants' livery. Would this be correct, and would it be wrong for him to adopt a black and yellow striped waistcoat, instead of black and white, as hitherto; or must he abide by the colours of his shield, which is sable, and of the cross moline upon it, which is argent? I should also be glad if any of the readers of 'N. & Q.' could give me any general rules on the subject of servants' liveries, which seem to me growing more and more erratic every year. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

DUCK'S EGGS.—Here in Suffolk, I am told that if in a "seat" of duck's eggs one proves "sheer," or unproductive, but not addled, it is customary to boil it, chop it up, and give it to the new-born ducklings for their first food. Is this custom peculiar to East Anglia; or is it prevalent elsewhere?

F. C. BIRKBECK TERRY.

Palgrave, Diss.

DOBRUDSCHA.—What is the etymology of Dobrudscha, or Dobruska, a town and territory at the delta of the Danube abutting on the Black Sea? There is also a Dubrovna in Poland, a Dobritsch in Bohemia, a Dobrotwor in Galicia.

A. HALL.

JOHN CHAMBRE.—Can any of your readers give me any information concerning the above, who resided at Llanfoyst, in Monmouthshire, and died on Jan. 17, 1777? I am anxious to learn something of his parentage, and, if he was married, what became of his family. R. H.

LLOYD'S COFFEE-HOUSE, DUBLIN.—Where can I find any account of Lloyd's (or Loyd's) Coffee-house, on Cork Hill, Dublin, whence issued *Lloyd's News-Letters* (Dublin), *circa* 1713? Had it any sort of connexion with the famous London Coffee-house, in Lombard Street, referred to by Steele and Addison? H. M. C.

'CONSECRATION OF BISHOP SEABURY.'—Some time since I came across an engraving of 'The

Consecration of Bishop Seabury, the First Bishop of the American Church.' Unfortunately I cannot recall where I saw it, and all efforts, so far, to discover it have been unavailing. Perhaps some reader of 'N. & Q.' may know of the existence of such an engraving, which has naturally a great interest for American Churchmen, and, curiously enough, is quite unknown to the learned historiographer of the American Church, the Bishop of Iowa, to whom, or to myself, any information on the subject would be very acceptable.

FREDERICK T. HIBGAME.

EARLY HAMPSHIRE PRINTERS.—I am collecting information about printers and printing in Hampshire prior to the year 1801, and compiling a bibliography of books printed in this county during the eighteenth century, and shall be glad of any assistance or information on the subject. The earliest dates of the practice of the art which I have yet found are :—

Gosport, 1708, name of printer unknown; 1710, James Philpott.

Winchester, 1724, name unknown; 1725, James Isaac Philpott.

Portsmouth, 1751, name unknown; 1753, W. Horton.

Southampton, 1764, name unknown; 1768, J. Linden.

Newport, Isle of Wight, 1781, J. Mallett.

Petersfield, 1788, Thomas Willmer.

Romsey, 1790, J. S. Hollis.

Christchurch, 1792, name unknown.

Lymington, 1798, J. B. Rutter.

Portsea, 1797, W. Woodward; 1798, J. Horsey.

I am not aware of any eighteenth century printer at Basingstoke. In a paper on 'Printers and Printing in the Provincial Towns of England and Wales' in the *Transactions and Proceedings of the Library Association* for 1878, Mr. W. H. Allnutt gives 1747 as the earliest typographical date for Portsmouth. This, however, is an error; the *Portsmouth and Gosport Gazette* of that date being printed at Salisbury, at the office of the *Salisbury and Winchester Journal*. It will be seen that some of the above dates are comparatively late, especially in the case of Southampton, a town of importance, in which one would have expected an earlier practise of the art. But researches at the local libraries have brought none earlier to light, nor do Timperley's nor Cotton's books help me further. Information carrying any of these dates earlier will be specially valued, whether sent to me direct or through the medium of 'N. & Q.' When my paper and list of books are in print I shall be very pleased to send copies to any interested in the subject. When was the first printing machine (as distinguished from a press) introduced into Hampshire?

F. A. EDWARDS.

Hampshire Independent Office, Southampton.

PONY : MONKEY.—What is the origin of t slang expressions "pony" and "monkey," meanin severally twenty-five pounds and five hundr pounds?

SUBURBAN

OB AND SOLLERS.—Burton, in 'Democritus the Reader,' writes:—"Bale, Erasmus, Hospinia Vives, Kemnisius, explode, as a vast ocean of *O and Sols*, Schoole Divinity"; and in 'Hudibra part iii. canto ii., Butler refers to some who

> —were sent to cap texts, and put cases:
> To pass for deep and learned scholars,
> Although but paltry *Ob and Sollers*.

I should be glad to know the derivation and mean ing of these words. Few books of the same st would better repay scholarly annotation than 'Hudibras,' but I know of no edition that is well annotated. I could furnish a long list of allusive phrases which cannot be understood by the ordinarily well-read man.

JAMES HOOTON.

105, Lewisham High Road, New Cross, S.E.

AGER OF BROSELEY, SHROPSHIRE.—Is anything known of Simon Ager, who by Anne his wife had a daughter Elizabeth, baptized at Broseley, February 26, 1636, and a daughter Frances, baptized at Broseley, January 6, 164 Had Simon Ager another daughter, Rebecca, wife of Lovelace Hervey, of Cruchfield, Maidenhead Berkshire? Did Frances Ager marry before 167 William Boddington, of London, merchant; and did an Elizabeth Ager marry —— Huxley? I should much value the date of death and place of burial of Simon Ager.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

PARSON BARNABAS.—In what comedy (probably a comedy) does this character appear? He is mentioned by Macaulay in his essay on Lord Mahon 'History of the War of the Succession in Spain' near the end.

JONATHAN BOUCHIER.

GAMES OF FLOWERS.—What is the meaning these words in the line of Longfellow (*l.c.*)?—

> In the cottage of the rudest peasant,
> In ancestral homes, whose crumbling towers,
> Speaking of the Past unto the Present,
> Tell us of the ancient Games of Flowers.

Do they refer to the games instituted in ancient Rome in honour of Flora, the goddess of flowers or to the floral games instituted at Toulouse (France) in 1322 by the College of the *Gaie Science* and revived by Clémence Isaure about 1500?

DNARGEL.

ETYMOLOGY OF GRASSE.—This place has been much in our thoughts lately, in consequence of Her Majesty's recent sojourn there. It would be interesting to learn whether anything satisfactory is known respecting the origin of the name. Larousse says that one theory respecting that

the town is that it was built by Crassus; but this is probably only a conjectural attempt to account for the name. He adds that it is also stated to have been founded by a colony of Jews in the sixth century. These Jews are said to have come from Sardinia; but one would like to know whether any authentic account exists of their migration. Lest I should be accused of guessing, I would *merely* mention that the Hebrew word גרס means crushed, bruised, as in Ps. cxix. 20, "My soul breaketh [literally, is broken, *i.e.*, as Dean Perowne interprets it, with "intensity of desire which seems to pervade the whole man, and leave him crushed and powerless in its grasp"] for the longing that it hath alway unto thy judgments." What one desires to know is something of the circumstances under which the Jewish colony came to Grasse. W. T. LYNN.

Blackheath.

DIAMOND DRILLS.—I see it stated in a weekly paper that

"Mr. Flinders Petrie has advanced the theory that the [old] Egyptians used diamond drills. He cites six examples [it is not stated of what] in the Boulak Museum and at Ghizeh. In the temple at Ghizeh there is a drill hole with the core sticking in it."

Will some kind reader inform me where I can find Mr. Petrie's theory fully expounded? Stone implements with the cores left in them are not uncommon, and Count Wurmbrand has some years ago proved that stone can be perforated with any soft material, such as a piece of wood, bamboo, or cane, or a stag's antler and a little sand and water. The count performed the feat himself before a crowded audience during one of his lectures 'On Primitive Handicraft.' Cf. *Mitth. d. k. k. Oest. Museum f. Kunst u. Industrie*, vol. viii. Nos. 91 to 93. L. L. K.

RIDDLE PROPOUNDED BY MACAULAY.—What is the answer to the riddle propounded by Lord Macaulay, and answered in verse by Whateley?—

When from the ark's capacious void the beasts came forth in pairs,
Who was the first to hear the sound of boots upon the stairs?

R. B. A.

"NOBILES MINORES."—In heraldry what is the exact meaning of the term "nobiles minores," or second degree of gentry? Does it mean people of good birth but without a title; or was the term introduced to denote baronets created by James VI. (I. of England)? The terms are used in Scottish heraldry, but I have not found them in Burke—at least, not in the 'Armory,' which is the only volume of Burke which I possess. SALTIRE.

REUITOT OR RENITOT.—I shall be glad of any notes concerning this name, which occurs (thirteenth century) in other forms also—*e.g.*, Reyutoth, Reuitoth, Reyuitoth. I am uncertain whether the *u*'s should be read as *v*'s or as *n*'s, and the *t*'s as *c*'s. I desire most suggestions as to its proper form, its probable origin, and its modern equivalent. I find in an Essex Subsidy Roll (13 Edward II.) Sewall Reynott. W. C. W.

AUTHORS OF QUOTATIONS WANTED.—

He who 'neath this stone doth lie,
Heir of sad mortality,
Was full young, methinks, to die;
Yet if love and life be one,
And God's face a true man's sun,
Fairly, then, his course was run, &c.

CECIL A. JONES.

A change as swift as ever heart did feel,
It rushed upon me like a mighty stream,
And bore me in a moment far from shore.
I 've loved away myself. In one short hour
Already am I gone an age of passion!
Was it his youth, his valour, or success?
These might, perhaps, be found in other men.
'Twas that respect, that awful homage paid me,
That fearful love that trembled in his eyes,
And with a silent earthquake shook his soul.
But when he spoke, what tender words he said!
So softly that, like flakes of feathered snow,
They melted as they fell. CECIL A. JONES.

One less at home—
The charmed circle broken, a dear face
Missed day by day from its accustomed place,
But cleansed, and saved, and perfected by grace;
One more in heaven.

ARTHUR MESHAM, Colonel.

With caution judge of possibility;
Things thought unlikely, e'en impossible,
Experience often shows us to be true.

DAN E. YATES.

Replies.

A REPUBLICAN SON OF LOUIS XV.

(7th S. xi. 302.)

Is there any proof that Louis Charles Antoine Beaufranchet d'Ayat was really the son of Louis XV.? M. Cassin states, according to MR. AXON's interesting paper, that La Morphise (as the French called her) became mother of a son in May, 1754. Is this a fact? The Duc de Luynes, in his 'Memoirs' (xiii. 435), says, under date July 10, 1754, "Mademoiselle Morphise, disent ils, est accouchée à Paris, d'une fille," and M. L. Dussieux, in his excellent 'Généalogie de la Maison de Bourbon' (Lecoffre, Paris, 1872), has a note to this effect: "M. Parent de Rosan m'apprend que cette fille [the same that was mentioned by De Luynes] fut mariée à un personnage important et mourut quelques mois après Louis XV." The same authority states in M. Dussieux's work that La Morphise was the daughter of one Daniel O'Murphy, of Irish extraction and an officer in the French army, who died in 1753. La Morphise married three times; first, as stated by MR. AXON, in November, 1755, Jacques de Beaufranchet,

Seigneur d'Ayat, captain in the French army, who was killed at Rosbach in 1757. Might not Louis (the Beaufranchet d'Ayat entered as page in 1771) very well be his son, and born between 1755 and 1757?

Madame de Beaufranchet married, secondly, Françoise Nicolas le Normand, Seigneur de Flaghac, maitre d'hôtel to the Comte d'Artois (since Charles X.), by whom she had no issue; and thirdly, Dumont the Conventionnel, who divorced her. She died in 1814.

In his remonstrance of 1793 the Republican Beaufranchet says of himself that he was "born of a class which truly has not deserved," &c. This does not necessarily refer to his royal, but just as well to his noble, parentage.

Louis XV. had a great many bastards; but, unlike his predecessor, he did not legitimize them or make them princes of the blood. The only natural child who was at all recognized, and even that irregularly, was Louis-Aimé, Abbé de Bourbon, who was christened on January 14, 1762, at Passy, as "Louis-Aimé, né d'hier, fils de Louis Bourbon (*sic*) et de demoiselle Anne Couppier de Roman, dame de Meilly-Coulange demeurant à Passy."

Louis de Beaufranchet is not mentioned in the list of the king's natural children to be found in M. Dussieux's book, though the greater number of these are only putative. It seems to have been the fashion to claim the loose-living Louis le Bien Aimé as a father, as M. Forneron, in his 'Histoire Générale des Emigrés" (i. 383), mentions a *soi-disante* daughter, Adélaïde Filleul, Baronne de Souza; and Cubières-Palmezeaux, in an 'Epitre' published in 1813, calls d'Orvigny, the actor, the son of Louis XV., apparently because of a great resemblance in their features.

Forneron ('Hist. Gen. des Emigrés,' ii. 183) alludes to a Comte de Geslin, husband of one of Louis XV.'s natural daughters, who apparently was one of the four mentioned in M. Parent de Rosan's note, "Une fille née de Mademoiselle O'Murphy et quatre filles qui furent anoblies par Louis XV. et portèrent des noms de fantaisie." See also 'Correspondance Secrète Inédite,' i. 17, published by M. de Lescure. The child born of Louis XV. and La Morphise in 1754 seems, therefore, to have been a daughter.

G. MILNER-GIBSON-CULLUM, F.S.A.
Hardwick House, Bury St. Edmunds.

The presence of a son of Louis XV.'s mistress at Louis XVI.'s execution is sufficiently curious without supposing any blood relationship between them. It seems most probable that the son born by Marie Louise Murphy in May, 1754, to Louis XV. was taken from her (as Argenson states) in November, 1755, on her disgrace for attempting to supplant Madame la Pompadour, and on her compulsory marriage with Major Beaufranchet d'Ayat. This was certainly the course usually pursued with the king's discarded mistresses; their husbands were not required or allowed to adopt the royal bastards. Hence it may be concluded that Louis Charles Antoine Beaufranchet was born in wedlock at Ayat in 1757. According to some he was a posthumous child; Beaufranchet, then a general, was killed at Rossbach November 5, 1757. The widow shortly afterwards married a neighbour, François Nicolas Lenormant, a tax collector at Riom, who was subsequently promoted to Paris. There is an idle story of the king's consent being applied for, of its being first given, then revoked, and of the second marriage taking place before the revocation arrived. The mother of General Desaix was a Beaufranchet, apparently sister to the major, and he was born at Ayat, the young Beaufranchet, eleven years his senior, being more like an elder brother than a cousin to him. This close intimacy confirms the belief in Beaufranchet's legitimacy. Marie Louise was again a widow in 1794, when imprisoned in Paris and registered as "O'Murphy, aged 57," but immediately upon her release she seems to have married Louis Philippe Dumont, who sat in the Convention for Calvados. In 1795 Dumont described himself as married, and as thirty years of age, so that he was younger than his wife's son. He obtained a divorce in 1798. Marie Louise lived to see the Bourbons restored, dying at Paris December 11, 1814. What became of her first child, as of Louis XV.'s other illegitimate progeny, it were idle to inquire. Probably his mother never saw him again after 1755.

J. G. ALGER.

In this curious and interesting note it is said that Louis XVI., king of France, died on March 21. Is it a misprint or a mistake? Louis XVI. was beheaded on January 21, 1793. This is a matter of fact and of history. DNARGEL.

Very interesting is the paper under this heading; but, owing to "a slip of the pen," MR. WILLIAM E. A. AXON has given a wrong date. The execution of Louis XVI. was not on March 21, but on January 21, 1793. G. JULIAN HARNEY.
Richmond on Thames.

GUISBOROUGH (7th S. xi. 348).—In Domesday Book we find sundry holdings in a place variously designated as Chigesburg, Ghigesburg, Ghigesborg, or Gighesborc. Here the first element may be the genitive of a personal name, as in Ghigeleswic now Giggleswick, or Chenaresburg now Knaresborough. Adjoining Ghigesburg was a small holding of one carucate in the fee of Brus, called Giseburne, apparently from the name of a neighbouring beck now called the Spa fill. On this estate Robert de Brus in the twelfth century

founded a great priory which frequently appears in monastic records as Gisburn or Giseburn. It was almost inevitable that two names so similar as those of the town of Ghigesburg and the adjacent priory of Giseburn should be assimilated. In 1578 I find the parish called Gysborowgh; in 1588 it is Gisborne *alias* Gisborough; in 1602 Gisborne *alias* Gisbrough. Lawton, in 1840, calls it "Guisbrough or Guisburgh otherwise Gisburne," and Lewis, in 1849, has Guisborough or Guilsborough, the latter form apparently obtained from the Spa Gill. ISAAC TAYLOR.

Edmunds, in his 'Traces of History in the Names of Places,' derives this word from "Gui or Guy, the owner's name, =Guy's fortified town." The name, however, appears in the Domesday summary of 'Langeberge Wapentac,' under the forms Ghigesborg, Ghighesborc, Ghigesburg. See Atkinson's 'Glossary of the Cleveland Dialect,' 1868, p. xvi. F. C. BIRKBECK TERRY.

If ONESIPHORUS will spell Guisborough with a *y*, with a separation or hyphen after it, he will see what the source of the name is, like Guy's Cliffe. ED. MARSHALL.

HUGHES (7th S. xi. 108, 333).—I have accepted Lower's 'Patronymica Britannica' for the two names (Hughes and Higgins) being synonymous, and the pedigree on p. 262 'Visitation of Shropshire' seems to bear this out. Besides I have in my possession an old Bishops' Bible, which has been in my family for generations, with the name "Rowland Higgons" written therein. This seems more than a coincidence, and a further proof of the connexion between the two names. Moreover the Hughes family in the pedigree above referred to bear the same arms as the Higgons family in the same 'Visitation,' who appear to have always been settled in Shropshire. Can G. H. explain the gradual change from Higgins to Hughes (*vide* 7th S. x. 408; xi. 78, 117)? W. H. H.

One would like to hear more of the name Higgin, "that of a tribe in Norway," &c., the local spelling, date, &c. To me such forms have seemed connected with the Iceni, whose origin has never been proved,—cf. Icknield way, Ickleton, Icklingham, Ickford, and many others along its course. The form Huygens is Dutch. A. H.

GOLDEN ROSE (7th S. xi. 166).—MR. SYDNEY SCROPE says that the *Pall Mall Budget* is in error in stating that "the Order of the Golden Rose was recently conferred by the Pope on Miss Caldwell, of Philadelphia," inasmuch as "this order is restricted exclusively to persons of royal birth and to members of the higher nobility, and cannot be conferred upon a commoner."

The *Pall Mall Budget* makes a blunder, but MR. SCROPE makes two. There is no Order of the Golden Rose, and the *Pall Mall Budget* blunders in speaking of such; but MR. SCROPE accepts that statement and adds another of his own.

The Pope may confer the Rose as he thinks fit, and Miss Caldwell, whether she has received it or not, is perfectly eligible as a receiver of it; but I do not think she will get it.

MR. SCROPE will find ample details of every part of the subject, including, to the best of my remembrance, the origin of the custom, in a little curious, but not rare, dumpy quarto, printed at Rome in the (I think) seventeenth century. I wish I could refer him to it with more exactitude; but I write merely from memory, and have no means at hand of verifying my reference.

T. ADOLPHUS TROLLOPE.

"The Order of the Golden Rose" passes the bounds of licence that can be allowed even to the boys and girls who nowadays make a precocious subsistence by patching together smart newspaper paragraphs. There is no such order as the "Golden Rose."

The *Rosa d'Oro* comes under the category—a large one—of "Donativi dei Papi ai Sovrani," &c. A good deal of information on the subject may be gained by reference to 'N. & Q.,' 6th S. iii. 464; also to and through 7th S. vi. 384.

Dante, in the 'Convito,' mentions an early instance of its being bestowed. Manifestly, from the terms in which he speaks of it, the custom was most familiar at his date. It has not been possible to ascertain the precise date of his instance, as the recipient named is unknown to history, but it was to an ancestor of a man living in his time. Biscioni thinks it worth while to refer in a note on this passage to the place in Ammirato's 'History of Florence' where the ceremonial is described with which Martin V., being in Florence, conferred the Golden Rose on the Republic in the person of Francesco Gherardini, Preposto della Signoria, adding the further information, interesting to students of surnames, that his descendants were thenceforth called Gherardini della Rosa.

R. H. BUSK.

16, Montagu Street, Portman Square.

Apropos of the controversy raised a while ago about the Golden Rose blessed annually by the Pope, it may be worth while recording the following mention of it. In the *Parliamentary Intelligencer*, No. 16, April 9–16, 1660, p. 249, under date "Rome the 20th of March, 1660, S.N.," it is said that

"the seventh instant, the Pope consecrated the Golden Rose, which is sent yearly by him to the chief Churches, and great Princesses."

H. H. S.

It is not quite accurate to say that the Golden Rose is conferred "exclusively on persons of royal

birth," &c. Pius IV. sent it to the Republic of Lucca in 1564; three years later Pius V. sent it to the Lateran Basilica; Gregory XIII. to the sanctuary of Loretto in 1584; Benedict XIII. to the Cathedral of Capua in 1726; Gregory XVI. in 1833 to the Basilica of St. Mark's, Venice. Morone, 'Dizionario Ecclesiastico,' quoted in the 'Catholic Dictionary,' by Addis and Arnold, p. 380.

GEORGE ANGUS.

St. Andrews, N.B.

BINDON (7th S. xi. 148, 276).—The REV. C. W. BARDSLEY is perfectly correct with regard to this name. The doings of the Abbot of Binedon will be found on Close Roll, 14 Henry III., Part 1, m. 11d.; 16th same reign, m. 12; and in forty-fourth year, Part 2, m. 3. These are sufficient, but your correspondent will find several others if he consults Sharpe's manuscript calendar at the Record Office. I have found it invaluable.

M. D. DAVIS.

Having Bindon for my second name, in memory of some relative, curiosity took me to Bindon Abbey, in Dorchester, near Wool Station, and Bindon Chapel, near Lulworth Cove. I took copies of the plan of the ruin and the arms of the abbey, as I presumed it originated the name, and they are at the service of your correspondent.

EDWARD BINDON MARTEN.

As no one else has corrected an apparent mistake under this heading, perhaps I may be allowed to do so. The "Abbas de Binedon" seems to be claimed for Hants. This can hardly be. There was a Cistercian Bindon Abbey in the parish of Wool, Dorset. There is little of it remaining except the foundations. They, however, are pretty complete, and show the house to have been well planned after the Cistercian custom.

H. J. MOULE.

Dorchester.

SIR JOHN FALSTAFF (7th S. xi. 47, 117, 269, 335).—I have already answered satisfactorily by letter a question put to me on this subject by MR. HAMILTON WYLIE. As regards his more important query in 'N. & Q.,' I have this day made a special visit to the Irish Record Office, and again carefully consulted, as he requests, the original document of the reign of Henry IV. No mistake had been made by me. MR. WYLIE, it will be remembered, made reference to a paper of mine in the *Gentleman's Magazine* for May, 1887, showing the appointment of John Fastolf, Armiger, as Wine Butler for Ireland—a fact unknown to all who had previously written on Falstaff. MR. WYLIE states, as regards this appointment, that I say it is dated the third year of the reign of Henry IV. Will MR. WYLIE kindly refer again to p. 430, from which he quotes, and he will see a note from me distinctly stating that it is dated the seventh year of Henry IV.? The figure prefixed to Henry IV. is not to indicate the year, but the number of the roll. It will be more satisfactory to Shakspearian students to see the exact words of the document, and here they are:—

Memorandum Roll. Exchequer. 3 Henry IV.
Mem. 19.

l're patent' p' Joh'e ffastolf & Joh'e Radclef p' officio capit' pinc'ne.—Thomas de lancastre filius Regis Angl' locum tenens ip'ius Regis t're sue hib'n & senescallus Angl' om'ib' ad quos p'sentes l're p'ven'int salt'm Sciatis q'd de gr'a n'ra spal'i concessim' dilc'is Armig'is n'ris Joh'i ffastolf & Joh'i Radclef officiu' capital' pinc'ne t're p'dc'e in manib' n'ris ex concessione carissimi d'ni & patris n'ri Regis p'dc'i ratione minoris etatis Jacobi fil' & heredis Jacobi Boteller nup' Comitis de Ormonia defuncti qui de ip'o p're n'ro tenuit in capite existentis h'end' & ocupand' dc'm officiu' p' se aut p' deputatos suos cum prisis vino' q' in t'am p'dc'am de temp'e in tempus venient & adducent' una cum feodis & aliis p'ficuis ac comoditatib' quibuscunq' ad idem officium r'onabilit' spectantib' a primo die Januarii ultimo p't'ito usq' ad plenam etatem hered' p'dc'i nup' Comitis [ ] aliquo nob' seu p'fato patri n'ro p' prisis vino' p'dc'or' reddendo et si de herede p'dc'o [ ] conting [ ] anteq'm ad plenam etatem suam p'ven'it herede suo infra etatem existente tunc iidem Joh'es & Joh'es [ ] dc'm officiu' usq' ad legitimam etatem ejusdem heredis sic infra etatem existentis in forma p'dc'a & sic de herede in heredem quousq' aliquis heredum p'dc'o' ad plenam etatem suam p'ven'it. In cuj' rei testimon' has l'ras n'ras fieri fecim' patentes data apud Londen' xiiii die April anno regni [ ] issimi d'ni & p'ris n'ri p'dc'i septimo."

How Falstaff loved to descant on wines with all the zeal and knowledge of an expert will be pleasantly remembered. In 'Henry IV.,' IV. iii., he makes one of his immortal speeches on "the property of excellent sherris"—how "valour comes from sherris," so "that skill in the weapon is nothing without sack."

MR. WYLIE doubts if Thomas of Lancaster was in London at the date I give, but, as you see, the "Londen" in original is conclusive. The writing on this Exchequer Roll is very indistinct at the blank between brackets. The omitted matter reads like "moe ent." The figures 8 and 3 occurring in these antiquated documents much resemble each other, and by a typographical error in the *Gentleman's Magazine* 8 is printed 3 (meaning the number of the Exchequer Roll); but this is a point not questioned by MR. WYLIE, and one wholly immaterial.

W. J. FITZPATRICK, F.S.A.

Garrick Club.

COW'S LICK (7th S. xi. 126, 198).—Until I saw this word and "calf-lick" in 'N. & Q.,' I was under the impression that it was spelt "carflick," a term which used to be applied in Yorkshire to tufts or locks of hair obstinately standing upright in defiance of brush or pomatum. In 'Ten Thousand a Year,' by Warren, it is alluded to. When Mr. Titmouse is going to dine with his noble relative the Earl of Dreddlington, he visits

a hairdresser's to be prepared for the important event. The barber in vain tries to smooth down his hair, and observes, "You are troubled, sir, with what gents in our profession call a feather."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Cow-lick and *calf-lick* are expressions well known to me, though *calf-lick*, I believe, is more commonly used in North Yorkshire. I have generally heard the term applied to hair above the forehead which could never be made to lie flat, though it was brushed never so much. Brochett, in his 'Glossary of North-Country Words,' says:

"This term must have been adopted from a comparison with that part of a calf's or cow's hide where the hairs, having different directions, meet and form a projecting ridge, supposed to be occasioned by the animals licking themselves."

F. C. BIRKBECK TERRY.

PHŒNICIANS IN DEVONSHIRE (7th S. xi. 225, 336).—In the *Pall Mall Gazette* of Dec. 12, 1889, under the heading 'Ballhatchet,' is the following letter from the Rev. S. Baring-Gould:—

"SIR,—Mr. W. B. Thorpe (whose 'interesting discovery' was recently recorded by the London correspondent of the *Manchester Guardian*) must surely have been trying the gullibility of English ignorant folly when he made such an absurd statement as that a Phœnician descendant was to be found at Ipplepen, in Devon, of the name of Ballhatchet, the sole surviving Baal-Akhed.

"Why, in the first place there is not a particle of evidence that the Phœnicians traded directly with Cornwall and Devon; certainly not that they settled there. The tin trade was carried on by the Veneti (of Vannes), who conveyed the tin to the Cassiterides, probably the isles in Vigo Bay, or in the Morbihan, keeping it a profound secret whence they got it; and hence the Phœnicians procured it from the Veneti. Not a single Phœnician inscription has been found in Cornwall.

"Secondly, Ballhatchet signifies the mine-gate. Ball is the common Cornish term for a mine, and hatchet is a hatch-gate. So also Ball-ford is the mine-ford, Ball-due is the black mine, Ball-combe is the mining-glen, &c.

"Thirdly, surnames are hardly older than the fifteenth century. The earliest are all from places, either estates owned or places of birth. The Ballhatchets were the Jacks or Toms who lived at the mine-gate.

"Finally, there are plenty of the name in Cornwall and Devon. I see by Kelly's 'Directory' there is a timber merchant at Plymouth and a lodging-house keeper at Bideford, &c., of the name. Mr. Thorpe ought to have launched his joke on the 1st of April.

"Yours truly,

"S. BARING-GOULD.

"Lew Trenchard, N. Devon, Dec. 8 [1889]."

I am not prepared to discuss the theory as to the Cassiterides. Mr. Baring-Gould's pithy and pungent communication, however, will be equally interesting, if not equally gratifying, to the imaginative MR. THORPE and to his anonymous but sensible assailant. JOHN W. BONE.

HUNGARIAN CUSTOM (7th S. xi. 246).—The *Tablet* seems to have got hold of the wrong tale. The actual custom is as follows. The king, having been duly elected by the nation, and taken a solemn oath to maintain the constitution, is crowned with the crown of St. Stephen; then, having donned his full regalia, mounts a charger and rides up a mound raised of *soil* brought from every county of Hungary. Arrived on the top of the mound, he unsheathes his sword and flourishes it towards the four quarters of the world, meaning thereby that he undertakes to defend the kingdom against all enemies. To the best of my belief he does *not* pull a tuft of grass; but, of course, I am open to conviction, and should be glad if the *Tablet* would give its authority.

L. L. K.

It seems curious that an event which made so much noise all over Europe, no longer ago than the year 1853, as the discovery of the hiding-place where Kossuth had concealed the crown of St. Stephen should be so completely forgotten as your correspondent seems to think. I was witness many years later, when in Hungary, of the veneration with which the ancient regalia of their nation were still regarded by the people. It was quite the policy of the revolution to prevent the Emperor of Austria being crowned with so revered a crown; but since he has worn it their loyalty, so long withheld, has been faithfully kept by the vast majority. The regalia are now preserved under the most jealous guard in the Burg of Buda.

The ceremony that is performed on the Royal Hill is not exactly what the writer in the *Tablet* describes. The candidate for coronation does not have to "pull a sod," but he rides to the top of the mound, wearing the regalia, and with the sword of St. Stephen in his hand takes the coronation oath, waving the sword at the same time towards the four points of the compass.

The actual mound has been at Pressburg for centuries. It is composed of earth brought from each of the fifty-two provinces of Hungary in quantities relative to the size of each; it is about fifteen feet high (speaking from memory), and is enclosed by a handsome stone balustrade. As it was decided to hold the coronation of the present Emperor at Buda-Pesth, a precisely similar mound was built up there, some of the earth from the original one at Pressburg being incorporated into it.

R. H. BUSK.

16, Montagu Street, Portman Square.

SIR JOHN SOUNDER OR SUMPTER (7th S. xi. 349).—I have not been able to find Sir John Sounder in Froissart as a natural son of the Black Prince, but it seems improbable in any case that he should be identical with John Sumpter, sen. Sumpter appears to have been a common name in the neighbourhood of Colchester. In addition to the two named in HERMENTRUDE's reference, the name occurs in Morant, i. 251, 368; ii. 536. There was also a Wm. Sumpter, a chaplain of St.

John's, Colchester, who led an attack on Snape Abbey in 1399 (Pat. 1 H. IV., m. 6, p. 3; m. 8, p. 28), and received a pardon for treason March 21, 1405 (Pat. 6 H. IV. m. 1, p. 2, *dorso*). Sir Roger Clarendon was hanged for treason in connexion with quite a different rising, in May, 1402, but both at the time of his death and at his enrolment as a member of the gild at Coventry he receives his full title as "D. Rog. de Clarindon miles, filius excell. Domini nostri Principis Walliæ" (Walsingham, ii. 249; Dugdale, 'Warwickshire,' 123).

J. HAMILTON WYLIE.

Rochdale.

He is described by Froissart (vol. ii. caps. 120 and 124) as "a bastard brother of the King of England," *i.e.*, of Richard II., and as a knight who was very bold in speaking. On that ground, and because "he had then great desire to do evil," he was chosen as leader by the mutinous captains of the Earl of Cambridge's force in Portugal. "They raised up the pennon of St. George, and cried, 'Sounder, Sounder, the valiant bastard, friends to God and enemies to all the world!'"

A. J. M.

Speed, in his 'Historie of Great Britaine,' writing of the Black Prince, says that "this Prince had.....naturall Issue, Sir *John Sounder*, and Sir *Roger Clarendon*, Knights; the latter being attainted in the raigne of *Henrie* the fourth" (ed. 1623, p. 725). J. F. MANSERGH.

Liverpool.

HUMBUG (7th S. xi. 328).—Canon Taylor's account of the origin of this word is as follows:—

"During the last century false political rumours were often propagated from Hamburg, then the chief port of communication with Germany. 'A piece of Hamburg news' seems to have become a proverbial expression for a *canard*, and it is easy to see how this phrase has been pared down into the modern slang term 'humbug.'"—'Words and Places,' 1882, p. 305.

I must say that to me this is not very convincing; but perhaps some of Dr. Murray's readers will be able to give historical confirmation.

JAMES HOOPER.

105, Lewisham High Road, New Cross, S.E.

LAST DUEL IN IRELAND (7th S. xi. 288, 372).—It will scarcely be believed in the present day, but it is a fact that at the trial of Daniel O'Connell in 1843-4 in Dublin, the Attorney-General, the Right Hon. Thomas Berry Cusack Smith, sent a challenge to Gerald Fitzgibbon, Esq., Q.C., one of the counsel for the traversers. This circumstance is recorded in 'Modern State Trials' (vol. i. 501), by W. C. Townsend, Q.C. If my memory serves me rightly, *Punch* gave a caricature of this scene about the date of the trial, which excited unparalleled interest in this country.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PIGEONS: NO GALL (7th S. xi. 368).—"That a Pigeon hath no Gall" is the "popular and received Tenent" that Sir Thomas Browne combats in chap. iv. book iii. of his 'Pseudodoxia Epidemica.' He says that "although from this consideration the Ægyptians did make it the Hieroglyphick of meekenesse," and though it is "averred by many holy Writers," it is nevertheless an error, arising partly from the fact that the pigeon's gall is not "annexed unto the Liver," but adheres to the intestines, and partly from the harmlessness of the dove; for "while some affirmed it had no gall, intending onely thereby no evidence of anger or fury, others have construed it anatomically, and denied that part at all." C. C. B.

THOMAS G. WAINEWRIGHT (7th S. vi. 288, 353, 435; xi. 338).—There is a memoir of this criminal in 'Old Stories Retold,' by Walter Thornbury (one of the series called "The Mayfair Library"), headed 'Thomas Griffiths Wainewright (Janus Weathercock), the Poisoner.' About seventeen pages are occupied in describing his career of luxury and vice, which ended by his dying of apoplexy in 1852. He is supposed to be embalmed in Lord Lytton's celebrated novel 'Lucretia; or, the Children of the Night.'

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

His second name was certainly Griffiths, the name of his uncle and godfather, Dr. George E. Griffiths, of the *Monthly Review*, son of Ralph Griffiths, the founder of the *Review*. M. E. F.

DAME REBECCA BERRY (7th S. xi. 21, 189, 252, 298).—I readily agree with BETA that the colouring of the coat of arms should be recorded, and will do my best to supply this deficiency. First of all I will quote Maitland, who gives it as follows: "Paly of six Or and Azure, on a Bend Sable three Mullets of the First impaled with Azure an Annulet and Fish between two Bends Wavy Argent" ('History of London,' vol. ii. book viii. p. 1356). Whether these colours are the correct ones I know not; but one thing I know, and that is they do not corespond with those given on the present shield over the monument. Standing on the spot, I should read it thus: Paly of six or and gules, on a bend azure (or vert) three mullets of the first, impaling a fish, and in the dexter chief point an annulet or between two bends wavy or on a field azure (or vert).

I have tried hard, but I cannot under any circumstances bring myself to describe the bend on the dexter side as sable, for it certainly is the same colour as the field on the sinister half. The tincture used is of such a strange shade that it is puzzling to know what name to give it. The six bars are certainly or and gules, these two colours being remarkably distinct and fresh; but in counting the bars one is very apt to make seven of them,

without the most scrupulous care. Now comes a point concerning which I am too much of a "freshman" at heraldry to make a clear statement, and shall therefore be glad of information. BETA alludes to the salmon as "haurient." If this means vertical, such is not the case, for the attitude of the fish exactly corresponds with the bends, and is, strictly speaking, neither *haurient* nor *naient*. What term would correctly describe this position?

If a crest ever existed above the shield it must at some time or other have been broken away, for the monument now finishes off with a representation of a funeral urn.

BETA'S second request is for a copy of the inscription on Admiral Berry's monument. I am glad to be able to comply with this also. The monument in question might almost be non-existent so far as the ordinary observer is concerned. It is hopelessly "skied" near the chancel arch on the north clearstory wall, and from the ground not a word of the inscription can be read. With the aid of a ladder and the cheerfully rendered services of the friendly verger I was enabled to examine it more closely the other day. The monument is mainly constructed of veined marble; but its beauty is sadly marred by an incrustation of dust and grime which has gradually accumulated over its surface. On a shelf in the centre stands a finely carved bust of Admiral Berry, whose flowing tresses unmistakably point to that period of the seventeenth century when Charles II. was king. Below the bust, on an oblong tablet, is inscribed as follows:—

"Ne id nescias, Lector, D. Ioannes Berry | Devoniensis, Dignitate Equestri Clarus, Maris | tantùm non Imperator, De Rege et Patria, | quod et Barbarr norunt, bene Meritus | Magnam ob Res fortiter gestas adeptus | Gloriam, Famæ Satur, post multas | Reportatas Victorias, cum ab Alijs | Vinci non potuit, Fatis, cessit 14 Febr. 1689. | Baptizatus 7th Jan. 1635."

I looked for the coat of arms, but could not find it. Maitland gives it as "Barry of six Or and Gules" ('History of London,' vol. ii. book viii. p. 1355), which would, I presume, correspond with the dexter half of the shield on Dame Berry's memorial, minus the bend and mullets. I wish I could have recorded the name of the sculptor of the bust; but this I also failed to discover from my coign of vantage.

I imagine that Admiral Berry's monument, like that of his wife, has been removed from its original position, for I can hardly conceive of such a spot being deliberately selected for its erection in the first instance. Probably it was at one time contiguous to the family vault, wherever that may be. The date of his burial is thus recorded in the Stepney burial register:—

Feb. 21 1689/90. S^r John Berry of Mileend Knight.

JOHN T. PAGE.

Holyoke House, Regent Gate.

FUNERAL CUSTOM (7th S. xi. 245, 353).—The custom of the relations coming to church and remaining seated through the whole of the service was certainly observed in my younger days, with the addition of the undertaker ushering us into our own accustomed seats with great state. I myself have assisted at this function, which I should be inclined to look upon as a relic of the barbarism of those really "dark ages," the days of the four Georges. I quite remember thinking how uncomfortable it was keeping the crape veil down and the head bent the whole time, without being allowed to change one's position. Whether the custom—more honoured, one would think, in the breach than in the observance—still obtains I cannot tell; but I fancy good churchmanship and good taste would alike condemn it.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

It is the general custom in most parts of England for the friends of the deceased to attend church on the Sunday following the funeral—a survival, I suppose, of the ancient custom of saying a mass for the departed. At Ormskirk frequently a small loaf of bread was given to the parish clerk. I remember taking part in a funeral somewhere in the county of Durham, where the male members of the family sat the whole service with their heads down and their hats on. This is now many years ago.

E. LEATON-BLENKINSOPP.

It is the custom in the northern wapentakes of Lincolnshire for the mourners and bearers to appear at church on the Sunday following a burial. But they usually sit, kneel, or stand in company with the rest of the congregation, unless they are overpowered by emotion or by illness.

ANCHOLME.

CHESTNUT ROOFS (7th S. xi. 206, 318, 375).—I have no practical knowledge of timber, but I have always suspected that much of the so-called chestnut in old buildings was really oak. MR. BLASHILL, as an expert, seems to confirm this. Has the following passage from White's 'Natural History of Selborne' appeared in 'N. & Q.'? It is from the appendix to vol. i. of Bell's edition, p. 471:—

"The timber and bark of these trees are so very like oak, as might easily deceive an indifferent observer; but the wood is very shakey, and towards the heart *cup-shakey*, that is to say apt to separate in round pieces like cups, so that the inward parts are of no use. Chestnut sells for half the price of oak."

JAYDEE.

MOTHER-SICK (7th S. xi. 189, 318, 355).—I entirely decline to be classed as a benevolent gentleman, and hereby transfer all my estate and interest in that epithet to MR. BOUCHIER, who is so eminently qualified to adorn it. Also I beg to say that the word "mother-sick," whenever I have

heard it, has simply expressed a yearning (not on the part of babies) for one's mother—analogous to the feeling of home-sickness, or *heimweh*.

R. R. says that the word "mother" is a word of reproach among the rustics of Lincolnshire. *Tant pis* for that county.

Si César m'avait donné
La gloire et la guerre
Et qu'il me fallut quitter
L'amour de ma mère,
Je dirai au grand César
Reprends ton sceptre et ton char—
J'aime mieux ma mère, O gué!
J'aime mieux ma mère.

A. J. M.

BOOK CHAINED TO TOMB (7th S. xi. 367).—Wm. Lyndewood, Bishop of St. David's, author of the 'Provinciale,' by his will, dated Nov. 22, 1443, directed that a copy of his book should be kept chained in the upper part of St. Stephen's Chapel, at Westminster, where he was buried, to serve as a standard text to which all future editions should be referred.

"Item volo quod liber meus quem compilavi super constitutiones provinciales reponatur in cathenis et inferratus sit ut salvo et secure custodiatur in superiori parte capelle Sci. Stephani predicte vel alias in vestiario ejusdem capelle ut quotiens opus fuerit pro veritate scripture primarie ejusdem pro correctione aliorum librorum ab eodem tractatu copiandorum recurri poterit dum sit opus."—*Archæologia*, xxxiv. 419.

J. HAMILTON WYLIE.

Rochdale.

I believe I am right in saying that there is a book—a Bible, I believe—chained to a tomb in the church of St. Michael-at-Palace, Norwich. In 1877 there was a chained book in the church, close to the seats behind the organ, but at this distance of time I am unable to say positively whether it was chained to a tomb or to an altar.

S. ILLINGWORTH BUTLER.

THE WOOLSACK (7th S. xi. 324).—This term is supposed to have originated in the reign of Queen Elizabeth, when an Act of Parliament was passed to prevent the exportation of wool. As a reminder of the value of wool as a source of national wealth, woolsacks were placed in the House of Peers as seats for the judges. See Dr. Brewer's 'Phrase and Fable.' F. C. BIRKBECK TERRY.

D'ISRAELI: DISRAELI (7th S. xi. 346).—It will probably be found that the younger Disraeli himself changed the former style of spelling his patronymic in the course of the year 1841. In the official lists of divisions in the House of Commons he appears as "D'Israeli" from his first vote on Nov. 20, 1837, to that on June 4, 1841, when the Melbourne Administration was overthrown by a majority of one vote on a question of confidence. In the ensuing parliament, however, the name is printed "Disraeli" (*e.g.*, a division on Feb. 7, 1842), and this change could scarcely have been effected but for personal interference. 'Hansard,' however, continued to call him "D'Israeli" up to 1844, and then the alteration was made in the middle of a volume (Third Series, lxxv.), he appearing as "D'Israeli" on pp. 286 and 290, and "Disraeli" on p. 1027 and thenceforward to the end of his House of Commons career. The use of the original spelling was, however, adhered to throughout by some of the older school of politicians—the late Lord Shaftesbury, for instance, never dropping it. In his diary there is noted, under date of Aug. 9, 1866, "Have spoken to D'Israeli" (Edwin Hodder's 'Life of the Seventh Earl of Shaftesbury, K.G.,' vol. iii. p. 214), and several similar instances are to be found in later entries, while what may be considered to be the unique diminutive "D'Izzy" is to be seen under date of Aug. 20, 1868 (*Ibid.*, p. 237), and again on Feb. 11, 1874 (*Ibid.*, pp. 349, 350).

ALFRED F. ROBBINS.

In the 'British Almanac' the change was made in 1852—*i.e.*, in the issue for 1853—when Mr. D'Israeli became the Right Hon. B. Disraeli, Chancellor of the Exchequer.

J. F. MANSERGH.

Liverpool.

FOLK-LORE ITEMS: CURE OF JAUNDICE (7th S. x. 422).—In Mr. W. G. Black's 'Folk-Medicine' (Folk-lore Society, 1883), a somewhat different cure is given at p. 56:—

"In Staffordshire, a correspondent says that to cure jaundice a bladder is often filled with the patient's urine and placed near a fire; as the water dries up the jaundice goes."

Messrs. Harland and Wilkinson, in 'Lancashire Folk-lore,' 1882, remark at p. 80:—

"Persons in the Fylde district suffering from jaundice were some years ago cured at the rate of a shilling per head by a person living at the Fold, who, by some charm or incantation, performed on the urine of the afflicted person, suspended in a bottle over the smoke of his fire, was believed to effect most wonderful cures."

F. C. BIRKBECK TERRY.

SVASTIKA (7th S. x. 409, 457; xi. 234, 278).—I am indebted to PROF. SKEAT for his reference to Benfey's 'Dictionary,' which has led to a pleasant morning in the British Museum, and to the confirmation of a conjecture which I hazarded when far away from it. It may save a search to others if I record the result of my own. Benfey's 'Sanscrit Dictionary,' edited by Max Müller (London, 1866), gives *Svasti*+*ka* as "any auspicious object; a mystical mark ['Mâlat.,' 73, 15] a cross; a crossing of the arms." I may be allowed to explain that 'Mâlat.' is a contraction for the 'Mâlati Mâdhava,' or the 'Stolen Marriage,' a celebrated drama by Bhavabhuti (A.D. 720), and is so called from the name of the heroine, Mâlâti (*Jasminum grandiflorum*), and of the hero Mâdhava (made of honey). In the Calcutta edition of 1830, p. 73,

l. 16 (not 15 as above given), in the last words of Act IV., is the passage referred to, which may be rendered "maidens with arms crossed covering their bosoms, and with hands forming the sign of the *svastika*."

The translation of this passage in the 'Theatre of the Hindus,' by Horace Hayman Wilson (3 vols. 8vo., Calcutta, 1826), is far from being literal, and no explanatory note is subjoined. The 'Sanscrit Dictionary,' by Monier Williams (4to., Oxford, 1872), greatly adds to the information by Benfey, giving valuable references.

In the 'Miscellaneous Essays,' by H. T. Colebrooke, edited by his son Sir T. E. Colebrooke (3 vols. 8vo., London, 1873), we find in his 'Observations on the Jains,' vol. iii., that the *svastika* amongst the Jainas is one of the twenty-four auspicious marks, and is the emblem of the seventh Arhat of the present Avarsarpini. Avarsarpini is a long period of time, or one of the ages of the Jainas; and Arhat, or its synonym, Jina, is a saint or divinity; Supārswa, the seventh of the series, having lived two millions of years.

In Appendix viii., p. 625 of 'Le Lotus de la Bonne Loi,' translated by M. E. Burnouf from the Saddharma Pundarīka (4to., Paris, 1852), he states that the *svastika* is a sign of benediction and of happy augury, spoken of in the Ramayana as a symbol of good fortune, and not less known, therefore, to the Brahmans than the Buddhists, although less common. It is to be found on the oldest Buddhist medals; and very many of the inscriptions sculptured in the Buddhist caverns in the west of India are preceded or followed by this sacramental symbol—("la marque sacramentelle du Svastika").

Col. Sykes, in his 'Notes on the Religious, Moral, and Political State of India,' published in the *Journal* of the Asiatic Society, vi. 454, reproduces the mystical sign in two variants and declares it to be essentially Buddhist. H.-W.

ANNE DE PISSELEU (7th S. xi. 328).—Jeanne de Coësmes, wife of François de Bourbon, Prince de Conti, was the great-niece (by the half blood) of the mistress of Francis I., Anne de Pisseleu, Duchesse d'Etampes. The Duchesse d'Etampes was the daughter of Guillaume de Pisseleu, Seigneur de Heilli, by his second wife, Anne Sanguin. By his first wife, Isabel le Josne, Guillaume had issue (besides other children), Adrian, who succeeded as Seigneur de Heilli, and was the father of Anne, who married Louis de Coësmes, Seigneur de Lucé. The Princess of Conti was a daughter of this marriage. (For the pedigree of Pisseleu, see 'Moréri,' t. viii. p. 382, edit. of 1759.) R. C. CHRISTIE.

CHARLES READE (7th S. xi. 348, 398).—Although Charles Reade is not a particularly favourite novelist of mine, with the exception of his masterpiece 'Griffith Gaunt,' a book that (I take it) will live with Richardson, Fielding, and Smollett as a true picture of the eighteenth century, I felt somewhat shocked by the very scant justice recently shown to him by MR. CHRISTIE and MRS. BOGER. The very severe charge of "reticence or dishonesty," in not saying that he took his account of German inns from Erasmus, is completely answered by the author of 'The Cloister and the Hearth' himself, who says, on the last page, that "some of the best scenes in this new book are from Erasmus's mediæval pen, and illumine the pages where they come." What more explicit reference to Charles Reade's indebtedness to Erasmus can we require?

Who ever taxed Charles Dickens with "reticence or dishonesty" for not giving chapter and verse as to the Lord George Gordon riots of 1780 in his 'Barnaby Rudge,' though the *Gentleman's Magazine* for that year wonderfully bears his narrative out in minutest detail? If an historical novel is not to draw from history, pray whence is it to get its material? The fact is, nobody but an antiquary really wants chapter and verse for every detail in an historical novel. It would make Dumas and Balzac and other historical novelists very flat to give their authorities for every statement on every page, besides giving Dryasdusts nothing to do. I have often thought the introductions, and notes, and illustrations, first added in 1829, have considerably spoilt the effect of the "Waverley Novels," as destroying the illusion. But be this as it may, Charles Reade actually does assert his indebtedness. What more could he have done? A. R. SHILLETO.

Cambridge.

RIDGE FAMILY (7th S. xi. 388).—Sir Thomas Ridge, of Portsmouth, had a brother Richard, of Fyning, Rogate. Thomas Roger Ridge and Edward Jervoise Ridge were possibly sons of this Richard. Sir Thomas was the second son, and Richard the fifth and youngest son, of Thomas Ridge, M.P. for Poole, Dorset.

ALF. T. EVERITT.

High Street, Portsmouth.

THE 'CALENDAR OF WILLS ENROLLED IN THE COURT OF HUSTING' (7th S. xi. 323).—With submission, I would say that "Alveva," quoted by HERMENTRUDE, with the suggestion that the name should be read Alvena, is, so far as my acquaintance with mediæval documents goes, probably correct. Alvena I do not know, and it seems only a suggestion on the part of one dissatisfied with Alveva. "Suchfolch," I agree with HERMENTRUDE, appears to be rightly Suthfolch, *i.e.*, Suffolk; but I would be far from doubting that the original MS. may show a *c*, or, at least, that the *t*, if such it really be in the MS., is practically undistinguishable from a *c*. Most students of

palæography must frequently have found themselves confronted with this particular difficulty in certain mediæval handwritings. I think Dr. Sharpe is right in the similar case of "Gencelina."

NOMAD.

In illustration of the curious name "Asselota," referred to in HERMENTRUDE'S note, I would draw attention to the fact that Assalhida, or Assulhita, occurs frequently as a woman's name in Gascony in the fifteenth century, during the time of the English occupation of Bordeaux.

J. HAMILTON WYLIE.

Rochdale.

To HERMENTRUDE'S note may be added, vol. ii. p. 746, "The Luxborowe," identified in the footnote as Luxborough, co. Somerset, is obviously the manor, or reputed manor, of that name in Essex. In the Inq. p.m. ('Misc. Series,' pt. xix. 11) of Jno. Wrothe (1644) we find mention of "the capital messuage called Luxborowe, *alias* Luggesborowe, in the parish of Chigwell, lately, while she lived, in the tenure of the Lady Margaret Hawkins, widow, or her assigns." The niece, Mawde Leonard, mentioned in her will, was probably the Maud Luellyn referred to in 7th S. xi. 118.

W. C. W.

MAY SUPERSTITION: WASHING CLOTHES IN COLD WATER (7th S. xi. 386).—Possibly the custom of washing clothes in cold water during the month of May is to be traced to the superstitious regard for May water, May rain, midsummer dew, and midsummer water. If this supposition is correct, the Virgin Mary's objection to a *lessive* may be explained by the theory that such water loses its peculiar virtues if it is subjected to artificial treatment. According to an old Lincolnshire belief, June water is an excellent remedy for weak eyes, and for several other ailments, if it be caught in its uncontaminated condition, "as it comes down straight from the sky," but no dripwater from roofs or from trees possesses medicinal value. In Normandy, Brittany, and the Pyrenees it is, or was, the custom to roll in the dew, or bathe in the springs, at St. John's tide, and in some districts in Germany the children run out in the rain in May, crying, "May rain, make me big!" The country folk in other parts of the empire have a fancy that a heavy dew on St. Walburg's Eve (the night preceding the 1st of May) ensures a good harvest; but if there be no dew, or if a frost should come, the crops will fail.

In Mecklenburg it is said that rain during the first three days of May makes an unfruitful year, although the dew which falls at that time brings abundance. In Sweden, on the contrary, May rain is a blessing, and a story is told that when Gustavus III. showed a valuable ring to an East Gothland peasant, and asked him its probable worth, the man replied, "Well, not so much as a shower of rain in May." Cf. E. L. Rochholz, 'Drei Gaugöttinnen, Walburg, Verena, und Gertrud, als deutsche Kirchenheilige,' and V. Rydberg, 'Teutonic Mythology.'

B. L. R. C.

LYNX-EYED (7th S. xi. 7, 210, 251).—The reference which MR. GEO. NEILSON failed to find is 'Erasmi Adagia,' p. 580, ed. 1629; or 'Adagiorum Erasmi Epitome,' p. 480, ed. 1660, Amst. Elz. Perhaps if he looks in his own copy, or 'Lynceo perspicacior,' he will be more successful.

F. C. BIRKBECK TERRY.

MARTHA GUNN (7th S. xi. 328, 375).—MR. RELF and MR. COLEMAN may not be interested to the information that a fairly satisfactory [illegible] of Martha Gunn, the old Brighton bathing attendant, appears in the *Sussex Prince* of Saturday, March 17, 1888. I do not know whether this serial is still in existence. It was published at the office of the *Brighton Gazette*, (I think that was the name of the newspaper, but am not sure; at all events, its editor was Mr. Angus Walbrook), in North Street, Brighton. If the periodical is defunct, a copy of the number in question may, I should think, still be obtained. If not, I will readily send to your correspondents (to one of whom I am under special literary obligations) a MS. copy of the notice I have mentioned.

NEMO.

Temple.

A brief notice of this singular character, accompanying a portrait, will be found in Horsfield's 'History of Sussex,' 1835, vol. i. p. 143. She died May 2, 1815, aged eighty-eight years, and lies buried in the churchyard of St. Nicholas, Brighton.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

WOMEN BARBERS (7th S. xi. 385).—Some time about 1864–8, the late Mr. Edward Cayley Bell, solicitor, of Hull, an old-fashioned Yorkshireman of a sort now becoming rare, used to spend part of the summer at Withernsea, on the Holderness coast. Leaving his office about one o'clock on Saturday afternoon, he would be driven the twenty miles in his yellow phaeton. On one of these occasions, as he passed through a village on the road, he saw a barber's sign, and determined to stop and be shaved, a thing which rheumatism hindered him from performing *propriis manibus*. Entering the shop, he found it empty; but a woman's voice from an inner room called out, "Coming sir!" Getting impatient, he asked, "Where 's your husband?" "Please, sir, I'm a widow," she plaintively replied. "Then where 's your man?" "Please, sir, I haven't got one." "Then who 's to shave me, I'd like to know?" "Please, sir, I am." At first the would-be customer loudly protested that he would never submit to be taken by the hand by a woman; but in the end he found it better [illegible]

way, and afterwards admitted that she discharged the office uncommonly well. I shall never forget the delightful way in which he told of his first surprise and horror. W. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

Pearl: an English Poem of the Fourteenth Century. Edited, with a Modern Rendering, by Israel Gollancz, M.A. (Nutt.)

We have here another of Mr Nutt's exquisite volumes. It is perhaps unfair to the editor, whose task is accomplished with creditable care and taste, to begin with a mention of the publisher. To a book-lover, however, the volume appeals before its contents come under his notice. The hand, washed afresh so as not to sully the spotless cover, lingers caressingly on the open page, and the appearance of the type, Roman and Italian, on opposite pages, is in itself a delight. When we turn to the contents, they help to justify the monosyllabic title. The whole is worthy of the "Marguerites de la Marguerite des Princesses." First comes a charming design of the heroine, by Mr. Holman Hunt, followed by a beautiful rubricated title-page; then an original quatrain, by the Laureate, which will give the book a place among Tennysoniana; and, subsequently, a preface, containing grateful acknowledgments to the writer's revered master, Prof. Skeat, and to Mr. Henry Bradley. An erudite introduction supplies all obtainable information concerning the history of the poem now, as the Laureate says,

Reset
In Britain's lyric coronet.

'Pearl,' which Mr. Gollancz, with pardonable enthusiasm, calls "the most beautiful of Middle English poems," is reprinted from a unique MS. in the Cottonian collection. Edited by Dr. Morris, it was one of the earlier productions of the E.E.T.S. An effort to popularize the poem is avowed by the latest editor, who, giving on one page the original text, with some slight modification of the orthography, such as the use, when requisite, of the consonantal *v* and *j* in lieu of the vowel form, the removal of the sign ȝ, &c., and on the opposite a free metrical rendering into modern English. To those who do not know this remarkable and beautiful poem, it may be said that it is a father's lament for a lost son, with which is combined a vision Apocalyptic in source. It owes somewhat to the mystical and allegorical poetry of the previous centuries, and has a measure of the sadness characteristic of much mediæval poetic utterance. In form it is, as Mr. Gollancz happily observes, a species of 'In Memoriam,' and is written in stanzas of twelve lines, the rhymes in which have some resemblance to those of the sonnet. Concerning the new rendering of a poem always dear to students of literature we can speak in terms of condign praise, as also of the introduction and notes, which are as interesting as valuable. The editor would like to ascribe the authorship to the "Philosophical Strode," whom Chaucer associates with the "Moral Gower" in the dedication of his 'Troilus and Cressida.' Our readers must weigh for themselves the arguments. The volume, which contains also a glossary, is limited to four hundred copies.

Principles of English Etymology: the Foreign Element. By the Rev. W. W. Skeat, Litt.D. (Clarendon Press.)

We always know what to expect from Prof. Skeat—scientific method, extreme accuracy, with an *aliquid amari* of dogmatism; but a dogmatism which springs not, as commonly, from ignorance, but from a fine impatience of ignorance,—the mathematical cocksureness, in fact which does not mince matters in pronouncing a paralogism "absurd." In the domain of his linguistics we may well hesitate to break a lance with so redoubtable a philologist, but we may fairly join issue with him on some of his *obiter dicta*, always the vulnerable points with specialists. Prof. Skeat is fond of bringing ethical considerations into his own proper studies. Thus, he tells us that the common mode of teaching boys Latin pronunciation is not only incorrect but immoral, and that to allow an element of conjecture to enter at all into the etymology of a word is not only indefensible, but, "what is even worse, it is immoral, as every perversion of the whole truth must necessarily be." But is there not some confusion here? If we are to be ethical, must we not accept Butler's well-known dictum that *probability* is the very guide of life? Even Prof. Skeat will admit that etymology belongs to the humanities, and is not one of the exact sciences in the same sense that geometry is, *i.e.*, its truths do not always admit of irrefragable demonstration. We are inclined to believe that to the etymologist, as to other scientific discoverers, a chastened but vivid imagination is a decided advantage. Many an investigator has had to thank his imagination for running ahead of his facts, and anticipating some conclusion which the lagging facts afterwards substantiated. "The golden guess is morning star to the full round of truth." Indeed, Prof. Skeat himself pleads guilty to this (as we hold, legitimate) use of conjecture; and there is no immorality in the matter so long as the conjecture is not put forward as a certainty. Almost every page of his book cries out against the indiscriminate banning of hypothesis. For what are all these asterisked forms with which it is *semé* but so many postulates, or theoretical word-forms which cannot be found in any known language, but have been evolved on principles of development? Thus **swid-or* is postulated as the original of Latin *sudor*, and **swep-nos* of *somnus*; but these are no more than well-informed conjectures. While on this ethical ground we may tax Prof. Skeat with some want of charity in assuming that the learned Boyle and his contemporaries formed the word *barometer* in ignorance (though it is quite defensible!), pretty much as the tradesman names his *molliscorium*, and that what they meant was *barymeter*. However, not to carp any more at small matters, we have to thank the author for a volume full to the brim of condensed information and embodying the latest lights of the new school of philology. His chapter on the Anglo-French dialect strikes us as particularly original, and important as indicating "a new departure." The garland of mad etymologies which Prof. Skeat has culled from many sources is very entertaining; he does not seem to have remembered that Minshew's notion of *dog* containing the root of δάκνειν, to bite, was seriously maintained, and independently, by so good a linguist as the late Lord Strangford. May we suggest that the word "apple" should henceforward appropriately find its place under the foreign element of our language?—as Dr. O. Schrader has shown excellent reasons for tracing it to a Latin original ('Prehistoric Antiquities of the Aryan Peoples,' p. 276).

Vincigliata and Maiano. By Leader Scott. (Fisher Unwin.)

No one of antiquarian tastes has, wandering through Europe, raised his eyes to the crumbling fortresses which crown its bristling heights but has entertained the fond desire to behold all those noble buildings in their bloom; but not half a dozen men have the opportunity of fulfilling their desire, even in one single instance. Mr.

Temple-Leader is one of these privileged individuals, and the mediæval castle which he has restored from the very foundations is one of the great ruins of the environs of Florence called "Vincigliata," a name which we are told at p. 36 of the volume before us is by derivation another form of "Plantagenet."

We have not space for all the comments we should like to make on this great undertaking; but one feature of the restoration must not be omitted. We are told that Mr. Temple-Leader, in carrying it out, was at pains to seek out and educate artist-workmen of the neighbourhood, by whom all the various branches were executed.

All who have visited Florence have heard of Vincigliata. Most have driven up to its splendid site, and enjoyed the gorgeous view of the autumn sun setting over the City of Flowers. Many have penetrated within its walls, and lingered amid the relics of the most varied dates of antiquity of which it is the storehouse. By those who have been there this book will be found a delightful record; for those who are still to go, an invaluable *vade mecum*.

Vincigliata and its treasures have ere now been described in several volumes, Italian, French, and German. It was meet, seeing its munificent owner and restorer is an Englishman, that its history, traditions, and collections should be recorded in English pages, and no one was fitter for the task than the accomplished writer who has long been identified with Florence under the *nom de plume* of Leader Scott.

Equally interesting in its way is her account of Maiano, an estate of twenty-six farms, eight of which have, as have their occupiers also, borne the same names for 550 years. The tale of Italian fertility of soil and clime, Italian thrift and frugality in the workers, and English energy and acumen in the management of crops and produce makes very pleasant and instructive reading. The paper succeeding it, 'In the Piazza Pitti,' supplies a useful chapter in the history of Florence.

The publishers have produced the volume in a style worthy of the subject.

A Short History of Clent. By John Amphlett. (Parker & Co.)

MR. AMPHLETT'S little book is just what a short history should be. There is no padding. Every page—we might, indeed, say almost every paragraph—contains useful information. Of course such a volume ought not to be compared with the exhaustive town histories over which antiquaries have been known to spend the greater part of a lifetime. In works of this kind it is not uncommon to find the earlier part far more carefully executed than the latter. Such has not been the case here; in fact, we think the account of the Reformation and of the manor court in the reign of Queen Elizabeth the best part of the volume. The legend of St. Kenelm has often been told before. It is a pretty story, and is here very well narrated.

The Story of the Nations.—Portugal. By H. Moore Stephens. (Fisher Unwin.)

THOUGH Portugal can no longer be numbered amongst the great powers, it was for a time the leading nation of Europe. Few countries will repay attentive study better than Portugal, owing to the fact it is to its history alone that the country owes its existence as a separate nation. It is without any natural boundaries to distinguish it from Spain, both Spaniards and Portuguese spring from the same stock, and there is but little difference in their language. Mr. Stephens has written his 'Story' on a somewhat different plan from that adopted by most of his predecessors while writing their stories of the nations. Finding that there was no book in the English language containing a complete and trustworthy history of Portugal to which the student might be referred, he has wisely attempted to give a consecutive narrative rather than an episodical history. His book fills a blank, and will repay perusal. Mr. Stephens acknowledges that the writing of this book has been a labour of love. May we hope that after he has spent those "few years among the archives at the Torre del Tombo," he will write a fuller and more minute history of the country than he has at present been able to give us?

Epochs of American History.—The Colonies, 1492–1750. By Reuben Gold Thwaites. (Longmans & Co.)

THIS is the first of three small, but comprehensive volumes which, while complete in themselves, are intended to form, when combined, a history of the United States. For educational purposes the present volume, which is enriched with four maps, is altogether admirable.

The London and Middlesex Note-Book. Edited by W. P. W. Phillimore, M.A., B.C.L. (Stock.)

WE have here the first number of a quarterly publication, chiefly antiquarian, devoted wholly to London and Middlesex. It opens with an interesting record, by Mr. Charles Welch, of the work of the London and Middlesex Archæological Association.

Royal Academy Pictures, Part II. (Cassell & Co.), includes, among other popular works, Mr. Kennington's 'Toy-Shop,' Mr. Calderon's 'St. Elizabeth of Hungary,' Mr. Brett's 'Gull Island,' Mr. Collier's 'Professor Huxley,' Mr. Goodall's 'Isles of Loch Lomond,' Mr. Marcus Stone's 'Love at First Sight,' and the 'Autumn' of M. Jan van Beers.

WE have received the new volume of Andrew Thomson's *Yachting Guide and Tide Tables*, 1891, a portable and useful little book, which has reached the eleventh year of publication.

UNDER the title 'Pleasantries from the Blue Box,' Mr. Elliot Stock announces for immediate publication a companion volume to Mr. W. H. K. Wright's 'Sayings and Doings of the Blue Fairies.'

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GENERAL MAXWELL.—1. "Cosherer," one who followed in Ireland a feudal custom whereby the lord of the soil was entitled to lodge and feast himself and his followers at a tenant's house. 2. "Gombeen Man," a usurious money-lender. Both words are of Irish extraction.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 6, 1891.

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Notices to Correspondents.

Notes.

SIR JOHN GRENVILLE, OR JOHN GLANVILLE, M.P. FOR NEWPORT, CORNWALL, 1659.

A subject not only of local but historic interest is raised by the question of the real name of the colleague of William Morice (afterwards Secretary of State to Charles II.) in the representation of Newport, Cornwall, in Richard Cromwell's short-lived Parliament of 1659. There is no mention whatever of Newport as to this Parliament in the Blue-book published some years ago, or in the appendices since issued, it not even being stated, as in the case of some other constituencies, that the official returns are missing. It might, perhaps, be concluded from this that, as Newport had been deprived by Oliver Cromwell some years before of its right of sending members, it shared the fate of certain other small boroughs in 1659, and had no writ issued to it. But against this is to be set the facts that these other boroughs at once protested with success against the omission; and that Morice, who is not described as having been returned for any other constituency than Newport, appears from the Journals to have been an active member of this assembly (see 'Commons' Journals,' vol. vii. pp. 622–627, for examples). But who was his colleague?

Until a short time since I had no doubt that it was Sir John Grenville, son of Sir Beville, and afterwards Earl of Bath. When writing my 'Launceston, Past and Present' (pp. 205–9) I so described him, and Mr. W. P. Courtney, in his 'Parliamentary History of Cornwall' (p. 380), took the same view. Mr. W. D. Pink, however, in correspondence with myself, has suggested that the second Newport member was John Glanville, son of Speaker Glanville, and the doubt, once raised, deserves to be laid.

Every element of confusion has been furnished in the unofficial lists of this particular Parliament. Both Willis and Prestwich give as the second member "John Granville Esq. of the City of London"; Cobbett's 'Parliamentary History' (vol. iii. p. 1531) "Sir John Glanville"; while C. S. Gilbert, in the list of Cornish members appended to his county history, and mainly based on Willis, says "Sir J. Granville Knt." But the broadside list of this Parliament, a scarce document printed in 1659, and a copy of which is in Mr. Pink's possession, has it "John Glanville Esq. of the City of London," a precise description, probably based upon the official return.

Of the four descriptions of the second member, the contemporaneous one is obviously of most weight, and if it be accepted as accurate the point is at once settled against Sir John Grenville and in favour of John Glanville, two very distinct personages in both family and historic importance. But before dismissing the matter so easily, all external evidence, or even reasonable conjecture, bearing upon the point deserves to be considered. And first, apart from direct testimony, was it unreasonable on the part of any local historian to claim the place for Sir John Grenville?

The undisputed member for Newport in 1659, it must be recalled, was William Morice, the same to whom Beville Grenville had written twenty years previously, and a month before he was knighted, as "my most honor'd kinsman William Morice Esq. at Cheraton" ('Thurloe State Papers,' vol. i. pp. 2, 3), and further, according to Clarendon (xvi. 165), "his [Sir John's] father, sir Bevil Greenvil, who lost his life at the battle of Lansdown for the king, by his will commended his much impaired fortune and his wife and children to the use and counsel of his neighbour and friend Mr. Morrice, who had executed the trust with the utmost fidelity and friendship." Morice, moreover, who was thus most closely associated with Sir John Grenville, possessed at this period considerable influence at Newport, owing to his purchase some years before from Sir Francis Drake of the Werrington estate, which for centuries controlled the elections there; while Sir John Grenville was the eldest son of one who had represented in four Parliaments the contiguous borough of Launceston—Launceston and Newport, indeed, being only halves of the same town—and whose name was held in highest honour in the district.

But Clarendon's description of Sir John Grenville (xvi. 165) "There was then [just before the Restoration] in the town a gentleman well known to be a servant of trust to the king, sir John Greenvil, who from the time of the surrender of Scilly had enjoyed his estate and liberty, though, under the jealousy of a disaffected person, often restrained"—indicates how unlikely he was to have sat in Richard Cromwell's Parliament. This is confirmed by two extracts from the 'Calendar of Domestic State Papers,' 1659–60, according to one of which (p. 38) the Council of State on July 22, 1659, after consideration of "Major Dewy's letter about Sir John Grenville," ordered the latter to be apprehended, while the second (p. 43) is as follows:—

"July 26. Whitehall. Pres. Johnston to Maj. Dewey, captain of the Militia troop in co. Dorset. On your information concerning the detention on the road of Sir Jno. Grenville's servant and horses, Council sent for Sir John, and received his parole for his peaceful demeanour and submission to the present Government, and have allowed him to repair to his habitation in Cornwall, and have ordered release of his servants and horses, which is accordingly signified to you that you may set them at liberty."

It may be added that the next mention of Grenville in the State Papers is on May 1, 1660, when he brought to the Parliament the letter of Charles II. from Breda (*ibid.*, p. 428).

In considering the case for John Glanville, I think the "Sir John Glanville," previously referred to, of the 'Parliamentary History,' may be set aside without discussion. That work, which gives "John Glanville" as simultaneously sitting for St. Germans, has evidently transposed the names, for there is no doubt that it was Sir John who then represented the latter, the entry (603) being clear. But who, then, was "John Glanville Esq. of the City of London," and what connexion was there between any such person and the borough of Newport that would make it probable he once represented it? Mr. Pink assumes that he was the third son of Speaker Glanville, but writes me:

"There does not appear to be anything of much assistance anent the point to be gleaned from the Glanville history. The only allusion to John, third son of the Speaker, is to the effect that his reputation as a lawyer was high, but he did not attain to the same position as his father or grandfather had done. In the earlier portion of his life, before he became the possessor of Broad Hinton, he resided in the City of Exeter, but upon the death of his brother William, in 1680, he removed into Wilts, and remained there until his death. This does not, I admit, appear very confirmatory of the supposition of his being the 'John Glanville Esq. of the City of London,' but most barristers in practice had London offices."

There had, however, long been a close connexion between the Glanville family and Launceston. Sir John Glanville the elder, a Justice of the Common Pleas, had sat for that borough in 1585, and was its Recorder in 1590 (Peter, 'History of Launceston,' p. 406), and his son, Sir John Glanville, the younger, Speaker of the Short Parliament, was its Recorder in 1621 (*ibid.*), while collaterals held prominent positions in the town and district right up to the Restoration period. To the John Glanville under notice no local allusion can be found, but the following extract from the 'Calendar of the Committee for Advance of Money, Domestic,' 1642–1656 (part i. p. 409) is to be noted:—

"18 May 1646. The assessment of John, *alias* Wm. Glanville of Lincoln's Inn, his [Sir John's] younger son, taken off, he having no estate, but a small exhibition."

No assistance upon the point under inquiry is to be obtained from Burton's 'Diary,' in which neither a Grenville nor a Glanville (except in the most incidental fashion Serjeant Glanville) is mentioned during this Parliament; and though in the 'Commons' Journals' "Mr. Greenvile" twice figures (vii. 595–639) and "Mr. Grenvile" once (*ibid.*, 639), he may be identified as Richard Grenville, who, though not given in the Blue-book, sat for Bucks ('Parliamentary History,' vol. iii. p. 1530) as he had in previous parliaments; that the "Mr. Greenvile" in question was an old member being fairly to be concluded from the fact that, immediately upon the opening of the House of Commons under notice, he was appointed upon the Committee of Elections (January 28, 1658/9, 'Commons' Journals,' vii. 595). The most direct evidence, however, so far as it can as yet be gathered, seems to settle the long doubtful point as to the membership for Newport in 1659; but I should be glad to know more concerning John Glanville.

ALFRED F. ROBBINS.

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(See 7th S. xi. 123, 183, 244, 344, 382.)

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(*To be continued.*)

LADY PENNYMAN'S 'MISCELLANIES.'

The following work does not appear to be noticed by either Watt or Lowndes.—

Miscellanies | in | Prose and Verse, | By the Honourable Lady | Margaret Pennyman, | containing, | I. Her late Journey to Paris, | .....II. Poems on several Occasions, with | Familiar Letters to a Friend. | Published from her Original Manuscripts. | To which are annexed, | Some other curious Pieces. | London: | Printed for E. Curll, at Pope's Head, in | Rose-Street, Covent-Garden. 1740. Price 3*s.*—Pp. iii–viii, 112.

The preface states that Lady Margaret Pennyman was the only daughter of Barnet Anger, Esq., of the city of Westminster, "Carpenter to the Crown during the Time of King Charles II.," &c. She was born in 1688, "educated in the politest manner by having all her Tutors come Home to her," and before she was fifteen years of age was married—first privately at a tavern, and afterwards publicly at the parish church of St. Martin in the Fields—to "Thomas Pennyman, Esq., second son of Sir James Pennyman, Bart. (of a well-known Family in Yorkshire), whose Elder Brother dying, he succeeded to the Title and Estate." The bridegroom was also "Receiver-General of the Stamp-Revenue." The marriage proved to be a very unhappy one, and "they were obliged to a Separation, by Law, in less than three Months' Time." Lady Pennyman went to Paris in 1720 to dispose, at a high figure, of some Mississippi stock she held, but was just too late.

"Upon her return to England, she led a most recluse Life for 13 Years afterwards; died June 16, 1733, in the 46th Year of her Age, and was buried by her Brother Burridge Anger, Esq.; in a Vault belonging to their Family, in the Church of St. Margaret, Westminster."

The "Journey to Paris" is written in the form of a diary, and gives a good idea of the pains and pleasures of travelling in those days. It may be mentioned that Lady Pennyman says that she and her companions were rigorously searched before they left England, as they were suspected of having more than five pounds English money a-piece with them, which amount, by Act of Parliament, was the utmost each of them could take. She gives an amusing account of the French King's dining in public. The young monarch, "the most beautiful Youth I ever beheld," appears to have fared almost as badly as Sancho Panza in Barataria. A story connected with the gallery of the Palais du Luxembourg is perhaps worth transcribing:—

"In the Middle at the Upper-End [of the Gallery] is a large Crucifix, on one Side of it the Pope, on the other the late King Lewis XIV., the Sight of which put me in mind of a Story, which I had heard of Mr. Killigrew, who was Jester to King Charles II. Killigrew being at the French Court Lewis was mightily pleased with him, and often took him abroad; but one Time taking him in his Coach to the Gallery of Luxemburgh, the King gave himself the Trouble of explaining all those fine Pieces to him, except the three at the Upper-End, when going out of the Gallery, Killigrew pulled the King by the Sleeve, 'But Sir,' saith he, 'your Majesty has not told me what these three Pieces are.' 'Oh,' says the King, 'I did not doubt but you knew them; the Middle one is our Saviour Crucified; with his Holiness and myself on each Side.' 'Indeed,' says Killigrew, 'I have heard of our Saviour's being Crucified between two Thieves, but did not know who they were before'; which Jest pleased the King prodigiously."—Pp. 45, 46.

Among the poetical effusions there is "A Ballad on the Duke of Marlborough's Funeral, August 9, 1722," which is certainly not complimentary to the departed hero, and which has this line in it:—

He 's as dead as Queen Anne the day after she dy'd.

(Cf. 'N. & Q.,' 4th S. iii. 405, 467; x. 20). The work contains a portrait of Lady Pennington [illegible]

J. F. MANSERGH.

TYING THE THUMBS OF CONDEMNED CONVICTS.—Mr. Walter Besant, in his admirable novel entitled 'St. Katherine's by the Tower,' quite accurately describes the custom—a custom of tying the thumbs, or a thumb, of a capitally convicted criminal in the dock *coram populo* before the death sentence was pronounced, and in an illustration by Mr. Forrestier* (and any words of mine appear to me to be wholly inadequate to express my appreciation of that learned and able artist's delineations) the grim ceremony is depicted in its actual performance. That the function was actually enacted is indubitable, and in Scotland, I believe, down to so late a period as 1842, the revolting ceremony was performed by the "deemster," the common executioner. I have read of cases in England where the learned judge, having duly passed the dread sentence of death, has had the criminal summoned back in order that his thumbs might be tied (the process having been accidentally omitted) and the doom formally repeated. We frequently find in the reports of criminal trials the injunction of the judge, as soon as the fatal verdict of "Guilty" is pronounced, "Tie him up, gaoler." In 1781 (*Political Magazine*, vol. ii. p. 406, under date Friday, July 13) we find that this awful detail was accidentally omitted in the case of M. François Henri de la Motte (a prominent character in Thackeray's unfinished fragment 'Denis Duval'), "though the executioner was standing near him [*i. e.*, in the dock], by the judge beginning the sentence sooner than was expected." In 1783 some condemned convicts petitioned the senior sheriff (then Sir Robert Taylor) that they might be spared this torture and crowning indignity, and in 1792 (nine years later) John Howard, the illustrious philanthropist, writes:—

"Here I cannot forbear mentioning a practice which probably had its origin from the ancient mode of torture, though now it seems only a matter of form. When prisoners capitally convicted at the Old Bailey are brought up to receive sentence, and the judge asks, 'What have you to say why judgment of death and execution should not be awarded against you?' the executioner slips a whip-cord noose about their thumbs. This custom ought to be abolished."—Howard's 'State of Prisons,' "Newgate," quarto edition, 1792, p. 215.

* See the *Graphic* for Saturday, May 9, 1891.

Now it will be observed that Mr. Besant—and a more accurate narrator has never adorned the realm of English historical fiction—relegates this grim service to a serjeant-at-mace, and not to the common hangman. He also assumes the singular instead of the plural, *i. e.*, that only one thumb of the convict sustained the constriction of the whipcord noose. What is his authority? Was the infliction performed by a gaoler, warder, attendant in the dock, or by the public executor of high works (as our cousins German call him) himself? Were both thumbs noosed, or only one? Remember Besant assigns the date of his romance to 1793; Howard wrote and published in 1792. Had there been a modification in the practice during the course of a year? NEMO.

Temple.

THE STIRLING CASE: SIR JOHN WALDRON. (See 7th S. xi. 342.)—I think it is a pity that the Stirling case should have been alluded to in the lifetime of persons intimately related to the claimant. At least one of Mr. Alexander's children and several of his grandchildren are still alive, and are personally known to me. They, at any rate, fully believed in Mr. Alexander's claims and in his descent from Sir William Alexander, the poet, upon whom (if I remember rightly) the earldom of Stirling, or Sterline, was originally conferred by James VI.; and Mr. Alexander's widow, who was an Italian, and resided in Italy, was to the day of her death known as Lady Stirling.

I should like to ask whether the name of Waldron occurs among the baronets of Nova Scotia. I have not been able to trace it; but once upon a time my father's house was rented by a Sir John Waldron, who was understood to be a Nova Scotia baronet. We children were not unaccustomed to the ordinary baronet of the period; but I well remember the interest and curiosity with which we discussed the question what a Nova Scotia baronet might be; and our awe was deepened when Sir John himself appeared—a gentleman of tragic aspect, dark, melancholy, Byronic, and enveloped in a cloak of sable hue. A. J. M.

RANDLE HOLME, GENEALOGIST.—The annexed transcript of an original document in Dugdale's hand serves as a fair sample of a forcible official protest:—

"To all to whom these presents shall come, greeting. Whereas I Sir William Dugdale, Knt., now Garter principale King of Armes, am informed that one Randle Holme, of the Citty of Chester, Paynter, and one Samuel Keene, residing at Namptwich, in the county of Chester, Paynter, have signed certain Pedegrees on the behalf of some students in Brasen Nose Colledge, in Oxford, as founders Kinsmen, for a fellowship there. These are to certifye, that their testimoniall, as to the truth of those or any other pedigrees, is of no validity at all, farther than they or either of them can produce good proofe of such Pedigree, from original evidences, Register of Churches, or other authentic authoritie; such bookes or papers, as they may have, or shew forth for the same, being themselves of no more credit then a paper subscribed by any mechanick whatsover. In witnesse whereof, I have hereunto subscribed my name, and put to my seal this 23rd day of December, anno 1679.

"WILLIAM DUGDALE, Garter (L.S.)."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DRESS MADE OF SPIDERS' WEBS.—In February, 1877, the Queen received from the Empress of Brazil a dress woven entirely of spiders' webs, which for fineness and beauty is said to surpass the most splendid silk. If this curious dress was not noticed at the time of its presentation, it may be well to preserve the memory of it in the interesting columns of 'N. & Q.' C. A. WHITE.

Preston on the Wild Moors, Salop.

TABLET IN CHANCERY LANE.—It would be interesting to know how many persons among the thousands who daily pass along Chancery Lane take a glance at the circular tablet which has been let into the wall of the ancient building adjoining the gateway of Lincoln's Inn, and whose record reads thus: "John Thurloe Secretary of State to Oliver Cromwell lived here during the term of his office, 1645–1659. B. 1616. D. 1668."

D. HARRISON.

MISTRANSLATION. — In Alexander Ranken's 'History of France,' when treating of the rule of St. Benedict, the author says:—

"The abbot shall be chosen by the whole brethren of the monastery.....In ordinary occurrences of difficulty, he may consult with the older friars (*frères* or *fratres*); but in matters of importance, he shall consult the whole brethren."—Vol. i. p. 225.

That this is not a mere slip of the pen is proved by the word being used in the same sense a little further on, *e.g.*:—

"One of the elder friars was appointed censor in every ward."—Vol. i. p. 227.

"The canons of the council of Autun.....and of Lestine.....ordain the friars to observe the rules of Saint Benedict."—Vol. i. p. 228.

The correct rendering here is certainly *brethren*, not "friars." *Friar* is, in our language, used to indicate the members of mendicant orders, not Benedictine monks, or brethren of the later bodies of which the Benedictine order may be regarded as the parent. EDWARD PEACOCK.

HEWSON CLARKE, MISCELLANEOUS WRITER.—He was baptized in the parish church of Maryport, co. Cumberland, as appears by the annexed extract from the register:—

"Christenings 1787—March 18th Hewson Clarke, Son of Thomas Clarke, Barber."

Clarke ventured upon his literary career on Aug. 7, 1804, in writing satirical essays in the style of the *Spectator* for the *Tyne Mercury*, and closed with the forty-fourth number, on June 13,

1805. The publication of the *Saunterer*, "a Periodical Paper, Newcastle, printed for the Author, 1805," was of considerable advantage to him, and under the patronage of the late Mr. Wm. Burdon, of Harford, and the profits of the *Saunterer* he was able to enter Emmanuel College, Cambridge, as a sizar, matriculating on March 29, 1806; but he left the university without taking a degree. Clarke was severely lashed by Lord Byron, in 'English Bards and Scotch Reviewers,' second edition, 1809, pp. 75 and 84. At the latter reference his lordship remarks:—

"There is a youth yclept Hewson Clarke (Subaudi, Esquire), a Sizar of Emanuel College, and I believe a Denizen of Berwick-upon-Tweed, whom I have introduced in these pages to much better company than he has been accustomed to meet: he is, notwithstanding, a very sad dog, and for no reason that I can discover, except a personal quarrel with a bear, kept by me at Cambridge to sit for a fellowship, and whom the jealousy of his Trinity contemporaries prevented from success, has been abusing me, and what is worse, the defenceless innocent above-mentioned, in the *Satirist* for one year and some months. I am utterly unconscious of having given him any provocation; indeed, I am guiltless of having heard his name, till it was coupled with the *Satirist*. He has, therefore, no reason to complain, and I dare say that, like Sir Fretful Plagiary, he is rather pleased than otherwise."

I venture to hope that this note will add to the value of the article on Clarke appearing in 'Dict. Nat. Biog.,' vol. x. p. 427. DANIEL HIPWELL.

INSCRIPTION IN ST. SEPULCHRE'S CHURCH, HOLBORN VIADUCT.—I copied the annexed inscription at the foot of the belfry stairs of the famous tower of St. Sepulchre's Church, Holborn Viaduct, and thought it would prove of interest to your numerous readers:—

"A.D. 1793. The Junior Society of Cumberland Youths rang in this Steeple on the 10th of December 1793 a complete Peal of Grandsire Caters consisting of 5111 Changes in 3 hours and 35 minutes by the following persons. Mr. Williams, Treble. Mr. Baker, 2. Mr. Noonan, 3. Mr. Symondson, 4. Mr. Ladler, 5. Mr. Townley, 6. Mr. Porter, 7. Mr. Tyler, 8. Mr. Machon, 9. Mr. Stover, Tenor. Composed and called by Mr. William Williams. Mr. S. Blake, Mr. W. Stephens, Churchwardens.

D. HARRISON.

NOTE BY DR. WHITAKER.—The following unpublished note by Dr. Whitaker, the historian of Whalley, Craven, &c., I have copied, and send to you as worthy of record. It is written on the front fly-leaf of a copy of Thomas Fuller's 'Abel Redivivus.' It is in Dr. Whitaker's own handwriting, and must have been written when he was about fifty-seven years of age, and at the height of his literary success, and, as the dates show, when the volume had been in his possession forty-nine years:—

"This volume, which was given me about the year 1787, was the first I could ever call my own. It was my constant companion in the wilds of Scotland, where I studied it with great delight in the intervals betw my lessons and exercises. I am the better for it to day, as it first gave me a turn towards Ecclesias Biography. Gibson's Camden, which lay tumbling a in my Father's study, had the same effect upon me respect to British Topography. For these reasons t are no two volumes in my library which I value highly or should be more unwilling to lose. The another reason. The Remembrances of childhood always delightful, and of whatever memorials m such associations I am not ashamed to say

My weary age they seem to soothe,
And redolent of joy and youth."

1831
J. D. Whitaker

'Abel Redivivus' is a compilation of hagi- ical sketches, and probably proved more int to one so young—eight years—from its biographical sketches of his relation Nowell, of Read Hall, and Dr. Whitak Holme. I shall be glad to know the sourc the above quotation is taken. J. S. Dix

Ch. Ch. Vicarage, Bacup, Lanc.

INFLUENZA IN 1562.—At the present time, the influenza is so prevalent, the following from Wright's 'Queen Elizabeth and her T (i. 113) may prove of interest. It occurs letter from Thomas Randolph to Sir Wil Cecil:—

"May yt please your Honor, immediately upo Quene's arrivall here, she fell acquainted with a disease, that is common in this towne, called here newe acquayntance, which passed also through whole courte, nether sparinge lorde, ladie, nor dw not so muche as other Frenche or English. It p payne in their heades that have yt, and a sor their stomackes, with a great coughe, that com with some longer, with other shorter tyme, as yt ta apte bodies for the nature of the disease."

Mr. Wright mentions, in a foot-note, that disease referred to in Randolph's letter might resemble the complaint of late (1838) known under the name of influenza, a name which, it may be added, seems to be identical in nature with the epidemic at present among us.

CHARLES LEONARD THOMAS

INFLUENZA.—I cut the following from a paper:—

"Doctors may dispute as to the date of the first break of influenza; the word itself seems to be of peculiarly recent origin. It is not to be found in Dr. Johnson's 'Dictionary,' last revised as far back as 1775, where it appears in the 'Lama Lover'; Sir Lucius Lisp, one of the characters that remarkable play, declining to dine out on the ground that 'he had been confined to bed two days with the new influenza.' In 1782 the malady made fresh appearance, and this time it attracted the att tion of a poet, who sent eight lines on the subject to Benjamin Hoppner for fifty of that year's guineas. I will quote:—

Influenza! hence away,
Once thy baneful empire here

Evil never comes singly, and another contributor to the same periodical declares that 'the late influenza has not made a more general impression on the lungs of the inhabitants of the metropolis than the more destructive influenza, intitled The Vowels, has had on their purses, their peace of mind, and their manners.' By the Vowels is meant a kind of gaming-table. Dictionary makers of the future are not likely to overlook a passage in Mr. Besant's 'Fifty Years Ago,' where, for reasons very obvious to the student of literary effect, the word [influenza] is used four times in twice as many lines."

L. L. K.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE ROYAL MAUNDY.—It ought to be recorded in 'N. & Q.' that, in consequence of the abolition of the Chapel Royal, Whitehall, the Royal Maundy was distributed in the year 1891 in Westminster Abbey. On Thursday, March 26, a procession was formed in the nave of the Abbey—a procession of unusual length, for it not only included the usual officials, but also a considerable number of the members of the officiating clergy of the Abbey. During the course of the special service compiled for Maundy Thursday two distributions of alms were made to seventy-two men and seventy-two women, the number of each sex corresponding with the age of the Queen. The first distribution, in lieu of clothing, consisted of 1*l.* 15*s.* to each woman and 2*l.* 5*s.* to each man. The second distribution was of red and white purses, the red containing 1*l.* and 1*l.* 10*s.* each in gold—an allowance in the place of provisions formerly given in kind. The white purses contained as many pence as Her Majesty is years of age, the amount being furnished in silver pennies, twopences, threepences, and fourpences. The minor bounty, discretionary bounty, and royal gate alms were distributed, as usual, at the Royal Almonry, 6, Craig's Court, Charing Cross, to upwards of one thousand aged, disabled, and meritorious persons.

It is not sovereigns alone who give maunds. Cardinal Wolsey, of Peterborough Abbey, in 1530 made his maund in Our Lady's Chapel, having first washed the feet of fifty-nine poor men. About the same period the Earl of Northumberland on Maundy Thursday gave to each of as many poor men as he was years old a gown with a hood, a linen shirt, a platter with meat, an ashen cup filled with wine, and a leathern purse containing as many pennies as he was years old.

Can some reader of 'N. & Q.' furnish a reference to the first recorded instance of an English sovereign washing the feet of and giving maunds to poor people? Some information is also desirable as to when the ceremony was first performed in Whitehall Chapel. Queen Elizabeth, in her thirty-ninth year, kept the Maundy Thursday ceremonies at the palace at Greenwich.

The history of Whitehall Chapel has yet to be written. Was it not at one time given up to the regiments of the Guards for their Sunday services?

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

CATS.—I knew a lady who entertained a great dislike of cats, mingled with something of horror. She would very quickly become sensible of the presence of one in a room, although entirely concealed from sight. This, I believe, is not very uncommon, and I have heard of a good many cases. In one of these instances I was informed that the lady was very kind to cats, and would see that they were well fed and cared for; but she could not touch them. If in a room with one, on the door being closed she became painfully conscious of a chill down the spine. Has the circulation of the air anything to do with the sensation? I have no doubt that endless instances of cases analogous to this can be produced. On the other hand, Are there any instances in which the animal has exhibited a repugnance to individual women who are not sensibly affected by the cat? Do they ever show antipathy to young girls under twelve at sight?

C. A. WARD.

Walthamstow.

[We have personally known many cases of antipathy to cats, and some of overmastering fear in their presence.]

ANGLO-SPANISH LEGION.—What records, published or otherwise, are there of the officers and men of this legion? I am in want of information as to two officers named Adams, brothers, who had commissions given them under Sir De Lacy Evans, and went out to Spain in or about 1835; but as neither of them was ever heard of afterwards, it is presumed that they fell in battle. They were sons of Mr. Henry Adams, of London, and Frances his wife. I shall feel very grateful for any reply hereto.

BEAULIEU.

ANATHEMA CUP.—In Chaffers's 'Hall-Marks on Plate' reference is made to the Anathema Cup at Pembroke College, Cambridge, dated 1497. I should be glad to know for what purpose the cup was used, and to hear of any other examples if in existence.

J. BAGNALL.

Water Orton.

HOGARTH'S 'MIDNIGHT CONVERSATION.'—I shall feel extremely obliged if you can, through the medium of your periodical, help me to discover where the original painting by Hogarth 'Modern Midnight Conversation' is. I am anxious to ascertain this, as I have a painting in my possession, undoubtedly old, on panel, representing the above subject; and until I find that there is an undoubted and authenticated original in existence,

some amateur and expert friends decline to say that it is not an original. A. ROLFE HODGES.

[The present habitat of this is, we believe, unknown.]

EXAMINANT.—This word, in the unetymological sense "one who is being examined, a deponent," occurs frequently in the seventeenth and eighteenth centuries, the earliest instance known to me being dated 1588. Is any earlier example known? Does this sense of the word appear in Anglo-French or in law Latin? HENRY BRADLEY.

6, Worcester Gardens, Clapham Common, S.W.

DROUOT.—In a French document (*circa* 1540) cited in the 'Life of Jean Duvet,' the engraver, he is styled "Jehan Duvet, *dit* Drouot." What is the origin and signification of the word Drouot? DERF.

ANNE OLDFIELD: CHARLES CHURCHILL.—A son of this actress, known as Charles Churchill, married Lady Mary Walpole, the daughter of Sir Robert. Who was Churchill's father; and what children were born to him and his wife? H. D. W.

[The father was Brigadier-General Churchill.]

VICE-ADMIRAL OF SUFFOLK.—The *Morning Post* of Aug. 5, 1890, contained the following announcement: "The Queen has been pleased to approve the appointment of the Earl of Stradbroke to be Vice-Admiral of Suffolk." Can any one tell me what are the duties of this office; or is it merely honorary? What is its origin; and is there any salary attached to it? C. E. GILDERSOME-DICKINSON.

Eden Bridge.

MAXIMILIANUS TRANSYLVANUS.—I am anxious to trace the origin of the fable about the parentage of this writer. In several books and booksellers' catalogues he is stated to be the natural son of Matthew Lang, Archbishop of Salzburg, (cf., *e.g.*, 'The Life of Ferdinand Magellan,' by Dr. Guillemard, p. 146). This is absolutely false. The father of Maximilian was a Transylvanian nobleman, who was killed in the battle of Mobács in 1526. Cf. the letter of Don Martin de Salinas to King Ferdinand, dated Valladolid, March 11, 1527, in Gayangos's 'Spanish Calendar.' It has been suggested to me that a passage in Peter Martyr's 'Epistola DXLIII.,' dated "Guadaluppe III. Kal. Jan. 1515," might have given rise to the fable; but the passage is so clear that it is difficult to imagine how it could be mistranslated. Can any reader of 'N. & Q.' kindly help me? L. L. K.

SIR GEORGE CORNEWALL LEWIS.—Were his essay on the 'Characteristics of Federal, National, Provincial, and Municipal Government,' and his 'Pedigree' of his own family ever published? (See 'The Letters of the Right Hon. Sir G. C. Lewis to various Friends,' edited by Sir G. F. Lewis, 1870, pp. 364, 425.) They do not appear to be in the British Museum. G. F. R. B.

THE SON OF LOUIS XVI.—Amongst the series of pictures and engravings in the collection of tortures at Louis Tussaud's is a print entitled 'The Son of Louis XVI., executed before his Father's Eyes,' or some title to the same effect. The king is looking out of a prison window, and a Republican official is about to decapitate a youth who is on his knees on the pavement. The print seems to have been issued during the Revolution. The subject is purely mythical, of course. Can any reader inform me where the legend arose? Perhaps it sprang from some confused account of the September massacres, when the royal family were invited by the mob to look out of the window of their prison when the Princesse de Lamballe's head was carried along the streets. ALBAN DORAN.

Granville Place, Portman Square, W.

BADELE.—There was a lazar-house at Badele, near Darlington. Can any one identify the place? I cannot. R. C. HOPE.

SEVENTEENTH CENTURY NOTES.—Can any of your correspondents oblige by giving the correct names of the places mentioned in the document given below? It is taken, so far as possible, *verbatim et literatim* from the fly-leaf of a copy of the fifth volume of the *Spectator*, eighth edition, 1726, and appears to have been written by a prisoner who was lodged in some place he calls the "Casel tero at Morlix." There is very little in his story, though some readers may be interested to note the treatment the letter *h* received so far back as 1762:

"Mr. Burneby made a present of this Bok to Thomas Bedlington In the Casal tero of Morlix 1762.

"Thomas Bedlington comin hom from vergine In the Constan mather [Martha?] was taken of Selley november the 26 in the yer of hour Lord 1761 By Capton Danil Bresom of Donerk and was 10 Days on Bord and then carred in to morlix December the 6 1761 and carred to Mr. Thomas martens [Marters?] and stad there till the 20 and then was carred down to the Casel tero and stad and mad is besines thar and he Past is tim awa in this maner got out of bed at 8 aclok and Brekfast about alf an our after 8 and walked [worked?] in his chamber unto 9 and then walked in the yard unto and then dined as yousel in his Chamber till 1 and then walked in the yard until 3 and then walked in his Chamber till 5 and then sopt and then sat and chated or Sang a Song or Pra [?] Cused [?] his kind forton that hever he cum to frans—a foulish afar."

G. JOICEY.

"WATCHING HOW THE CAT JUMPS."—Can any of your readers inform me as to the origin of this phrase? J. G. L.

PHILIP MASSINGER.—We have two copies of the 'Plays' of Philip Massinger before us, *i. e.*, "The

Plays of Philip Massinger, with Notes, Critical and Explanatory, by William Gifford.....New Edition," London, Washbourne, royal 8vo., 1850; "The Dramatic Works of Massinger and Ford, with an Introduction by Hartley Coleridge..... New Edition," London, Routledge, royal 8vo., 1869. Neither of these contains 'Believe as You List,' a play which was discovered some half-century ago, and printed by the Percy Society in 1849.

We wish to ask: 1. Is 'Believe as You List' an undoubted play of this author? 2. Are there any other plays or poems of Massinger's known to be extant in MS. or in print which are required to give us that great poet's works in a complete form? We ask these questions not out of idle curiosity, but because a person in whom we are interested is about to make a study of the poet, and would be sorry to find that he had in his estimate omitted any of the extant evidence. N. M. & A.

[The authority of 'Believe as You List' is, we believe, conceded.]

DUTCH TEA-CADDY.—Can any amateur of old silver plate throw light on the history and present whereabouts of a small Dutch tea-caddy which bears an inscription recording that one Dirk Jans did, on January 21, 1725, with horse and sleigh, fetch the said caddy from Enkhuysen?

G. W. T.

THE SENTENCE FOR WITCHCRAFT.—I must, like the Prince of Denmark, put up with "the shame and the odd hits" I may have to encounter if I confess to requiring information as to the exact terms of sentences for witchcraft when a belief in that reputed crime was in force. Was not a witch (a female) sentenced to be hanged? Whence do we get the notion about "burning for a witch," "burning in a tar barrel," *et hoc genus omne* of these colloquial references? As a lawyer (a poor one probably my critics will say) I have hitherto been under the impression that combustion was exclusively reserved as the doom of the woman convicted of the crimes—the real crimes—of high or petit treason. In a leading case (see 'State Trials,' the wonderful romance in real life of William Harrison, steward to Lady Campden, of Chipping Campden, in Gloucestershire, A.D. 1660–1) it is true that the female Joan Perry, the mother of the two male convicts who suffered with, or immediately after, her, was hanged a short time before her offspring, and the reason assigned for "turning off" the woman first was an alleged impression that Joan, being a witch, would continue to exercise to the last a power over her sons which would deter them from confessing to an imputed crime involved in the most profound mystery. But then Joan was "cast" for simple murder; her relation to the supposed victim was not that which would have constituted her crime petit treason. She was never tried for witchcraft at all. In short, Why were some women hanged for witchcraft (well, that I can understand) and some, it would appear, burnt (which I cannot make out)? What *scripta* or *lex non scripta* regulated the imposition of the doom? Can enlightenment be supplied by some more capable and accomplished student of the history of English criminal law? NEMO.

DURRELL AND POPHAM OF LITTLECOTE.—I should be very glad if any correspondent could kindly supply me with the title and publisher (if still in print) of a work on the Durrell or Popham families, of Littlecote, near Newbury, Berks. The story, as I have it from old residents, is that about three generations ago a Durrell, the then owner of Littlecote, murdered his child—the result of most illicit passion. A nurse was obtained for the mother of the child, was blindfolded, and then the carriage containing her was turned out in some water several times that she might not know to what house she had been taken. The nurse, however, cut a piece of the bed-hanging away, and counted the number of steps up to the bedroom, and thus eventually the murder was discovered. The story runs that Durrell promised Judge Popham, before whom the trial came, to bequeath his estates to the judge on condition that the latter let him off unpunished. Judge Popham ordered Durrell to be brought up as first prisoner for trial, and acquitted him, by virtue of his right, as a maiden judge, to so treat the first prisoner brought before him. I should be very glad to know how far this story, gathered from several quarters, is correct, as well as to hear of the book itself. I may add there is rife a statement that on a new floor being laid in recent years, a bloodstain similar to that on the old appeared on the new. Several I know believe this is a fact.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

UNDERGROUND PASSAGES.—It is said there is a passage from Hampstead Heath to St. Albans, under ground, formerly used by the famous Dick Turpin. There is also one from Someries Castle, a few miles from Luton, in Bedfordshire, leading to under the altar of St. Mary's Church, of that town, evidently used by monks, and, I believe, about the time of the Conqueror. A short sketch of the history of these, or others that may abound, will no doubt be interesting to readers of 'N. & Q.' if some one will kindly supply the information.

ARTHUR N. R. STEABBEN.

BARTHOLOMEW VIGORS, BISHOP OF FERNS AND LEIGHLIN.—This prelate is stated to have been born at Bishopstawton, Devon, in 1645, and to have been "educated at Launceston School," afterwards entering Trinity College, Dublin. Can any authority be given for the statement regarding the Launceston portion of his education, or any particulars concerning it? ALFRED F. ROBBINS.

Replies.

THE RESTING-PLACE OF CHARLES AND MARY LAMB.

(7th S. xi. 361, 419.)

My attention was directed to a communication respecting the above which appeared in your periodical at the first reference by three different antiquarian friends, the first stating that it appeared in the *Athenæum*, which I searched in vain; the second remarking that it was to be found in the *Academy*, which I looked through with like results; but it was not until the third came forward with information on which I could exactly rely, namely, that the note in question appeared in 'N. & Q.,' I have since procured and perused the same, signed by MR. JOHN T. PAGE, of Holmby House, Forest Gate; and whilst I entirely appreciate his kind remarks as to my doings at Lower Edmonton Church with reference to the joint memorial within the same to William Cowper and Charles Lamb, I cannot but regard it as a quibble at the best on his part when he suggests that in the inscription under the medallion of Charles Lamb I disturb the prevailing impression that Charles Lamb and his much afflicted sister repose in the same grave, although side by side. I may here recount how, somewhat accidentally, it fell to my honourable lot to place the memorial alluded to in Lower Edmonton Church. At the meeting of the London and Middlesex Archæological Society held there in July, 1888, a paper was read expressly referring to the two eminent literary men who could not be otherwise than uppermost in our minds in that locality, and at the conclusion, being the presiding chairman, I ventured pleasantly to put it to the meeting that we had here, at all events, materials for the commencement of a "Poet's Corner" in Edmonton Church—not, of course, in the least degree emulating the national one we already possessed in Westminster Abbey. Those present at once very kindly reciprocated my offer, and the result was the joint "William Cowper and Charles Lamb Memorial." I then set to work in order to procure a "counterfeit presentment" both of the one and the other; but after gathering all the best approved engravings of both of them, I found that, "in my mind's eye," not one of them in itself did them common justice. I at once placed myself in the hands of Mr. Forsyth, the monumental sculptor, who had recently very satisfactorily completed the monument to the Earl of Dudley, and the result is—I sincerely hope without in any way idealizing or falsifying the features of William Cowper or Charles Lamb—that the two tablets which appear on the joint memorial to Cowper and Lamb in Edmonton Church are probably as pleasing and as truthful as any which have appeared of them. I am encouraged in this hope by the circumstance that replicas of them were exhibited in the sculpture room at the Royal Academy the same year, where they received the sanction of public approval. The former neglected state of the grave of Charles and Mary Lamb in the open churchyard at Edmonton, as well as its present state of tidiness and repair, are also referred to by MR. PAGE in his communication. I left it, however, for after consideration to put the grave above referred to in a proper decent condition. Whilst thinking the matter over, a friend living at Queen's Gate, whose name I am not at liberty to mention, suggested, he being an ardent admirer of Charles Lamb, that I should at once take in hand the too-long neglected grave in the churchyard; to which I replied that, as I had, so to speak, "borne the burden and heat of the day," the opportunity remained open for him to fulfil the pleasant task of placing the same in perfect order. In a very short time my letter of advice had borne good fruit, as was shown by my receiving from my "Queen's Gate friend" a photograph representing the same in the perfect condition described by MR. PAGE.

JOSHUA W. BUTTERWORTH, F.S.A.

45, Russell Road, Kensington, W.

"Lamb was buried in the quiet little churchyard at Edmonton. A tall flat stone, with an inscription by Cary, the translator of Dante, which is neither happy nor quite coherent, marks the spot.....Mary Lamb..... died in Alpha Road, St. John's Wood, and was buried in his grave on the 28th of May, 1847.....Henry Crabb Robinson was one of the few friends of the Lambs who remembered Mary after the death of Charles. There are in his 'Diary' accounts of repeated visits to her in her loneliness; and when her turn came he saw her laid by her brother's side."—Laurence Hutton's 'Literary Landmarks of London,' p. 193.

The reference given by Mr. Hutton is to Robinson's 'Diary,' vol. ii. chap. xxi. I am not sure if in the first note on this subject the lines on the stone are attributed to Cary, but, independently of Mr. Hutton, I have a note to that effect in my 'Elia.' I think, however, my authority was only a newspaper article.

WILLIAM H. PEET.

39, Paternoster Row, E.C.

MR. SECRETARY JOHNSTONE AND THE JOHNSTONES OF WARRISTON (7th S. x. 364, 453; xi. 329).—I can add a few items to SIGMA'S account of this family. The Johnstouns of Kirkton were descended, I have been told, from a brother-german of the Lord Johnstone who flourished *circa* 1476. The registers of the Privy Council and other public records supply a number of facts regarding them and their relatives; but the prevalence of the same Christian names and the vicissitudes of landed property in Annandale in the sixteenth century make their early pedigree very obscure.

Douglas is mistaken in his statement that Rachel Arnot, wife of Archibald Johnstone of Edinburgh,

was a daughter of Sir John Arnot of Berswick, Treasurer Depute. She was probably his sister; but her father, John Arnot, merchant, burgess of Edinburgh, was dead *ante* May 15, 1577 (Edinburgh Burgess Rolls). Sir John was alive in 1614. Rachel Arnot died March 20, 1626. Her "testament dative" was proved by her son John Johnstone on August 23, 1626 (Edinburgh Commissariat Records), so his name must be added to the list of her family.

James, Archibald's eldest son, was made burgess and guild-brother of Edinburgh, in right of his father, on February 17, 1613. He appears to have been alive on August 6, 1654, when "James Johnstoun of Beirholm" was witness at the baptism of James, son of James Johnstoun and Marion Nisbet (Edinburgh Register). His wife, Elizabeth (or Elspeth) Craig, was daughter of Sir Thomas Craig of Riccartoun by Helen, daughter of Robert Heriot of Trabroun, co. Haddington (otherwise styled "of Lymphoy"), and Helen, daughter of John Swinton of that ilk, this being her first marriage (Fraser Tytler's 'Life of Sir Thomas Craig,' p. 148, "The Swintons of that Ilk and their Cadets").

Helen Morrison, who was married to Samuel Johnstoun of Schenes on September 24, 1617, was the daughter of John Morrison, merchant, burgess of Edinburgh (called "the Rich"), by his wife Katharine, daughter of Sir John Preston, President of the College of Justice. Samuel Johnstoun seems to have married, secondly, a younger Rachel Arnot. His eldest son James succeeded to Sheens before 1666, and died June, 1675, leaving a widow named Anna Johnstoun. There were at least three children of the second marriage, viz., Archibald, baptized March 31, 1640, who probably died young; Rachel, baptized June 26, 1637 (Edinburgh Register), who married John Johnstone younger of Westerhall, afterwards first baronet; and Anne. The two daughters were decerned executors dative to their brother James, as nearest of kin, on February 23, 1693. It was doubtless through Rachel, Lady Johnstone, that the claim arose which resulted in a tedious lawsuit between Johnstone of Westerhall and Dick of Grange, about the end of the last century, for the possession of the field in the "Borough muir" of Edinburgh in which stood the ruins of the nunnery of Sheens, and which is mentioned by Maidment in the preface to the 'Liber Conventus S. Catharinæ Senensis,' printed for the Abbotsford Club.

To return to James Johnstoun and his spouse Elizabeth Craig; besides the children mentioned by SIGMA they had John, baptized on October 3, 1613; Margaret, baptized September 17, 1609; and Beatrix, baptized April 1, 1617. The latter was thus about twenty-two years of age when she married Patrick Congalton of Congalton, co. Haddington. Douglas's statement about her is an error, as suspected by SIGMA.

Sir Archibald Johnstone and Dame Helen Hay had at least three children besides those mentioned, viz., Thomas, baptized April 27, 1660; Helen, baptized March 22, 1642, who married "Mr. George Home of Graiden," ancestor of the Milne-Homes of Miln Graden; and Euphame, who seems to have died unmarried. Her will was proved July 11, 1715, and that of her sister Rachel Johnstone, or Baillie, on September 18, 1707. Regarding Helen, styled "the Lady Graden," I have seen, but not verified, a quotation from 'Fountainhall' (ii. 594) to the effect that when her brother-in-law Robert Baillie was executed this strong-minded lady "stayed on the scaffold till all Jerviswood's body was cut in coupons, and went with the hangman to see them oiled and tarred!"

To make the account of James Johnstone, son of Sir Archibald, complete, it should be stated that he was British Envoy at Berlin before he was appointed secretary, and that he was ultimately dismissed from the latter appointment through the influence, as some thought, of Carstares. (See Story's 'Life of Carstares,' pp. 254, 255.)

R. E. B.

COLLECTION OF AUTOGRAPHS (7th S. x. 505; xi. 38, 271).—In connexion with this subject, and since these "albos" but seldom come into the market, it may be worth here recording the following extract from Catalogue 71, recently issued, of Messrs. Ellis & Elvey. The volume forms No. 9 of the Catalogue:—

"Album Amicorum. The Album of Catherine de Utenham, a Flemish lady apparently resident at the Château de Nivelle, during the last decade of the sixteenth century; containing Chansons, Sonnets, Anagrams, Acrostics, Enigmas, &c., composed for and inscribed in the volume by her admirers and friends, with their signatures. 1595-9. Sm. oblong 4to. Unpublished Manuscript, written on 115 leaves of paper, with music to many of the chansons, half calf."

Inserted are two letters by a well-known writer relating to the MS. From one of these the following is extracted:—

"Its contents were apparently written in the Chateau de Nivelle, Belgium, which belonged to a branch of Montmorencies. This family, known as the Montmorency-Nivelle, were at the close of the sixteenth century allied to the Counts of Horn and to the chief aristocracy of Flanders and Brabant. A Floris de Montmorency—the name Floris de Montmorency is one of the signatures—was carried by Alva to Spain, and there beheaded 1570. The Floris in the book is assumably his son. It appears, then, that at the Castle of Nivelle a party of youths and maidens belonging to the chief families of Flanders and Brabant, the De Lannoys, the Croys, with some of Dutch family, Bentinck to wit, and others of Burgundy, to which Nivelle then belonged, were assembled. Their chief occupation—and a very pleasant and immortal occupation it was—was love-making, and Mlle. Caterine induced them to put some of their love effusions in a book which she kept."

Besides those alluded to above, one of the last

pages bears the signature of Henri, Comte de Berghe, afterwards general of the Spanish army during the early part of the Thirty Years' War.

J. Cuthbert Welch, F.C.S.

The Brewery, Reading.

Howell, in his 'Instructions for Foreine Travell,' 1642, speaking of Paris,' remarks :—

"Some do use to have a small leger booke fairely bound up table-book-will [table-book wise], wherein, when they meet with any person of note and eminency, and journey or pension with him any time, they desire him to write his Name, with some Short Sentence, which they call *the mot of remembrance*, the perusall whereof will fill one with no unpleasing thoughts of dangers and accidents passed."—Sect. iv. p. 27, ed. Arber, 1869.

F. C. Birkbeck Terry.

Friesland (7th S. xi. 347).—This island of Friesland, or Freezeland, which really was the southern part of Greenland, is marked in Speed's 'Map of Europe' (1626), and is described in Heylyn's 'Cosmographie' (1657). The mistake of the old geographers appears to have arisen through the following circumstances. In the year 1380 two noble Venetians named Zeno entered into the service of a prince of the Faroe Islands; they visited the surrounding countries, and drew a map to illustrate an account of their wanderings. Between Iceland and Scotland there appears in this map a large island surrounded by many small ones, and the whole group bears the name of Friesland. It was evidently intended for the "Ferey's land, or Feroe islands," but as this natural interpretation did not occur to our early navigators, they long sought in vain for the Friesland of the Zeni. At length Frobisher, while on his first voyage in 1576, catching sight of the southern point of Greenland, thought that he had found the island, and gave the land the name of Friesland. He again visited the supposed island on his second and third voyages. See Lardner's 'Maritime and Inland Discovery' (1830), vol. i. p. 221; Harris's 'Voyages and Travels,' 1705, vol. i. pp. 575–8, &c. In Moll's 'Map of the World,' published in the latter work, the expanse of sea which Speed shows as existing between Friesland and Greenland has disappeared, and Greenland is extended to the latitude of the southern point of the former island.

J. F. Mansergh.

Liverpool.

Friesland is mentioned in Caxton's 'Blanchardyn and Eglantine,' published for the Early English Text Society, and edited by Dr. Leon Kellner. Blanchardyn's father was King of Fryse.

S. Illingworth Butler.

Survival of Druidism in France (7th S. xi. 305).—In order that I may not hereafter be thought to have plagiarized from St. Swithin, I would like to place on record the fact that my recent paper on the study of folk-lore, in which I cited the same remarkable account in *La Tradition* for April, 1890, of the alleged survival of Druidical practices in Eastern Central France, was read before the Royal Society of Literature on March 25, while St. Swithin's quotation appears in 'N. & Q.,' April 18. C. H. E. Carmichael.

Royal Society of Literature, 20, Hanover Square.

Sir John Coape Sherbrooke, G.C.B. (7th S. xi. 327).—A short biography of this distinguished soldier appears in Cornelius Brown's 'Worthies and Celebrities of Nottinghamshire,' pp. 326, 327. Sir John died at his residence at Calverton, Notts, in 1830, and I believe there is a memorial in the church of that village. F. Medworth.

Stock Library, Newark-on-Trent.

The Seven Days of the Week (7th S. ix. 249, 434).—Looking over some old MS. notes I found the following, which I think is the information required by J. H.:—

"Sunday is the day of sacred observance by Christians, Monday by Greeks, Tuesday by Persians, Wednesday by Assyrians, Thursday by Egyptians, Friday by Turks, and Saturday by Jews."

Everard Home Coleman.

Bible Statistics (7th S. xi. 364).—There used to be an old catch as to whether there were more acres in Yorkshire than letters in the Bible. Of course most people thought the latter had it by a long way. This, however, is not the case. As shown by Mr. Horner, the number of letters in the Old and New Testaments amounts in the aggregate to 3,566,480; the number of statute acres in Yorkshire, on the other hand, comes to 3,829,286. J. B. P.

Saxon Architecture (7th S. xi. 88, 372).—The reference to Warburton gives an earlier date by just one year. His edition of Pope came out in 1751, Warton's 'Notes on Spenser' in 1752. Is there any earlier reference? Ed. Marshall.

Down to Warburton's time a vulgar superstition was current that all old round-arched buildings dated from before the Norman Conquest, and those with pointed (commonly called Gothic) arches later. Rickman first established the fact that the change from round to pointed really occupied the reign of Richard I., before which hardly a pointed arch existed, and after it hardly a round one was planned. Of really ante-Norman buildings we can hardly now claim one of importance (except fragments), but Waltham Abbey Church, and that only a year or two before the Conquest. The great tower of Corfe Castle (believed Saxon) was overthrown twenty-five years ago by the gale that destroyed the ship London. It might have stood another thousand years but for village children picking out a kind of cavern under its base.

E. L. Garbett.

WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY' (7th S. vii. 168, 278, 357, 416; viii. 89, 369; ix. 297; x. 109, 196, 258, 375; xi. 94, 255).—MR. BOUCHIER'S note at the last reference will, I venture to say, have a wide endorsement. MR. C. A. WARD'S failure to appreciate one whom MR. BOUCHIER rightly designates as "a great poet and a great teacher" is, of course, MR. WARD'S loss; and had this been all, beyond an expression of sympathy for him nothing need have been said. But when MR. WARD would put it as though it was not he that had failed to appreciate Wordsworth's poetry, but the poet who had given us little to appreciate, he virtually tells all who admire that poetry and learn from its teaching that they are merely paying court to "dulness"; and they naturally desire that the saddle should be put on the right horse. Nor is it hard to see what really is the matter. Not only has MR. WARD no intelligent sympathy with Wordsworth, but he seems hardly tolerant of those who have. If criticism be attempted in this frame of mind there can be only one result. Just as from him who is unsympathetic towards a hero or a people no true or useful biography of the one or history of the other is to be expected, so if we lack intelligent sympathy with an author, above all with a poet, we may inveigh against him, but criticism is beyond us.

"Be all glory attached," says MR. WARD, to Wordsworth's "moments of inspiration." All very fine; but when the meaning of a line in that 'Ode' which is one of the poet's finest efforts was discussed in 'N. & Q.,' MR. WARD contributed to the discussion by protesting that "you never can quite tell what he [Wordsworth] may fall into on occasion"; that, as regards the meaning of the line in question, "many words should not be spent on the theme; it is not worth it"; and that "in this and the three preceding lines he has..... half lost his track in fact" (7th S. viii. 369). We now understand the flatness of tone in MR. WARD'S concession of "glory." But enough on this point. Wordsworth has long since outsoared detraction's shadow. "The light that never was on sea or land" will still gleam through his song though some eyes fail to see it, and his philosophy—a philosophy which has lightened for many

> —— the heavy and the weary weight
> Of all this unintelligible world—

will still be a conspicuous contribution to that whole which is "musical as is Apollo's lyre," though to the ears of some it be only "dull." Of course Wordsworth is dull at times, which is a pity. Of Goethe's occasional dulness Paul de Saint-Victor remarked that the very height from which he pours it down only makes it the harder to bear. But if we are told that in Wordsworth's poetry dulness is the rule, we bethink ourselves of how pleased Coleridge tells us he was with the motto placed under the rosemary in old herbals, "Apage! haud tibi spiro." Wordsworth, too, referring to his own "leech-gatherer," says, "You speak of his speech as tedious; everything is tedious when one does not read with the feelings of the author."

In one of the most pathetic passages of a pathetic record John Stuart Mill has told us how, seeking a consolation which his own philosophy did not supply, he found it at length in the poetry of Wordsworth. "In the worst period of my depression," he says, "I had read through the whole of Byron" without finding relief. "The poet's state of mind was too like my own.....His Harold and his Manfred had the same burden on them that I had." But Wordsworth's miscellaneous poems proved to be exactly that "medicine for the mind" he sought. Here, in a poetry essentially one of culture, he found sources of pleasure which, while they grew with the growth of social improvement, "had no connection with struggle or imperfection." Is not the account thus given by this great thinker of the result to him of a study of that poetry a remarkable testimony to the power which it can exert over a mind which is open to and can grasp its teachings?

THOMAS J. EWING.

Leamington.

PARTNER=ADVERSARY (7th S. xi. 365).—DR. CHANCE in his note says that at the game of golf (of which he pleads ignorance) an opponent is sometimes called a partner. This is probably the case; but if so, it arises from an excusable confusion in the mind of some golfers between the two forms in which golf is played. In medal play, where strokes are counted, and the lowest score returned gains the prize, each player selects a partner with whom to play. They are not pitted one against the other, except that each endeavours to defeat the whole field, his partner included. But in ordinary match play, between two players, where the counting is by holes, which is the true form of golf, the two players are opponents, and in the St. Andrew's rules are always so called. Should a "foursome" be played, *i. e.*, two against two, there is, of course, a real partnership between the players on each side, but they would never think of styling their opponents their "partners." In fact, though the word partner is sometimes misused as above stated, it is common parlance for a man seeking an adversary to say, "I want a match for such and such a day," but I have never heard the expression "I want a partner."

HOLCOMBE INGLEBY.

MODERN PHASES OF ENGLISH WORDS (7th S. xi. 224, 356).—I was much astonished the other day on hearing Dr. Watts taxed with the very same perpetration to which MR. GODFREY TURNER refers in the last passage of his interesting com-

munication. I have been perfectly familiar with the good doctor's hymn "against quarrelling and fighting" ever since the early days of my boyhood, but never before heard of any one who believed that the last line of the first verse ended with "to." The two lines—

> Let dogs delight to bark and bite,
> For 'tis their nature too—

may often be seen coupled together as a quotation; but I never recollect an instance where the last *o* was missing.

I think it may be as well to place on record in the columns of 'N. & Q.' a correct copy of the verse in question. It is thus given on p. 33 of 'Divine and Moral Songs for Children,' by Isaac Watts, D.D., published by the Religious Tract Society:—

> Let dogs delight to bark and bite,
> For God hath made them so;
> Let bears and lions growl and fight,
> For 'tis their nature too.

JOHN T. PAGE.

At the latter reference MR. TURNER says that Watts has been taxed with the perpetration of the phrase "'tis their nature to." Of course his verse is frequently so misquoted by newspaper writers and platform orators; but does MR. TURNER mean that in any work pretending to critical accuracy this line is so printed? I hope not. In any case there can be no real doubt as to what Watts actually wrote:—

> Let dogs delight to bark and bite,
> For God has made them so;
> Let bears and lions growl and fight,
> For 'tis their nature too.

C. C. B.

A contributor writes as if the observation of the position of the adverb between the auxiliary and the verb only took place in the present century; but Lowth remarks:—

> "The adverb, as its name imports, is generally placed close or near to the word which it modifies or affects; and its propriety and force depend on its position. Its place for the most part is before adjectives; after verbs, active or neuter; and it frequently stands between the auxiliary and the verb: as, 'He made a *very elegant* harangue; he spake *unaffectedly* and *forcibly*, and *was attentively heard* by the whole audience.'"—'Short Intr. to English Grammar,' Lond., 1772, pp. 161, 162.

It is not a solecism from this point of view.

ED. MARSHALL.

"Later on." I have been familiar with this phrase all my life, and continually use it. It is North Country; so is the redundancy "to light the fire on." E. LEATON-BLENKINSOPP.

BEHOLDING TO=BEHOLDEN TO (7th S. xi. 345).—This expression is in constant use among the natives of the south-east of Surrey. Such a phrase as "I 'd never be beholden to sich a man" (*i. e.*, under an obligation to), is very common. The author of 'Adam Bede,' whose provin English is never at fault, puts the expression the mouth of Mrs. Poyser: "As thoughtless you was beholding to nobody." G. L. G

This is the common form in the dialect of neighbourhood. I have given examples in 'Manley and Corringham Glossary.' I have informed, on what I consider trustworthy auth that *beholding* is the regular form in Shakes which is preserved in the Cambridge and G editions, but altered to *beholden* in most of others. EDWARD PEACOCK

Bottesford Manor, Brigg.

Beholden to is not obsolete. It is com among all classes in the North. I continually it. E. LEATON-BLENKIN

SAYING FOR A WET DAY (7th S. xi. 226).—The following is the version I remember:—

> It hails, it rains, it snows, it blows,
> And I am wet through all my clothes,
> I prithee, love, let me in.
>
> Oh! no, kind sir, that cannot be,
> There 's nobody in the house but me,
> I dare not let thee in.
>
> But as he turned him round to go,
> She pity, compassion on him did show,
> And bade him enter in.
>
> They passed the night in sweet content,
> The very next day to church they went,
> And he made her his charming bride.

A. I

The Yorkshire version of the song as I rem ber it was:—

> Oh no, kind sir, it cannot be,
> For there 's nobody in the house but me,
> So I prithee be gone from the door.
>
> He turn'd him about somewhither to go,
> When a little compassion she did show,
> And she called him back again.
>
> They spent the night in happy content,
> And the very next morning to church they wen
> And he made her his lawful bride.

In singing the third line of each verse we peated. For the first verse see *ante*, p. 226.

F. C. BIRKBECK TERR

[See p. 387.]

N. BRETON: BLAYING (7th S. xi. 224).—I to bleat, is given in Wright's 'Provincial tionary.' I have an indistinct recollectio having heard the word so used by children in north of Yorkshire. In Jamieson's 'Sco Dictionary' there is "*To blae*, to bleat; ap to the bleating of lambs, and conveying the of a sound rather louder than that indicate the *v. to mae*, Roxb." A reference to the ' English Dictionary,' *sub* "Blea," will give NICHOLSON several quotations for the use o word. F. C. BIRKBECK TERR

GRACE BEFORE MEAT (7th S. x. 402 ; xi. 229).—If old English custom goes for anything, there is no need for the distinction mentioned in the query. To go no further back, Holy-Oke's 'Rider' (1659) has "A Grace, such as is used to be said before or after meats." The 'Whole Duty of Prayer,' by the author of the 'Whole Duty of Man,' contains three "Graces before Meat" and three "Graces after Meat"; Dyche's 'Guide to the English Tongue' gives a "Grace before Meat" and a "Grace after Meat"; so does Dr. Markham ; and so also does the 'Family Hymn Book,' published about forty years ago.

J. F. MANSERGH.

Liverpool.

In answer to the question whether there can be "grace before meat," it seems that it must depend on its form. The grace before meat in use at C.C.C., Oxford, or which was in use when I was there, is as follows :—

"Nos miseri et egentes homines pro hoc cibo quem ad corporis nostri alimonium sanctificatum es largitus ut eo recte utamur, Tibi Deus Omnipotens, Pater cælestis, reverenter gratias agimus, simul observantes," &c.

ED. MARSHALL.

So it appears that some chance scribbler in a newspaper says, "There is no such thing as 'grace before meat.' We ask a 'blessing' before meat, and say grace afterwards"; and your correspondent anxiously inquires whether this dogmatic dictum is not correct. Evidently the learned writer in question knows the etymology of "grace"; but I submit that he is not thereby justified. For my part I prefer to abide by the authority of English lexicographers and the usage of classic English writers. JOHN W. BONE.

DOUBLE-LOCKED (7th S. xi. 149, 295).—The curious notings on this remind me for the first time of the difference between street-door locks of the present time and those of my younger days. They also show one how soon a term becomes inexplicable to the many, and what strange attempts are made to explain it. The editor and J. C. are quite right, as is also L. L. K., in saying that the bolt is shot further upon a second turning of the key, and the bolt therefore less liable to be driven back. Within a time less distant than my boyhood, all, or nearly all, street-door locks locked doubly, and I think most door locks did the same.

BR. NICHOLSON.

FORRESTER : BARRINGTON : MOTTEUX (7th S. xi. 309).—Raikes, in his 'Journal,' under date of November 6, 1834, referring to a party entertained at Valençay by Prince Talleyrand and the Duchesse de Dino, says :—

"Motteux, who is a notorious epicure, and always talking on that subject, was a source of much amusement to the party. One day at dinner he interrupted Talleyrand in the midst of an interesting anecdote by saying, 'Mon Prince, avez-vous jamais entendu ce qui m'est arrivé avec les écrevisses?' and every one burst out laughing."

Under date of Monday, August 7, 1843, Raikes has :—

"Old Motteux is dead, at an advanced age. He was originally an Italian mountebank in the Old Jewry, and possessed of a very large fortune. He was a member of all the clubs, a great hanger-on upon the nobility, and has left his whole property to Spencer Cowper, the grandson of the first Lord Melbourne, and son of the late Lord Cowper."

W. H. DAVID.

46, Cambridge Road, Battersea Park.

Cecil Weld Forester was the first Baron Forrester, and will therefore be found in all peerages. He died in 1828, and so lived not during the years 1830 to 1834.

C. F. S. WARREN, M.A.

Longford, Coventry.

Cecil Weld Forester (not "Forrester"), created Baron Forester, of Willey Park, Salop, July 17, 1821, married June 16, 1800, to Lady Katharine Mary Manners, second daughter of Charles, fourth Duke of Rutland, appears to be one of the individuals indicated. He was not, however, living in 1830, having died May 23, 1828. F. D.

Cecil Weld Forester, M.P., married in 1800 Lady Katharine Manners, daughter of the fourth Duke of Rutland. He was created Lord Forester in 1821, and died in 1828.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

NORTON INSTITUTION (7th S. xi. 6).—The following notes may assist in the identification of the founder of this institution. His name was probably Ferdinando Norton, and he was apparently a professor of music residing in London in the last century. He is said to have been musician to the king, or bandmaster of the Guards.

I shall feel greatly indebted to any one helping me with the slightest clue, and also be very grateful for replies to my queries on pp. 87, 169, and 288. BEAULIEU.

REV. GEORGE HARBIN (7th S. xi. 188, 317).—His literary, antiquarian, and genealogical collections were advertised for sale by Messrs. Puttick & Simpson in the *Guardion* of December 10, 1873.

DANIEL HIPWELL.

HERALDIC QUERY (7th S. xi. 247, 351).—The term—with regard to Scotland, at least—no doubt refers to the "Minor Barons," who sat in Parliament along with the nobles (or "Greater Barons") until the fifteenth century, when their attendance was dispensed with on condition of their sending representatives from each county, who were designated "Commissioners of the Shires."

A. W. M.

HENRY JACOB (5th S. iv. 48).—At this reference it is asked what is known of the above celebrated Nonconformist after he went to America in 1624. The 'Imperial Dictionary of Universal Biography' states "he settled in Virginia about 1624, and died shortly after he set foot upon the shores of the New World, aged 61." This work also informs us that he obtained the benefice of Cheriton, in his native county (Kent), and Maunder's 'Treasury of Biography' also states that he was preferred to the benefice of Cheriton, near Hythe.

The latest volume of the *Archæologia Cantiana* gives a list of the rectors of Cheriton from 1316 to the present time, but Jacob's name does not occur therein. Strangely enough, in 1871 I had the opportunity of searching the registers of Cheriton, and I find that the very first baptism noted is that of "Hen. Jacobb son of John Jacob" for the year 1563. On writing to Canon Scott-Robertson, editor of the *Arch. Cant.*, he replies, "Henry Jacob could not have been rector of Cheriton, but he may have been curate, or *locum tenens*, for Rector Topcliffe," and promises to make a note to learn more about him. May I ask your readers to kindly assist? R. J. FYNMORE.

Sandgate, Kent.

RAMBLEATIONS STONE (7th S. xi. 286).—This "local word, signifying an assemblage of people," looks to me monstrously more like a corruption of "perambulation." An analogous instance is to be found in a mistake I recently came across in some parish accounts for the year 1735, in which an amount was entered under the head of "expenses apossessioning Days," *i.e.*, on processioning days, when the limits of the parish were perambulated at Rogation-tide. W. C. W.

The local antiquaries appear unaware that "rambleation" is a corruption of "perambulation," as "formerly marking the boundary between the parishes of Foston and Rossell." In the second book of 'Homilies' the fourth part of the "sermon for Rogation week" has as its title, "An exhortation to such parishes where they use their perambulations for the oversight of the bounds and limits of their towns," *i. e.*, in the proper sense of the term, as when the prodigal in the Wickliffe-Purvey version of St. Luke is sent by the man "in to his toun to fede swyn" (xv. 15).

ED. MARSHALL.

CHURCHES WITH PRE-REFORMATION PEWS (7th S. xi. 388).—If by pre-Reformation pews MR. LITTLEHALES means original fifteenth and sixteenth century oak benches and stalls, numerous instances may be cited. As a single example of each, I would refer him to Trull Church, near Taunton, where lies buried, hard by an old yew tree, the late Mrs. Ewing ("Aunt Judy"), the sweet and gentle authoress of so many refined and charming children's tales. The old fifteenth century benches in the body of the church are all in excellent condition. And at Ecclesfield Church, Yorkshire, known locally as the "Minster of the Moors," of which "Aunt Judy's" venerable father (the Rev. Dr. Gatty) is vicar, quite as interesting fifteenth century stalls and chancel seats are to be seen. HARRY HEMS.

Fair Park, Exeter.

ENGLISH AND ITALIAN PRONUNCIATION (7th S. vii. 487; viii. 92; x. 16).—"The mills of" 'N. & Q.' "grind slowly"; but here is another handful of meal for M. HENRI LE LOSSIGEL. Burton was not singular in thinking that the English resembled the Italians in habit, but his opinion as to their pronunciation was utterly at variance with that expressed by Girolamo Cardano, a Milanese physician, who visited England in 1552. The following passages, translated from his 'Dialogus de Morte,' printed at the end of 'Somniorum Synesiorum,' libri iiii., are given in the introduction to Mr. W. B. Rye's 'England as Seen by Travellers,' pp. xlix, l:—

"It is worth consideration, that the English care little or nothing for death. In figure they are much like the Italians; they are white—whiter than we are, not so ruddy, and they are broad-chested.....In dress they are like Italians; for they are glad to boast themselves most nearly allied to them, and therefore study to imitate as much as possible their manner and their clothes. And yet even in form they are more like the Germans, the French, and the Spaniards.....I wondered much, especially when I was in England [he came first to Scotland] and rode about on horseback in the neighbourhood of London, for I seemed to be in Italy. When I looked among those groups of English sitting together, I completely thought myself to be among Italians; they were like, as I said, in figure, manners, dress, gesture, colour; but when they opened their mouths I could not understand so much as a word, and wondered at them as if they were my countrymen gone mad and raving. For they inflect the tongue upon the palate, twist words in the mouth, and maintain a sort of gnashing with the teeth."

ST. SWITHIN.

"FAIRE CHARLEMAGNE" (7th S. xi. 189).—Charlemagne has been credited with being the unique, or, at all events, rare conqueror who never had to give up any of his acquisitions. Consequently, in its original sense, "Faire Charlemagne" was pleasantly applied to those who, up to the end of an evening at play, are persistently favoured by luck, and never have any losses to set off against their gains. But, as with many other words, use has considerably modified the meaning implanted by derivation, and at the present time "Faire Charlemagne" is often used also in reproach or irony, and as an invective implying that the subject of it has not given his adversaries the opportunity of taking what we technically call "their revenge," and may possibly, in some cases, even

have forced fortune by unfair means. In the instance quoted by MR. PIERPOINT, the speaker, not having mulcted his opponents to any large amount, could feel that he just escaped incurring censure, though he left off with something to the good.

R. H. BUSK.

De Lincy, in his 'French Proverbs' (ii. 32), has for "Faire Charlemagne," "Se retirer du jeux après avoir gagné," which gives rather a different turn. In the instance of Charles the Great such a proverb might refer to the famous "donation" to the Church, or his "conquest" of Jerusalem. If it were the case of Charles V., his own sentence, "Inter vitæ negotia et mortis diem oportet spatium intercedere," might be taken to represent the origin. It arose from his taking the sentiment from the reason of his centurion for asking for his discharge (Strada, 'De Bello Belgico,' l. i. p. 18, Rom., 1658. See Jer. Taylor, vol. iv. p. 389, Eden).

ED. MARSHALL.

François Génin, a distinguished French philologist, says, in his 'Récréations Philologiques,' published in 1856 (vol. i. p. 186):—

"Charlemagne garda jusqu'à la fin toutes ses conquêtes et quitta le jeu de la vie sans avoir rien rendu du fruit de ses victoires; le joueur qui se retire les mains pleines fait comme Charlemagne: Il fait Charlemagne."

DNARGEL.

"*Faire Charlemagne* c'est se retirer du jeu avec tout son gain, ne point donner de revanche. Charlemagne garda jusqu'à la fin toutes ses conquêtes et quitta le jeu de la vie sans avoir rien rendu du fruit de ses victoires. Le joueur qui se retire les mains pleins fait comme Charlemagne: Il fait Charlemagne."—Génin, 'Récréat.,' i. 186.

R. D. NAUTA.

Heerenveen.

RIDDLE (7th S. xi. 388).—Has KRAN given the wording of No. 19 of this enigma correctly? My version of it reads thus: "Two students, or rather scholars (pupils), and some Spanish grandees (ten dons, tendons), to wait upon me." And such must be the punning meaning of "señors" in physiology.

FREDK. RULE.

[This explanation is given by very many correspondents.]

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256, 412; x. 96, 454; xi. 176).—A song entitled "When I upon thy bosom lean" was once sung at a rocking, or homely rustic gathering, when Burns was present, and made a deep impression upon his mind. The incident led to his epistles to John Lapraik, the reputed writer of the verses. As it turns out, Lapraik was largely indebted to a previous lyric for the sentiment, if not the form of his song; but Burns did not know that, and English poetry is the richer for the fact. Lapraik was a versifier, not a poet, as Burns believed him to be, and many of his pieces were written, as we learn from himself, when "in consequence of misfortunes and disappointments, he was some years ago torn from his ordinary way of life, and shut up in retirement." Apparently this is Lapraik's euphemistic disposal of the fact that, having the misfortune to be a guarantor in connexion with a bank, he was imprisoned for a time when the bank failed.

THOMAS BAYNE.

Helensburgh, N.B.

To the volumes already mentioned may be added Geffray Mynshull's 'Essayes and Characters of a Prison and Prisoners,' Lond., 1618, 1638, 4to., reprinted Edinburgh, 1821, 8vo. The Epistles Dedicatory date from the King's Bench Prison in Southwark, and are addressed respectively to "The Most Worthy Young Gentlemen of Grayes-Inne," and to "Mr. M. Mainwaring of Nampt-wich, in Cheshire." The author was admitted to Gray's Inn March 11, 1611/12 (folio 670), as the son of Edward Minshull, of Nantwich, co. Chester, gent. (Foster's 'Gray's Inn Admission Register,' 1889, p. 129).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

I have just come across the following notice of another prison book, which seems to have been missed:—

"Taylor (Rev. Robert). The Diegesis: being a Discovery of the Origin, Evidences, and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth. 8vo. cloth (name on title). Rare, 10*s.*, 1829. Written while the author was in Oakham Gaol."

GUALTERULUS.

LANFRANC (7th S. xi. 148).—Butler, in his 'Lives of the Saints,' April 21, St. Anselm, note †, has:

"Capgrave and Trithemius honour him, Langfranc, with the title of a saint on the 28th May, on which day his life is given in 'Britannia Sancta' [printed by Meighan, 1745]. But it is certain that no marks of such an honour have ever been allowed to his memory, either at Canterbury, Caen, or Bec, nor, as it seems, in any other church; and William Thorn's Chronicle is a proof that all had not an equal idea of his extraordinary sanctity. His memory is justly vindicated against some moderns by Wharton in his 'Anglia Sacra.'"—Vol. ii. p. 493, Dubl., 1833.

ED. MARSHALL.

Dufour, in his index to Rohrbacher, enters him as a *Beato*. Alban Butler's testimony on the subject is:—

"Capgrave and Trithemius honour him with the title of saint on 28th May, on which day his life is given in 'Britannia Sta.' But no marks of such an honour have ever been allowed at Caen, Canterbury, or Bec; and Wm. Thorn's chronicle is proof that all had not an equal idea of his extraordinary sanctity. His memory is justly vindicated against some moderns by Wharton, 'Anglia Sacra.' See Ceillier, xxi. p. 50. 'Hist. Lit. de la France,' x. 260."

I believe no canonization has ever been decreed but has been preceded by the pronouncement of popular estimation; but the number of popular pronouncements of saints that have not been rati-

fied by canonization is vastly larger than your correspondent's enumeration. R. H. BUSK.

STORY OF GINEVRA (7th S. xi. 387).—Is it this story that Shelley "left half told" in his lovely fragment 'Ginevra'? The beginning seems to promise something like it. C. C. B.

SANCTUARY KNOCKERS (7th S. xi. 407).—MR. H. F. WAKE is referred to a very interesting paper on this subject in vol. xiv. of the *Transactions* of the Bristol and Gloucestershire Archæological Society, p. 131, by Mrs. Bagnall-Oakeley. Five of the knockers treated of are at St. Nicholas, Gloucester; Adel, near Leeds; St. Gregory's Church, Norwich; All Saints' Church, York; and Durham, respectively. Mrs. Oakeley tells us that until lately the privilege of sanctuary still obtained within the precincts of the abbey and palace of Holyrood, Edinburgh; but it became such a scandal as a refuge for dishonest debtors that in 1880 a law was passed to abolish the privilege. The knocker, it is presumed, is now lost. All the existing five knockers mentioned above are illustrated in Mrs. Oakeley's paper, from which paper much information may be derived. Last summer (1890) I found in the shop of Mr. Johnson, in Westgate Street, Gloucester, who deals in curios, a very fine hagody of a peculiar type. Instead of the usual form, a lion's or monster's head, with the head of the fugitive, it consists of a very spirited figure of a cockatrice, apparently in an infuriated and threatening attitude, as if defending the refugee, whose head is seen behind the monster, from any molestation. The knocker may be still in Mr. Johnson's possession, for he refused to sell it; but he very kindly allowed me to have a drawing of it of the full size, which I hope at some time to have engraved. I could not ascertain whence it came. JOHN MACLEAN.

Glasbury House, Clifton.

WILLIS'S ROOMS (7th S. xi. 144, 213, 373, 418).—MR. STANDISH HALY does not say whether he copied from print or from manuscript. The letter of Rigby to George Selwyn, dated March 12, 1765, is printed in Jesse's 'Selwyn and his Contemporaries' (vol. i. p. 366). There are no "insertions" there, and these must have been added by some one who jumped to a conclusion without sufficient grounds for his suggestions. King Street, St. James's, is some way from Pall Mall, and I cannot believe that Willis's Rooms occupied the whole of that space, with one front in King Street and the other in Pall Mall. There can be no doubt that the windows out of which the Macaronis lolled were in Pall Mall. MR. HALY'S last sentence I cannot understand. As there certainly were two Almacks—MR. HALY concedes this, though he believes they joined—and an Old Club and a Young Club at White's is proved by the rules, which have been printed, it seems strange that the plain statement of these facts should make "confusion confounded indeed."

HENRY B. WHEATLEY.

BABY'S FIRST TOOTH (7th S. xi. 305, 357).—What ST. SWITHIN says applies to the fanciful concern of mothers in these parts regarding baby's first tooth. In my leisurely reading I came across a superstition worthy of notice side by side with these of ours in England. It is of the Niger country of Eboe. Speaking of the prejudices of these people, I read in *Household Words* of January 18, 1851, No. 43, p. 405, in the course of a paper 'Our Phantom Ship, Negro Land,' as follows:—

"Another prejudice, equally curious, is that which causes them [the Eboe people] to sacrifice all children who cut their first tooth in the upper jaw. This they believe to be premonitory of a savage disposition."

The people of Eboe were not remarkably savage, not in comparison with some of their neighbours of the Niger. This may "open up" the question of first tooth lore. *Peggy-wegs*, as *peggies* and *weggies*, are known here. I have a *tush*, a tooth growing behind the front tooth in my upper jaw. Tushes are also large, ugly, protruding teeth. I am given to think this superstition has a very wide province.

HERBERT HARDY.

Earl's Heaton, Dewsbury.

The Northumbrian belief is that if a child "tooths first in its upper jaw, it is considered ominous of death in infancy." (See Henderson's 'Folk-lore of the Northern Counties,' 1877, p. 20.)

F. C. BIRKBECK TERRY.

NOVA SCOTIA BARONETS (7th S. xi. 341).—In a work by Sir George Mackenzie, the celebrated Scotch criminal lawyer, entitled 'Of Precedency,' may be found a long account of the establishment of this order and its privileges (Sir George Mackenzie's 'Works,' 2 vols. folio, Edinburgh, 1722, vol. i. p. 547). It is mentioned that the order was projected by King James VI. "for advancing the plantation of Nova Scotia, in America, and for settling a colony there." But his projected intention was carried into effect by his son, King Charles I., in 1625. There is also given a full description of the badge and of the privileges of the order.

The badge and ribbon much resemble in form and shape, except that they differ in colour and bearings, those worn by the Dean of Westminster as Dean of the Order of the Bath (red), the Bishop of Oxford as Chancellor of the Order of the Garter (deep blue), and the Archbishop of Armagh as Prelate of the Order of St. Patrick (sky blue).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CARMICHAEL FAMILY (6th S. vi. 489, 546; vii. 77, 233; 7th S. xi. 332).—There appears in Pue's

Occurrency, Dublin, and in the *Scots Magazine* of 1759 the following obituary notice :—

"December.—Last week, at Dungannon, aged upwards of ninety, Andrew Carmichael, Esq., of an antient Scotch family, a gentleman much esteemed for universal benevolence, probity and skill. He maintained his judgment and memory to the last, and was remarkable for writing the smallest hand and reading the smallest print without spectacles."

This gentleman was a kinsman of the Hon. William Carmichael, Archbishop of Dublin, brother of John, third Earl of Hyndford. He was also of kin to Major John Carmichael, who divided his assets, 1745, between his son, Rev. John Jauncourt Carmichael, and James Carmichael, brother to the Earl of Hyndford. He transacted the Irish business, in respect of certain landed property, of John Carmichael, afterwards fourth Earl of Hyndford. He was the son of a James Carmichael who came over to Ireland in the suite of King William, and who was reputed to be the son of the Hon. John Carmichael, son of the first Lord Carmichael. This Andrew Carmichael was a man of worship and importance. He was twice married—first to Anne, daughter of Sir Hugh Montgomery, Bart.; secondly, to Eliza Moore. By his first marriage he had three sons, the third of whom, Hugh Carmichael, was Clerk of the Crown for the Province of Ulster. His son was Hugh Lisle Carmichael, major-general, and Governor of Demerara 1813.

Andrew Carmichael had a grandson, Andrew Blair Carmichael, who was Clerk of the Crown for the Province of Leinster and Clerk of the Peace for the county of Dublin; and a great-grandson, surgeon Richard Carmichael, of surgical fame. There are descendants of Andrew Carmichael of Dungannon still extant in Ireland and elsewhere.

F.

WATER CURE (7th S. xi. 367).—The article to which H. Y. P. refers is entitled 'How I made my Escape from Hydropathy,' and will be found in *London Society* for 1867. J. BALFOUR PAUL.

SABINE'S REGIMENT (7th S. xi. 407).—This was the regiment subsequently known as the 23rd Foot and Royal Welsh Fusiliers. General Sabine held the colonelcy of the regiment from 1705 till his death in 1739. This regiment was engaged in all the Marlborough campaigns of the War of Spanish Succession. ALFRED B. BEAVEN.

Preston.

Miscellaneous.

NOTES ON BOOKS, &c.

History of Phœnicia. By George Rawlinson. (Longmans & Co.)

IT is upwards of five-and-thirty years since any good book appeared in our language relating to Phœnicia. In 1855 the Rev. John Kenrick published his work on 'Phœnicia,' which at once took high rank as a standard authority. Since then we have had articles in cyclopædias, and occasionally learned papers in the more scholar-like reviews; but so far as we are aware nothing has appeared in which all the knowledge which has been flowing in has been garnered. During this long period Germans and Frenchmen have not been idle. It has been to foreign sources that the student of late years has had to apply when he desired to have the last news of the queen of the seas as she ruled ere the foundations of the robber stronghold of Romulus were laid. This will be needful no longer. Prof. Rawlinson has given us at once a compact history, a treatise on physical geography, on mythology, and on art. It is, perhaps, needless to say that this new history not only embodies all the modern discoveries, but that its scope is much wider than that of Dr. Kenrick's volume. That learned and thoughtful book was mainly based on written records; whatever the ancients have told us was most carefully considered and reproduced. In those days there was little other material out of which to construct the history of a past which had become dim. Since 1855 a great change has taken place; the spade and the pick-axe have unearthed treasures on the Phœnician shore, and not only there, but on the sites of nearly every one of her colonies. This has done very much for the inquirer. But that is not all. The science of language has grown rapidly. When Kenrick wrote it was but a weakly stripling. It has now grown to man's estate, and is capable of throwing light on the earliest times of the Phœnician races such as Dr. Kenrick never could have dreamed of. Those who have read Prof. Rawlinson's former works will not need telling that there are few possible sources of knowledge that he has not laid under contribution. It is, of course, impossible that all the chapters should be of equal value. Those which describe the physical features of the country and the characteristics of the people will be to many the most interesting. They are written with an amount of picturesque energy and *verve* which leaves nothing to be desired. For our own part, we feel that the portion of the work which deals with the colonial system of Phœnicia is the most important. Very few of us know how very far her influence extended and how deep are the traces she has left. The chapters which relate to the fine arts will, we fear, not have the attention given to them which they merit. Phœnician architecture must have been massively sublime; but in the sister arts she produced but little that was pleasant to the eye, and we are most of us still in that semi-barbarous state which finds little interest in things which are not lovely to look upon. To those who take a scientific interest in the dawn of the arts Prof. Rawlinson's chapters on these subjects will be a great delight, especially as they are illustrated by a profusion of useful engravings.

Suspiria de Profundis. With other Essays by Thomas De Quincey. (Heinemann.)

THIS attractive book is the first volume of a series of De Quincey's posthumous works, printed from MSS. and edited by Dr. Japp. Very characteristic and valuable are the contents, which will be received with much warmth by De Quincey's admirers. Among the 'Suspiria' are some notes for a new paper on 'Murder as a Fine Art,' and abundant proof of the interest he took in paganism and Christianity, on which Dr. Japp supposes he meditated a book showing that paganism had exhausted all the germs of progress that lay within it. Especially valuable are the hints in Brevia, some of which have been expanded in other writings. A portion of the Brevia deals with philological subjects. We notice for correction a mistake on p. 117 where we hear of the villainous imposture of "Lander" instead of *Lauder*. The mistake is easily explicable and is commonly made. None the less it is exasperating.

The Midland Antiquary. Edited by W. F. Carter, B.A. (Birmingham, Cooper & Co.)

WE are very glad to welcome once more our old friend, the *Midland Antiquary*, with renewed vigour, and the promise of a fresh lease of a life of usefulness, to run, we may hope, for years to come. In the first number of the new issue, No. 17 from the beginning, a novel feature is introduced in the shape of illustrations, comprising on this occasion Fair Melrose, Smaillholm Peel, and Abbotsford, in connexion with a paper on the 'Scottish Border,' by Rev. J. Hunter Smith, M.A., which is to be continued. Mr. H. Sydney Grazebrook commences a valuable series, entitled 'Pedigrees of Disclaimers,' on the families descended from persons who were "disclaimed" by the heralds at their visitations, with an account of the Addenbrookes, two of whom, father and son, were disclaimed at the Worcestershire Visitation, 1682–3. These people, as Mr. Grazebrook and Mr. J. Paul Rylands have justly pointed out, were not by any means always really in fault for not presenting themselves before the heralds, and were quite as often, perhaps, men of good birth as mere pretenders to it. The editor takes up the thread of his records of the Boddingtons, and altogether we have to congratulate Mr. W. F. Carter on making so good a fresh start, and wish him success in his revived career as editor.

MR. JUSTIN SIMPSON has printed (Stamford, H. Rooke) *Ancient Stamford Race Articles*, 1619–20, with additional notes up to 1873.

IN the *Fortnightly* Sir Charles Dilke returns to the 'British Army,' a subject of universal importance, though unsuited to our columns. Mr. Theodore Watts sees in America the home of our future great writers. Canon Benham supplies a very entertaining account of Archbishop Magee, concerning whom he tells some capital stories. A description of the Paris Salons is from the pen of Miss A. Mabel F. Robinson. A characteristic contribution from Mr. Grant Allen appears under the title of 'Letters in Philistia.' Sir Morell Mackenzie deals with 'Influenza.' There are also a pleasant skit on an imaginary 'Election at the English Academy,' resulting in the *fauteuil* being given to the Archbishop of Canterbury, and a clever sketch of Baudelaire.—Under the title of 'Morocco, the World's Last Market,' Mr. Charles F. Goss supplies, in the *Nineteenth Century*, some interesting particulars as to a country that he regards as the natural granary of the British Islands. Mr. Hamilton Aïdé presents, in an amusing paper, 'Some Social Aspects of American Life,' and Mrs. Reichardt gives a good account of 'Mohammedan Women.' Among the contributors are Sir James F. Stephen; Victor Horsley, F.R.S.; Sir James Johnston, K.C.S.I.; Prof. Huxley; Lady Desart; Mr. Walter Wren; and Mr. T. E. Kebbel.—In the *New Review*, Mr. Henry James writes brilliantly and sensibly, his subject being 'On the Occasion of "Hedda Gabler."' The defence of Ibsen's dramas is also undertaken by Mr. L. F. Austin in his 'Folios and Footlights.' Deeply interesting is the account, by Prof. R. L. Garner, of the manner in which he has begun to master the Simian tongue. The Bishop of Ripon, Archdeacon Farrar, and the Rev. Hugh Price Hughes write on 'The Science of Preaching.'—In an excellent number of the *Century*, 'Col. William Byrd of Westover,' 'Play and Work in the Alps,' 'A Miner's Sunday in Colomba,' and 'Women at an English University' are noteworthy alike in regard to text and illustrations.—In *Macmillan's* are 'Some Unpublished Letters of Charlotte Brontë,' 'Moltke as a Man of Letters,' and 'The Stranger in the House.'—*Temple Bar* has papers on 'Walter Savage Landor,' 'Richard Jefferies,' and 'Monckton Milnes.'—Dr. Karl Blind suggests in *Murray's* 'A Monument to Mazzini,' Lady Duff Gordon gives 'Some Translations of Heine,' and Mr. Hutchinson continues his 'Essays on the Obvious.'—'Invisible Paths,' by Basil Field, opens out, in the *Gentleman's*, a new method of observation of nature. Mr. W. Connor Sydney describes 'London before the Great Fire.'—*Belgravia* supplies a sketch of L. E. L.—A paper of keen antiquarian value and of occasional interest, by Mr. H. Halliday Sparling, appears in the *English Illustrated*, with the title 'The Manners of England before the Armada.' Good illustrations add greatly to its value.—'On the French-Swiss Frontier' and 'Our Thrushes' repay attention in the *Cornhill*; and 'Concerning the Cuckoo' and 'On Autographs' in *Longman's*.

MESSRS. CASSELL'S publications lead off with *Old and New London*, Part XLV. This deals at some length with Montagu House, of which many illustrations are given, others following when it developes into the British Museum. This building, with Bloomsbury Square, occupies an entire number.—Part XXXIX. of Naumann's *History of Music* is still occupied with the present. Among its illustrations is a facsimile of a score by Chopin.—*The Holy Land and the Bible*, Part XXI., gives a full-page view of Jerusalem from the top of Scopus and many other striking designs.—*Picturesque Australasia*, Part XXXII., gives four pictures of Hobart, of the scene of the Wairau massacre, of Wanganui, and other spots.—Part V. of *Life and Times of Queen Victoria* carries history to 1847, and is occupied, among other topics, with Irish distress.—Part V. of the *Storehouse of General Information* contains, under Australia, Austria, Avignon, Baal, Bacon, &c., much useful information.—Part III. of the *Royal Academy* completes a marvellously good, cheap, and interesting souvenir of this year's exhibition.

IT has been decided to form a County Kildare Archæological Society, the first meeting of which will be held at Naas in September next. The Duke of Leinster is president, the honorary secretaries being the Earl of Mayo and Arthur Vicars, Esq., F.S.A., Clyde Road, Dublin, of whom inquiries may be made.

THE 'Story of the Imitatio Christi,' by Leonard A. Wheatley, will be the next volume of "The Book-Lover's Library." It is announced for publication during the present month by Mr. Elliot Stock.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. H. F. ("Sutton Maddock").—In the county of Salop and hundred of Brimstry, lat. 52° 39′, long. 2° 22′ W.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 13, 1891.

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Notices to Correspondents.

Notes.

TAVERNER'S 'POSTILS.'

Dr. Cardwell's edition of "Postils on the Epistles and Gospels compiled.....by Richard Taverner in the year 1540" (Oxf., 1841) gives, as the preface tells us, "all the peculiarities of their antique language."

In the sermons for Ascension Day and "Witsonday" I find the following:—At the commencement of the Postil on the Gospel for the former: "Thargument.—Of the commission that Chryste gave to hys Apostles.....And how Chryste styed up to heaven." *Sty*, a ladder; Halliwell's 'A. and P. Dictionary.' On p. 295 of the same sermon we have this sentence: "The Bishop of Rome with his galant prelates, which ryde like princes upon their moyles." *Moil*, a mule (Halliwell). In the Postil on the Gospel for "Witsonday," p. 313: "Euen here in one heape is al the treasure hurded." *Hurder*, a heap of stones (Halliwell). On pp. 311, 315, the reader will find *ouertwharte* and *euenchisten*, which are both explained in Halliwell as *contrary* and *fellow Christian*. Halliwell does not, so far as I have observed, cite Taverner as an authority. *Foyson* ("he graunteth vs foyson and abundaunce") in the sermon "in the Rogation weke or crosse dayes" is explained as "plenty" in N. Bailey and Halliwell. Having but few dictionaries at hand in this place, I can find no explanation of *southefastnes* in the following sentence: "The Holy Gost is.....to make vs ful assured and certayne of the trouthe and southefastnes of Gods worde." Nor do I learn exactly what *disperpled* in "disperpled or clouen tonges" signifies. Finally, I should be obliged if any of your readers would explain the word *stoynyng*, which is joined in the Postil for the Epistle for Whitsunday with *wonderying* ("stoynyng and wonderying").

I should like to inquire whether the postiller on the Gospel for "Witsonday" intends to furnish us with a derivation for the name of this festival. He spells the word without an *h*. Now, besides Pfingsten and White Sunday, the Wit or sacred knowledge with which the apostles were endued on that day has been alleged as the origin of the first part of the word. It is also said by some that the original name of this festival is Wissentide, the time of choosing the wits or wise men to the Wittenagemotes; and, as I said, I should like to ask whether we are to understand the postiller to suggest that Witsonday is derived from "Wyght." He says, p. 310: "But we ought to kepe this our Witsonday bicause the law of God was then of the holy Wyght or Goost deliuered gostly vnto vs." Wight or Wyght is, we know, used for a person; it is also used as an adjective, active or swift; but whether it is not used likewise for a spirit or a spiritual person students of these subjects may be able to tell us.

Before I bring this note to a close I may notice that the Postil on the Gospel for Ascension Day seems to afford evidence of the writer having been acquainted with Calvin's 'Institutes,' which had been published some five years previously. I refer to the passage (p. 291):—

> "Christ therfore by taking our fleshe vpon him did both translate oure synnes vpon hymselfe, and drowned the wrath of the father in himselfe, to make vs at one with his father. Wythout this feith we be the children of vengeaunce, we can do no good worke that may please God, neither wyll God heare our prayers."

With regard to Campanus, mentioned as heretical on the doctrine of the Holy Spirit in the Postil for the Epistle for Witsonday, I should be glad to ask whether he is the same as the chaplain to Pope Urban IV. (thirteenth century).

S. ARNOTT.

The Vicarage, Gunnersbury, W.

THOMAS MOORE.

In connexion with the questions recently discussed in 'N. & Q.' relative to the edition of Byron's 'Works' issued in 1832 by John Murray, one of your correspondents (7th S. xi. 118) referred to Byron's biographer, Thomas Moore, in a disparaging tone, and, as it appears to me, on somewhat gratuitous assumptions. He speaks of the 'Life' as being evidently meant as much for a

puff of Thomas Moore himself as for a record of Byron's career. As this is given merely as a matter of opinion, I shall notice it no further than to remark that some very high literary authorities indeed join issue with your correspondent on that point. Macaulay, for example, in his famous essay on Byron, was, as will be remembered, especially emphatic in commending the good taste which Moore had displayed in his general treatment of the subject. What, however, I wish to call particular attention to is the apparent "cocksureness" with which your correspondent jumps to the conclusion that the publisher must have been really dissatisfied with the way in which Moore had dealt with the 'Life,' and so have determined not to employ him as editor of the 'Works' of Byron. Now there is every reason for believing that the case was exactly the reverse—that John Murray was most anxious to secure Moore's services as editor, and that if Moore did not act in that capacity it was simply because, through pressure of other engagements, he declined do so. And I think that it is a reasonable contention that the fact of the name of the actual editor not being mentioned at the time affords rather strong, though, to be sure, indirect, proof that the publisher did not consider that the success of the publication would, at any rate, be increased if it were to become generally known that Moore's connexion with it had ended with the 'Life.' It is a pity that MR. JOHN MURRAY, in that communication to 'N. & Q.' in which he settled the question in dispute by the statement that the late John Wright edited the edition of Byron brought out in 1832 by the John Murray of that day, did not, in common justice to the memory of Moore, add a word or two of explanation as to how it happened that he only furnished the biography. It is, at all events, certain that, whatever may be the present estimate of Moore's talents, they were rated very high at the period when his 'Life of Byron' first saw the light, and that, associated with any publication, his name was decidedly a name to conjure with.

I venture, in conclusion, to ask a few questions, which no doubt more than one correspondent of 'N. & Q.' will be able to reply to, with regard to the author of the 'Irish Melodies.' 1. After the death of Mrs. Moore in 1867, into whose possession did Sloperton Cottage pass? 2. Is the cottage still standing as it was in Moore's day; and who are its present occupants? 3. At the decease of Mrs. Moore were there any relations of herself or her husband living; and, if so, did any of them inherit such property or effects as she may have left? I am aware that she bequeathed Moore's books to some Irish institution—the Royal Irish Academy, I think—but, with the exception of that scrap of information, I know nothing with respect to existing relics of the poet (of course I mean apart from his writings), and should be glad if anybody would enlighten me. A final query regarding Mrs. Moore. Has any picture of her, in the shape of engraving or print, ever been published? M. M.

Sydney, New South Wales.

SINDBAD'S VOYAGES: A WHALE MISTAKEN FOR AN ISLAND.

Hole, in his 'Remarks on the Arabian Nights' Entertainments,' London, 1797—a work which, though somewhat obsolete, may yet be read with interest and profit—in reference to the incident in Sindbád's First Voyage of the sailors "landing" on the back of a whale, which they mistook for an island (see Lane's edition, vol. iii. pp. 6, 7), says: "In regard to its magnitude, our author is sufficiently countenanced by Pliny ('Nat. Hist,' lib. ix. c. 3), and by Caius Julius Solinus, who, after him, asserts that 'Indica maria balenas habent ultra spatia quatuor jugerum.' If we take exception to the incident," continues Hole,

"we involve our great English poet in the same censure. Copying a similar tradition, he mentions Leviathan as 'that sea-beast'

> which God of all his works
> Created hugest that swim the ocean flood.
> Him, *haply slumbering* on the Norway foam,
> The pilot of some small night-foundered skiff
> *Deeming some island*, oft, as seamen tell,
> With fixèd anchor in his scaly rind,
> Moors by his side.

Milton, in these lines, by a singular kind of coincidence, points out some of the most striking circumstances in the Arabian fabulist. If the fiction requires any further apology, the reader is referred to the Bishop of Pontipidan's 'Kraken,' of which Sindbad's whale may be considered as a diminutive species; or to those mentioned by Olaus Magnus, lib. xxi. c. 9, 10; they are of smaller size, and agree with the whales of Pliny and Solinus."—P. 21 ff.

I do not think that any special notice has been taken of an adventure similar to that of Sindbád's seaman on the whale's back which is related in the legend of St. Brandan. According to an Anglo-Norman metrical version, 'Le Voyage de St. Brandan,' by a Trouvère whose name is unknown, but whose age is indicated by the opening lines, addressed to Adelais, second wife of Henry Beauclerc, the holy voyagers to Adam's Paradise reach an island inhabited only by sheep of Brobdingnagian dimensions:—

> Sheep with fleece of snowy white,
> And much they marvelled at the sight;
> For each one was as large to see
> As are the stags of our countree.

They take one for their Paschal feast, and are supplied by an angel with bread, and directed by him to another island, which having reached, they set about cooking their huge lamb, when,

> Behold, the isle seemed moving fast,
> And farther off the ship was cast.

Brandan happens to be in the vessel, and he steers towards the terrified monks, who perceive the island sinking under them, and throwing out ropes, he saves them all :—

> Then Brandan said : "Brothers, know well
> Wherefore this strange mischance befel,
> No land was this, but monstrous beast,
> Whereon ye sought to hold your feast."

It does not appear why the angel should have misdirected the monks to the sleeping whale. Perhaps he pointed out an island farther distant, and they mistook the whale for it; for surely it could serve no purpose for the angel to delude the simple voyagers. There can be little doubt, I think, that the incident was taken into the legend of Brandan, not from any Roman classical source, but from a story brought from the East by crusaders or palmers; for many tales of the 'Arabian Nights' were current in Europe long before that celebrated and fascinating work had assumed the form in which it is now known—for example, the story in the introduction, out of which springs the framework of the collection, of the king witnessing his queen's infidelity in the palace garden, is found in Ariosto's 'Orlando Furioso.'

W. A. CLOUSTON.

[Will MR. CLOUSTON oblige with present address?]

SHAKSPEARIANA.

'MEASURE FOR MEASURE' (7th S. xi. 81, 182).—I was glad to read MR. INGLEBY'S criticism of my notes. All conjectures are tentative, and there is always something to be learnt—by the originator, if by no one else—from the refutation of an untenable one.

I. iii. 26.—The objection here is not to Shakespeare's grammar, but to the editors, in filling up a *lacuna*, taking it for granted that he wrote ungrammatically, and emending accordingly. The Duke himself corresponds to the "fond fathers" of the simile, and his decrees to the "rod"; and I think that no one would have understood the passage otherwise had the emendation been made originally in some such way as I suggested.

II. i. 39.—I was quite ignorant of the fact that Rowe had already suggested *through*, or I would not have wasted space by repeating it. "Ice" may have been a printer's slip for *vice*, and the proof-reader, finding the unmeaning phrase "through brakes of ice," may have changed the wrong word, "through" to *from*, to get some sense.

III. i. 96.—To read "pharisee" for *prenzie* was suggested because I thought it followed the run of the letters more closely than "priestly" did. In the latter there are two up-strokes before the last two letters, while in both *pharisee* and *prenzie* there is one down-stroke and none up. The character of Angelo is that of a cold, rigid formalist, who has no pity for the weaknesses of man's nature, regarding himself as above them; and *pharisee*, though it may not be the right reading, would, perhaps, not be altogether out of place in Claudio's mouth, especially as Isabella has just spoken of "the outward-sainted deputy," which exactly describes the pharisaic character that makes broad its phylacteries and enlarges the borders of its garments. There is the objection to *priestly* that Claudio would know a good priest would have had more charity and mercy. The duke himself is more priestly, in its better sense, than Angelo.

IV. iii. 93.—It is to be noticed here that the Provost himself suggests the reprieve of Barnardine—"What if we do omit this reprobate?" He seems to regard the friar as some one acting for the Duke, and when he remarks that "Barnardine must die this afternoon," he may be merely seeking instructions. The Duke's deliberate "Let this be done; put them in secret holds," grants the reprieve, for there would be no need to conceal Barnardine if he had to be executed in the afternoon. Both prisoners are in the same position; but if MR. INGLEBY will refer to III. i. 42 and 173, I think he will see there is some reason to suppose that a man like the Duke might distinguish between the state of Claudio and the utter callousness of Barnardine, and only apply the word *degenerate* to the latter. The emendation I suggested would meet Knight's objection to reading "the under generation."

V. i. 495–8.—That there is some difficulty here is evident from the fact that Mr. Marshall places a semicolon after the second *sake*, and makes the Duke grant pardon because the prisoner is like the brother, and then again for Isabella's sake, as if it were an afterthought; while Knight places one after *mine*, and makes him ask her to give her hand for her own sake. MR. INGLEBY reads the passage elliptically: "Because I love you, if you give me your hand in marriage, he is my brother." This may be the right interpretation; but if the words be taken literally, the speech is rather inconsequent, for, according to the Christian view of marriage, Claudio will be his brother because she marries him, not because he loves her. On the other hand, if the Duke simply means he will regard Claudio as a brother, his speech seems to be rather an ungraceful one: "I will regard him as a brother on this condition, that you give me your hand in marriage; but if you don't I won't." I may have been mistaken in assuming that these lines were omitted from the acting version because there was difficulty in supplying appropriate action. It may have been done to avoid what seems to me to be a careless bit of art-work, the proposal being made twice over. That at the end of the scene is worded as if the Duke were making the offer for the first time. In acting l. 497 could be omitted, and the others read as I propose. Would not

every difficulty be removed if we were to transpose the lines, and suppose the Duke, after saying he regarded Claudio as a brother for Isabella's sake, to turn from her with the words, "But fitter time for that," and offer his hand to Claudio, saying, "Give me your hand, and say you will be mine," —*i. e.*, my brother? This would show that he forgave Claudio for the weakness he had displayed in his great strait, and leave only the one proposal, that at the end of the scene. G. JOICEY.

'THE MERRY WIVES OF WINDSOR.'—Very grievous confusion has been introduced into the last scene by false attribution of a number of speeches. At the conclusion of the song the fairies run off, and as Ford and Page and their wives enter Falstaff rises, pulls off his buck's head, and attempts to get away, but is stopped and confronted, most naturally and effectively, first by his chief enemy Ford. To Ford, therefore, I assign the first speech, and others as thus exhibited. The headings which I cancel are in brackets:—

[*Page*] *Ford.* Nay, do not fly; I think we have watched you now.
Will none but Herne the hunter serve your turn?
[*Mrs. Page*] *Page.* I pray you, come, hold up the jest no higher.
[*Mrs. Page*] *Mrs. Page.* Now, good Sir John, how like you Windsor wives?
Mrs. Ford (*Showing the horns to her husband*).
[*Mrs. Page*] See you these, husband? Do not these fair yokes
Become the forest better than the town?
Ford (*Taking the horns and holding them up to Falstaff*).
Now, Sir, who 's a cuckold now? Master Brook,
Falstaff 's a knave, a cuckoldy knave, &c.

"I think we have watched you now" is evidently an allusion by Ford to his two former failures, in which the part of Page was not that of a detective. "Hold up the jest no higher" cannot belong to Mrs. Page, who presently shows no eagerness to let the jest drop. The words are appropriate to Master Page, who gives the cue for indulgence—"Be cheerful, knight: thou shall eat a posset to-night at my house, where thou shalt laugh," &c., and he sets example to his wife of forgiving his daughter and Fenton. So Mrs. Ford has a fair claim to twitting her husband, who takes the horns from her, as he confounds Falstaff by revealing to him the identity of the much abused "wittolly knave" and Master Brook. By the usual alternation of speeches of the merry wives, Mrs. Page takes the line, "Now, good Sir John," and, in the words of Peter Quince, "I hope here is a play fitted." Yet not quite so. Later in the scene we have further misplacement of titles. The two speeches in this interchange must be transferred, as indicated, from the husbands to their womenkind:—

Mrs. Page. Why, Sir John, do you think.....the devil
Could have made you our delight?
[*Ford*] *Mrs. Ford.* What a hodge-pudding? a bag of flax?
Mrs. Page. A puffed man?
[*Page*] *Mrs. Ford.* Old, cold, withered, and of intolerable entrails?
Ford. And one that is slanderous as Satan?
Page. And as poor as Job?
Ford. And as wicked as his wife?

I am, however, of opinion that by a somewhat slighter change the true text is thus recoverable:—

[*Ford*] *Mrs. Ford.* What a hodge-pudding? a bag of flax? [*Mrs. Page*] a puffed man?
[*Mrs. Ford*] *Mrs. Page.* Old, cold, withered, and of intolerable entrails?

"A bag of *fat*," again, would be more natural in apposition to a "hog-pudding" than a bag of light, dry flax. W. WATKISS LLOYD.

'MEASURE FOR MEASURE,' III. ii. 39 (7th S. xi. 83, 283).—

He were as good go a mile on his errand.

It will be noticed that Elbow in the previous clause says "come," and not "is brought" before Escalus. This *come* is, I think, chosen by Shakespeare because he would show that Elbow, in his attempt at jocularity—an attempt similar to that which makes the Duke say of his first speech, "O heavens! what stuff is here?"—is full of an attempt to liken the success of this transgressor to that of the unwary one who is sent a mile or more on an errand not to be performed, only to receive the derision and jeers of his fellows on his crestfallen return. One who has been sent, say, with a letter to Mr. Nemo, or with injunctions to buy threepenn'orth of strap-oil, and is grieved at going his long errand and at its results; he who, in fact, has been made an April fool of; one of those forgetfuls, according to 'Robin's Almanac' for 1760,

Who 're sent to dance Moll Dixon's round;
And having tried each shop and stall,
And disappointed at them all, &c.

That the expression in the text had a reference to this April sport, and was a common or proverbial one, is rendered more likely by the Scottish rhyme,—

On the first day of Aprile
Hunt the gowk another mile.

BR. NICHOLSON.

CHURCH COLLECTIONS IN THE SEVENTEENTH CENTURY. (See 7th S. xi. 85, 186.)—Subjoined is a continuation of the list of briefs collected in the parish of Mere, Wilts, from 1678 to 1686, as copied from the churchwardens' accounts of that place:—

June ye 16th 1678. Then Collected for Wemm in the County of Sollop the sume of 00. 13. 00.
October ye 13th '78. Then Collected for St Paules in London ye Sum of 02. 12. 00.
March the second 1678. Then Collected for Putingham in the County of Stafford the sume of 00. 08. 00.

Aprill y^e 6^th '79. Then Collected for Lurgishall in the County of Wilts the sum of 00. 06. 06.

A note of the Breiffs collected when Christopher Butt and Michaell fforward were Churchwardens in y^e yeare of o^r Lord ended y^e 11^th of Aprill 1683.

July y^e 14^th 1682. Then Collected in the parish of Mere for y^e sufferers of Collumpton in Devon the sum of 01. 10. 10.

September y^e 27^th 1682. Then Collected in the parish of Mere for y^e sufferers of the parish of Castor y^e sum of 00. 12. 10. *ob.*

May y^e 3^d 1682. Then deliv'rd to Benjamine Beech collected for y^e parish of Prestone 00. 10. 10.

Alsoe deliv'rd for a Breefe to Dyer's hall y^e sum of 00. 09. 10.

Alsoe then deliv'rd for a Breefe for newe winsor the sume of 00. 09. 02.

An Accompt of the Breiffs published in the yere of o^r Lord 1683.

May the 6^th 1683. Then Collected for Stoke by Chard in the County of Somerset Suffolk (*sic*) the sum of 08*s.* 09*d.*

Collected May the 13^th '83 for Brentford in y^e County of Midd'x y^e sum of 06*s.* 02*d.*

Collected June y^e 3^d '83 for y^e Towne of Evsham in the County of Oxford y^e sum of 05. 10½.

Collected July y^e ffirst for Charleton Hoorethorne in y^e County of Somst 10. 00.

Collected y^e 2^d of September '83 for the parish of S^t Paul Shadwell and y^e Hamletts of Wapping in y^e parish of White Chappell and pish of Stepney in the County of Mid. the sum 02. 03. 06.

Collected y^e 27^th of January for y^e Burrough of Bradninch in y^e County of Devon y^e sum 00. 05. 07½.

Collected ffebruary y^e 10^th '83 for y^e Towne Bassingbourne in y^e County of Cambridge y^e sum of 00. 06. 09.

January the 6^th '83. Collected for the town of Runswick in y^e North Rideing in y^e County of York 00. 05. 06.

Collected y^e 9^th of March '83 for the Towne of New Markett in y^e County of Suffolk y^e sum of 00. 17. 03.

Collected March y^e 23^d '83 for y^e Towne of Portsmouth in the County of Southton 00. 06. 00.

Collected May the 4^th '84 for William Knight of Dunhead S^t Andrewes in y^e County of Wilts y^e sum of 00. 03. 10¼.

1685. Gathered a breife for Chanell Rowe and paid to one W^m Clarke Collecto^r the sum of 19*s.* 6¼.

Itm. gather'd another breiffe ffor worsop and paid y^e mony collected to the same W^m Clarke 07. 07.

Itm. gather'd y^e Breiffe Lanandutway and paid the mony collected to y^e same W^m Clarke 05. 11. *ob.*

Itm. gather'd y^e Breiffe for Cawston and paid the mony to the same W^m Clarke 06. 04. *ob.*

Itm. gatherd the Breiffe for bulford w^ch amounts to y^e sum of 08. 00.

Itm. gatherd y^e Breiffe Alrewas w^ch amounts to y^e sum of 05. 03. *ob.*

1686. Itm. gatherd a Breiffe ffor Bemister and collected the sum of 1*l.* 6*s.* 6*d.* and pd. the same to Ben Beech 01*l.* 06*s.* 6*d.*

Itm. gatherd one Breiffe for Stafferton and paid the money gatherd to the same Ben Beech w^ch is the sum 00. 08. 00.

Itm. gatherd one Breiffe ffor Markett dippen and paid the mony to y^e same Ben. Beech w^ch is the sum of 00. 08. 00¾.

Itm. Collected for the Towne of Haxby by a Breiffe 00. 04. 05¼.

Itm. gatherd ffor Saresdon in the County of Oxford the sum 00. 06. 03.

Itm. Collected for the Towne of Alfriston in Sussex the sum of 00. 05. 00.

Itm. Collected for y^e parish of Ely St. Maries the sum of 00. 08. 01½.

Itm. Collected for Detford by a breiffe the sum of 00. 04. 07½.

Itm. Collected for the Towne of Suklinghall the sum 00. 06. 05.

THOS. H. BAKER.

Mere Down, Mere, Wiltshire.

CALDERON'S 'ST. ELIZABETH.'—At the moment when the curious misconception of the use of a word, as displayed in this picture, is being discussed so warmly that I will not venture to ask for space to say all that suggests itself to me on the merits of the questions that have been raised, both directly and incidentally, I think it is worth while to place on record a coincidental use of the same word in a modern author which came under my notice just at this time.

In Zola's 'L'Argent,' when Hamelin, one of the few honest and estimable characters he has exercised his powerful pen in depicting, and his sister Madame Caroline, who, as far as money goes, is an honest woman, find that Saccard's gigantic company, in which they had sold out their shares at an enormous premium, was really a hollow concern, they immediately made what reparation they could for having been mixed up in it by paying back to the account of the company in liquidation the whole of their gains :—

"Dès le lendemain de la faillite, le frère et la sœur s'étaient dépouillés de tout ce qu'ils possédaient en faveur de l'actif, voulant rester *nus*, au sortir de cette aventure, comme ils y étaient entrés *nus* ; et la somme était forte, près de huit millions."

Should Mr. Calderon feel inclined to set this noble example—so specially instructive in these days of violent speculation—before the national mind in one of his admirable canvases, would he consider himself bound to represent the actors in it *in puris naturalibus* ? R. H. BUSK.

CAMPBELL'S 'HOHENLINDEN.'—Dr. Smiles opens chap. xiv. of 'Memoirs of John Murray' with a paragraph on Campbell's movements after the appearance of 'The Pleasures of Hope.' "Shortly after its publication," he says, "Campbell went to Germany, and saw from the Scottish monastery of St. James' the battle of Hohenlinden." As the monastery in question was in Ratisbon, in 49° N. lat., while Hohenlinden is in lat. 48° 8′, the occasion, on Dr. Smiles's assumption, must have furnished a rare instance of the poet's eye in a fine frenzy rolling. The situation recalls the peasant who was privileged to discover, through an astronomer's telescope, that Alloa ale was sold in the moon. The astronomer, so far as the evidence goes, did not undeceive his enraptured visitor by explaining that the instrument was adjusted to bear upon a neighbouring village, although the legend conveys such information ; and the simple prosaic

truth, however disappointing it may be to tell it, is equally fatal to the fascinating myth of Dr. Smiles. If he will examine Beattie's 'Life of Campbell,' i. 287, or the article on Campbell in the 'Dict. of Nat. Biog.,' he will find cogent reasons for limiting the phenomenal sweep of visual power with which he credits the poet. Campbell did see a skirmish from the monastery, but he was at Altona when Hohenlinden was fought (December, 1800). In the course of the previous autumn he had been in the valley of the Iser; and the visit, no doubt, would help him with his imagery and his allusions. The actual fight, however, lacked his supervision; and Campbell himself probably never contemplated his absence with regret. THOMAS BAYNE.

Helensburgh, N.B.

ENGRAVING.—The following account of an engraving, the plate of which has been altered from Charles I. to Oliver Cromwell, is worth a permanent record in 'N. & Q.' It appears in a bookseller's catalogue issued recently:—

"Fine Portrait of Oliver Cromwell, full length, on horseback, in armour, uncovered, face looking to front, with baton in right hand, and wearing the Puritan collar; gentleman on his left bearing his helmet; background, a castle on a hill, with battle scene; from the famous portrait by Walker, engraved by P. Lombard, in black and gold frame, 26 in. by 20 in.—The above was originally engraved as Charles I., the King being represented with a plumed hat, wearing the jewel of the George and the beautiful Vandyked collar, the Duke d'Epernon on his left bearing his helmet. After the death of the king some person unknown sent the plate to the same engraver, who beat out the head of the king, also the Vandyke collar and the jewels off the breast, removing the royal arms from the bottom of the plate, and substituting that of the Protector. The engraving in its first state, from the original painting of the king by Sir Anthony Vandyke at Windsor. Doubtless both of these historic personages must have seen the engraving in its different states."

N. M. & A.

AN ALLUSION TO SHAKSPEARE.—In an edition of Shakespeare's poems published by John Benson in 1640 there are several additional poems besides Shakespeare's work, which are stated to be written by other gentlemen. In one of these stray pieces, entitled 'His Mistris Shade,' there is the following allusion to Shakespeare, not to be found in Ingleby's 'Centurie of Prayse' or Furnivall's 'Three Hundred Fresh Allusions':—

Then stately Virgil Witty Ovid by
Amongst which Synod crowned with sacred baies
And flattering Joy weele have to recite their plaies
Shakespeare and Beaumont Swannes to whom the Spheres
Listen while they call back the former yeares.

This poem, which contains about sixty-five lines, is unsigned; most of the other poems have initials attached to them. There are several elegies on Shakespeare scattered throughout this book, all of which are duly chronicled in Ingleby's 'Centurie of Prayse.' MAURICE JONAS.

COINCIDENCES OF NAME: PITT AND FOX.—A curious coincidence in the combination of names is to be found in the following two entries in J. S. Burn's 'Star Chamber' (p. 171), under date 8 James I. (1610–11): "Pitt *v.* Fox, Knt., & al. For challenges, riots, and practices. Fox *v.* Pitt. Plaintiff fined 20*l.* for false clamour & 30*l.* damages to the constable." R.

DISGRUNTLED.—American papers often speak of "disgruntled" men, meaning those who suffer under a sense of injury or are otherwise dissatisfied. There is a derogatory undertone in the ugly word. Some danger existed a while ago that it would be reintroduced into English usage, but that seems now to be happily past—reintroduced, not adopted, because it is originally English, like so many other "Americanisms." In the *Weekly Pacquet of Advice from Rome*, vol. iv., No. 10, February 24, 1681/2, occurs the phrase "but you may remember that Hodge was a little disgruntled." H. H. S.

[See 7th S. iii. 25, 192, 295.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MERCHANTS' MARKS.—Can any reader of 'N. & Q.' oblige by giving some information about ancient "merchants' marks"? In a work on heraldry I find them very briefly referred to, and two examples given; and in Penrith I have found two such marks sculptured on old buildings, both of which, although differing from each other in minor details, closely resemble in main features one of the examples in the book of heraldry. It is not easy to describe these marks without a drawing, but the following may roughly serve for one of them. Take the figure 4, prolong the horizontal stroke and form a small cross upon its extremity, prolong the stem downward and return it upwards on the sinister side as a loop terminating against the stem, and from the point of intersection of loop and stem draw the lower half of the letter × having a small cross upon each extremity, the merchant's initials RB are one on each side, and on the dexter side, the date 1563. Were these marks authorized by any guild or company of merchants; and, if so, did the person using the mark become a member of such company? I am inclined to think this must have been the case, from the fact that in the church books a man is occasionally styled merchant, as though it was a distinction he was legally entitled to. The entry of a burial in the Penrith parish

registers will illustrate this. It is undoubtedly that of RB before mentioned: "1577 July 22 was Robert Bartram merchant, Buried."

G. WATSON.

18, Wordsworth Street, Penrith.

CHICHESTER CATHEDRAL.—I remember having heard, when a boy, that the following lines had been once found written on the wall at the entrance of the Duke of Richmond's vault under the inscription "Domus Ultima":—

> Did he, who thus inscrib'd this wall,
> Ne'er read, or not believe St. Paul,
> Who says, we have (where'er it stands)
> Another house, not made with hands;
> Or must we gather from these words,
> That house is not a House of Lords?

Can any of your correspondents inform me whether the story is true or not; and if it is, whether the author of the lines was ever discovered?

DEVON.

THE SPANISH ARMADA.—Were the eight fire-ships which Lord Howard sent into the Armada as it lay in Calais roads, and which were the final cause of its defeat, Queen Elizabeth's own idea? Kingsley, in 'Westward Ho!' chap. xxxi., says what amounts to this: "For Lord Henry Seymour has brought Lord Howard a letter of command from Elizabeth's self; and Drake has been carrying it out so busily all that Sunday long that by two o'clock on the Monday morning eight fire-ships," &c. John Richard Green, in his account of the Armada, in his 'Short History of the English People,' says that, "Howard resolved to force an engagement, and, lighting eight fire-ships at midnight, sent them down with the tide upon the Spanish line"; but he does not mention any letter from the Queen. Kingsley, however, probably wrote on good authority; and if he is correct, surely no king or queen that ever ruled in England deserves more to be held in eternally grateful remembrance by Englishmen than Queen Bess for this act alone.

In chap. xxix. Kingsley says, "Walsingham (craftiest, and yet most honest of mortals) prevented, by some mysterious financial operation, the Venetian merchants from repairing the Spaniards' loss by a loan; and no Armada came that year." This must be the same transaction as that mentioned by Bailie Nicol Jarvie in 'Rob Roy,' chap. xxvi.; but the Bailie says "the Bank of Genoa" instead of "the Venetian merchants." Which is correct? The good Bailie's authority was Baker's 'Chronicle,' a work with which I am unacquainted, but which, whatever may be its merits or demerits, must be for ever dear to us for the sake of Sir Roger de Coverley (*Spectator*, No. 329).

JONATHAN BOUCHIER.

WILLIAM PINNOCK.—Can any of your readers direct me to biographical information about William Pinnock, the "Catechism" man? He does not appear to have been considered of sufficient importance in the ordinary biographical dictionaries; the new 'Dictionary of National Biography' has not yet reached the letter P; and Allibone and Lowndes give only bibliographical information. His publishers (Messrs. S. W. Partridge & Co. and Whittaker & Co.) both write me that they are unable to afford any information. Pinnock was a native of Alton, Hampshire, and I have been able to get the following extract from the parish church register of Alton: "1782, Feb. 3rd. William, s. of John & Sarah Pinnock." Particulars are specially desired about his residence in Alton and Winchester, and the date and place of his death. F. A. EDWARDS.

Hampshire Independent Office, Southampton.

MR. ALLEN.—I have a medal or badge, with loop for suspension, bearing the royal arms and the inscription, "The Gift of His Royal Highness W.D. of Cumberland to the Famous Mr. Allen, 4 Dec., 1752." Can any reader of 'N. & Q.' state whether there is any information to show who was the Mr. Allen referred to? If he was Mr. Ralph Allen, "the Man of Bath," is there any record of the Duke of Cumberland having been at Prior Park or Bath in 1752, and of his having made any presentation at that time to Mr. Allen? LL.D.

'THE STAR-SPANGLED BANNER.'—Can any one inform me of the date, and state who was the composer of the music of an old English drinking song, 'To Anacreon in Heaven,' now in use in the United States as a national anthem under the title of 'The Star-spangled Banner'? N.

New York.

MATTHEW ARNOLD.—Can any reader of 'N. & Q.' tell me where the outstanding essays and lectures of Matthew Arnold are to be found? Such, for instance, as the 'Lectures on translating Homer.'

C. W.

BALLAD.—Will any of your readers be kind enough to inform me in what old sporting ballad of the time of Queen Anne or George I. the following lines occur?—

> Four and twenty Yorkshire Knights
> Came out of the north Countree,
> And they came down to Newmarket
> For the Race Horses to see, &c.

I believe the quotation to be correct, but I cannot guarantee it wholly so. J. B. MUIR.

95, Cambridge Street.

FILLEROY.—What is the plant filleroy, of which Celia Fiennes speaks in her diary, 'Through England on a Side-Saddle,' p. 143? "Cyprus & ffilleroy of w^ch^ some was striped Like silver, white, others like Gold, w^ch^ gave them their different names." B. FLORENCE SCARLETT.

BURGH FAMILY.—Wanted the pedigree of Sir Thomas Burgh, afterwards Lord Burgh, K.G., from 1497 until 1600. What was the connexion with Lady Katharine Parr? H. M. T.

SAMUEL LEE.—Samuel Lee, an English Nonconformist divine, was the son of an eminent citizen of London, from whom he inherited some property, and was born in 1623. Preferred by Cromwell to the living of St. Botolph, Bishopsgate, but ejected by the Rump. Lived for some time on his estate, near Bisseter, Oxon. Went over to New England, and settled at Bristol, there. The Revolution induced him to return, but, being captured by a French privateer, was carried into St. Malo, where he died in November, 1691. Wood suspects he was of the family of Lee, in Cheshire (Chalmers's 'Biog. Dict.'). Any information or further reference respecting this man and the "eminent citizen" his father will be very acceptable. JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

GILBERT DE GAND.—Hugues IV., Sire de Montfort, living in 1127, was the son of Gilbert de Gand, or Gans, by Alice, otherwise Jeanne, his wife, daughter and heir of Hugues II., de Montfort. He was married to Adeline de Bellemont, daughter of Robert, Earl of Leicester and Mellent, or Meullent, by Elizabeth de Vermandois, granddaughter of Henry I., King of France, and succeeded his uncles, Hugues III. and Robert, in the Seigneurie of Montfort sur Risle. According to Sir Thomas Clifford's 'History of Tixall,' Gilbert de Gand was a son of Baldwin, Count of Flanders, by Maud, sister of William the Conqueror. But the latter part of this statement is certainly wrong, and I cannot discover any corroborative evidence with regard to his alleged paternity. The great French genealogists, Père Anselme, Garnier, Badier, De la Roque, and De la Chinaye-Desbois say nothing about it; nor can his name be found in the genealogy of the Counts of Flanders. Can any one oblige me with information on the subject? C. W. S.

A CHALLENGE TO TIECK.—Where can I find the story concerning the sea captain who is said to have challenged Tieck for aspersing the character of Ophelia? E. S.

FULANO: FULAN.—Is the resemblance between the Spanish *fulano* and the Persian *fulān* accidental, or are the words of common Arabic origin? H. S. M.

BURNING OF MOSCOW, 1812.—Is it known whether the Russians succeeded in preserving their archives previous to setting fire to Moscow the day after Napoleon's entry into that city? The Russian State Papers were first assorted and catalogued by Herr Gerhard Friedrich Müller about 1770. Among them were the following State Papers relating to England:—

The first and original treaty of commerce between England and Russia, made between Philip and Mary, King and Queen of England, King of Spain, Archduke of Austria, &c., and Vuasilia (Vassili IV.), Emperor of all the Russias, dated 1557, in English, and signed by them at the foot.

An original letter of Queen Elizabeth to Iwan Basilowicz (Ivan IV.) regarding commerce, written in English, and dated 1561. Another letter from Queen Elizabeth to Iwan Basilowicz, dated 1570, offering him, his family, attendants, &c., a retreat in her kingdom in case any inward conspiracy or outward war should deprive him of his empire, and promising in that case her assistance to replace him. Written in English.

Original letter from King James of England, dated 1613, addressed to the Lords and Fathers of Russia. Also a letter from Charles II. (*de jure*), King of England, to Alexis Michaelowicz, dated 1649, informing him of the beheading of his father, and serving as a letter of credit to Colpeppor.

W. C. L. FLOYD.

THE BLACK PRINCE.—Where is the best account to be found of the doings of Edward the Black Prince, after the battle of Poictiers, in France and Spain? W. H. J.

BOOKS.—Dr. Johnson said, in one of those remarks that conversationalists wear threadbare, that there was no book so bad but that some good was to be found in it. I just now stumble on the thing in a Latin form in Daniel Morhoff's uncomfortably written 'Polyhistor,' i. 86, "Nullus liber tam malus est, in quo non sit aliquid boni." I fancy it runs back to Cato, or some ancient. Can anybody fix the first employment of the phrase?

C. A. WARD.

SANDGATE CASTLE. (See 4th S. vi. 447.)—At this reference a correspondent gives a very clear account of the building of the present castle in 1539. I am anxious to obtain some positive evidence of the existence of an earlier castle. Hasted states:—

"There appears to have been a castle here in King Richard the IId.'s reign, for that prince in his 22nd year, directed his writ to the captain of his castle of Sandgate, to admit his kinsman Henry de Lancaster, duke of Hereford, with his family, horses, &c., into it, to tarry there for six weeks to refresh himself."—Vol. viii. p. 182.

Hasted does not give his authority for this. The date agrees with the banishment of the duke, who went no further than France. Is there any proof that the duke was entertained at Sandgate Castle; and, if so, is the castle referred to the one in Kent, or Sangatte, in France, then held by the Crown? R. J. FYNMORE.

Sandgate, Kent.

A. ROSS'S 'HISTORY OF ALL RELIGIONS.'—I have lately picked up a copy of this once well-known work, republished apparently about 1770, and professing to be "brought down to this present time by a clergyman." It is in octavo, and bears no date on its title-page; and this edition is not mentioned by Lowndes or in the Bodleian Catalogue. What is known about this edition? It is curious, if for no other reason, because it has prefixed to it a list of subscribers, nine-tenths at least of whom live in Whitechapel, or Ratcliffe Highway, or Stepney. It professes to be sold by several London booksellers, and by two others, at Gloucester and at Hereford. Its author, Dr. Alexander Ross, is mentioned in 'Hudibras.'

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

"ONE WHO DWELLETH BY THE CASTLED RHINE."—What is the name of the author referred to in the following lines of Longfellow; and in which of his works is the allusion to be found?—

Spake full well, in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, so blue and golden,
Stars, that in earth's firmament do shine.
"Voices of the Night," 'Flowers,' F. Warne & Co., p. 11.

DNARGEL.

GILES CLARKE.—I want a few particulars about Giles Clarke, who was admitted to Lyon's Inn 1671; to the Inner Temple 1702; called to the Bar in 1707. I should very much like to know of what family he was, when and whom he married, what arms he bore. G. W. TOMLINSON.

Huddersfield.

AUSTRIAN PUNISHMENTS.—Can any of your readers tell me the difference between three forms of punishment used by the Austrians during the crisis of 1849 (and probably at other periods)—I mean blows of the stick, stripes with rods, and the *Gassenlauf*, or running the gauntlet? The last was not, I presume, merely another form of the stick, as fifty blows of the stick appears to have been considered a severer punishment than running the gauntlet for three hundred blows. Were these punishments only inflicted during the continuance of martial law; or were they also recognized by the civil authorities? And are they still in use?

J. THOMSON.

35, Molesworth Street, Dublin.

PENLINGTON FAMILY.—Who was Mr. William Penlington, of Manchester, a subscriber to Grey's edition of 'Hudibras,' published 1744, and to what family did he belong? Did he leave any descendants? There were certainly Penlingtons living in or near Manchester as recently as 1770, one of whom, a certain Thomas Penlington, was born in or about 1756; but he does not appear to have been baptized at Manchester, and I find no mention of the family in the 'Manchester Directory' for 1773. I should be greatly obliged to any reader of your valuable paper who would give me, or put me in the way of getting, information respecting any of the above.

THOMAS PROUDFOOT.

Plantsville, Connecticut, U.S.

AUTHORS OF QUOTATIONS WANTED.—

Wafting wallflower scents
From out the crumbling ruins of false hopes
And chambers of transgression, now forlorn.
ARTHUR J. PARSONS.

Comprendre, c'est pardonner.

This has been quoted in reference to Charlotte Corday, and attributed to Madame de Staël. A. L. H.

It rose where'er I turned my eye,
The morning star of memory.
THOMAS WELLS.

Nos poma natamus.

Quoted by Scott. Is it mediæval? J. S.

Replies.

INSECT MEDICINE.

(7th S. xi. 303.)

MR. TEMPANY'S note does not, as a matter of course, exhaust this subject. That could hardly be expected; but since he mentions as insects the toad, the frog, and the lizard, it is somewhat strange that he says nothing of the earthworm, the snail, and the leech, all of which were formerly included in this class. The leech is, of course, still used by medical practitioners, though not to the extent that it once was, and earthworms are still an article in the *materia medica* of the rural populace, "oil of earthworms" being in frequent demand in liniments and embrocations. Formerly these "insects" had an immense vogue, and were used in all conceivable ways and for all conceivable purposes. Henry Cholmeley, in Mr. Weddell's 'Arcana Fairfaxiana,' gives one recipe that is sufficiently curious to deserve insertion here:—

"How to know y^e^ K. Evill.—R. A ground-worme aliue & lay him vpon y^e^ swelling or sore & cover him with a leafe. Yf it be y^e^ disease y^e^ worme will change & turn into earth yf it be not he will remain whole & sound."

Snails, again, were almost or quite as much used as worms, and I believe they are still included in the French Codex. Both the snails themselves and the shells were supposed to have medicinal virtues, and they are still in popular use as remedies for the ague and for warts.

Ants, so far as I know, have never been "official," but they have been credited with curing sickly bears when eaten by them. Woodlice MR. TEMPANY mentions; but it was not, I believe, this louse that was said in an early number of 'N. & Q.' (I cannot give the reference) to be a Dorsetshire remedy for jaundice. Nine lice are to be eaten on bread and butter—a savoury meat indeed!

Another of MR. TEMPANY'S insects, the toad, was long and may be still believed to be useful in sucking the poison from cancers, a superstition mentioned in White's 'Selborne.' I have myself known cases in which frogs have been used for the cure of thrush in children. The frog is wrapped in a piece of cloth and sucked by the child. Powder of frogs, suspended round the neck in a bag, is an old charm against bleeding at the nose, and as such is marked *probatum* in Mr. Weddell's book already referred to. Paracelsus prescribed frog-spawn for cancer. Cochineal (*Coccus cacti*), which is not mentioned by MR. TEMPANY, is largely employed in conjunction with salts of tartar as a remedy for whooping-cough in domestic medicine, and still has a place as a colouring agent in our British pharmacopœia.

These notes might be continued indefinitely.

C. C. B.

MR. TEMPANY'S contribution on the above subject opens up a wide and most interesting field of study, namely, the *materia medica* of the ancients. From the 'Pharmacopœia Londinensis, Or The New London Dispensatory,' by William Salmond (London, printed by J. Dawks, 1716, eighth edition), I take the following list of insects which were used in the art of healing in those days, together with some of the diseases they were supposed to cure:—

The Bee.—"The whole bee in pouder is good against cancers, King's evil, Dropsie, dimness of sight," &c.

The Spider.—"The Spider being made into a Plaster and laid to the wrists and Temples cures agues."

Sow's or Hog's Lice.—"They open obstructions, cure the jaundice, all obstructions of the urine, help the cholick and Asthma, restore lost appetite and are most admirable things. Outwardly the pouder of them is good against Diseases of the Eyes and Ears."

Earwigs.—"An oil made of them, by boiling in olive oil, and applied to the Arteries of the Temples and Wrists, cures convulsions."

Moths.—An oil prepared as above is said to "help Deafness, and cure Warts and Leprosy."

Silkworms.—"The whole worms, dried and poudered, and laid to the Crown of the Head, cure Megrims, Vertigoes, and Convulsions."

The Burn Cow (*Buprestis*).—"It is of the nature of Cantharides."

Cantharides.—This is still used as a blistering agent, &c.

Grasshopper.—"The pouder of dried grasshoppers given with pepper helps the Cholick and difficulty of urine."

Glow-worms.—"Anodyne.....and good against the stone."

Wood-louse or bugg.—"Good against all poisons and biting of serpents."

Cochineal.—Still used, chiefly as a colouring agent.

The Snail.—"The flesh.....strengthens the nerves, cures coughs, asthmas, spitting of blood, and consumption."

The Hornet and Gnat.—We are not told what these were used for; the latter, indeed, is said to be "useless for Physick."

The Caterpillar.—"Their ashes put into the nostrils stop bleeding. Their flesh.....draws blisters.....and is said to be good against epilepsy."

The Cricket.—"The pouder.....strengthens the sight."

The Ant.—"With a little salt.....they cure the scab and leprosy."

The Leech.—This is still used.

The Gallyworm.—This was used in eye diseases.

The Locust.—"Helps the dropsy."

The Earthworm.—"It is a great diuretic, sudorific, and anodyne." Space forbids my enumerating all the diseases the worm was used for, they were so numerous.

The Fly.—"Their juice or pouder cures Baldness."

The others mentioned are the butterfly, louse, flea, tike, beetle, sea skink, scolopender, scorpion, sea padd, ox-fly, wood worm, wasp.

If the subject is of sufficient interest to readers of 'N. & Q.,' perhaps others can enlarge this list.

W. E. WILSON.

Hawick, N.B.

GENERAL PLANTAGENET HARRISON (7th S. xi. 307, 417).—I quite agree with your correspondent A. H. that the pedigree of General Plantagenet Harrison (as described p. 222) is rather of a "questionable" than of a "remarkable" character. I would go further, and style it a mass of absurdities from beginning to end. Even the marriage of a Sir John Harrison, 1420, with "Elizabeth Percy, some relation to John of Gaunt and King Henry IV.," I doubt very much. No such marriage appears in the Percy pedigree. Again, how did Margaret Bouchier, who married subsequently with a Harrison, "represent the Nevilles"? and if she did, how did that make the claimant (*i. e.*, General P. Harrison) heir of the whole blood to King Henry VI.? When that monarch died in the Tower of London, May 21, 1471, his rival and kinsman, King Edward IV., became his heir male, and Alfonso V., King of Portugal, his heir general of the whole blood. The last heir male of Henry VI. and of the royal house of Plantagenet, as every one knows, was the unfortunate Prince Edward, Earl of Warwick, who was beheaded on Tower Hill Nov. 28, 1499. The heir general of King Henry VI. at the present time is Her Majesty Isabella II., ex-Queen of Spain.

Her Majesty the Queen is Duchess of Lancaster. Henry IV. before he became king was the last subject who bore the title of Duke of Lancaster. Since his accession the title has been merged in the Crown. The succeeding kings and queens of England have all been Dukes and Duchesses of Lancaster, the title and estates being far too valuable to bestow upon any subject. Such being the case, Sir Henry Ellis was quite justified in excluding General Harrison from the use of the Reading Room at the British Museum, as any one seriously claiming the title of Duke of Lancaster could only be regarded as a madman.

C. H.

TYING THE THUMBS OF CONDEMNED CONVICTS (7th S. xi. 444).—By a deplorable error, for which

I feel that I cannot adequately apologize, I have inadvertently attributed the admirable series of illustrations to Mr. Walter Besant's equally admirable novel, 'St. Katherine's by the Tower,' to Mr. Forrestier, instead of to their actual accomplished designer Mr. Charles Green, R.I. I hope it may be taken without saying that I most emphatically reiterate every word of commendation you have kindly given me the opportunity of printing on these eminently able drawings.

NEMO.

Temple.

DIAMOND DRILLS (7th S. xi. 429).—Diamond drills could hardly be needful. I have examined a number of ancient drilled stones in Egypt, and came to the conclusion that a joint of bamboo or reed, armed with sharp sand or emery and worked with a hand-bow, would do the work. In Upper Egypt I have watched a village lapidary cutting hieroglyphics (forgeries) on an old amethyst scarab. The tool was a wheel or drill of soft metal with a touch of emery powder worked by a small hand-bow. Egypt is so conservative that we may still see in actual operation the mechanical devices which are pictured on ancient wall paintings.

ISAAC TAYLOR.

STRAY FOLK-LORE NOTES (7th S. xi. 421).—May I suggest to MR. CLOUSTON that the story of Zoleikha—how different in the Talmud and Quran from the simple Bible narrative!—is not so inaccessible to general readers as to demand reproduction in 'N. & Q.'? It may be seen in Sale's or any other translation.

EDWARD H. MARSHALL, M.A.

Hastings.

ISSUES OF EARLY VENETIAN PRESS (7th S. xi. 407).—Perhaps Mr. Horatio F. Brown's 'The Venetian Printing Press' (London, John C. Nimmo, 1890) will give ERROLL the information he requires.

F. A. EDWARDS.

Southampton.

TWO LINES IN THE 'ILIAD' (7th S. xi. 267).—I cannot see that either of the two "competent translators" in this case translate their *τρήρωσι* with attention to its meaning, which is fearful, timorous, shy, trembling. The Scholiast has, in conformity with this: *τρήρωσι. δειλαῖσι, ἐπιθετικῶς, παρὰ τὸ τρεῖν. δειλὸν γὰρ τὸ ζωον. τὸ γὰρ τρεῖν σημαίνει τὸ φοβεῖσθαι.* The first of the two lines occurs also in the Homeric 'Hymn to Apollo Delius,' v. 114.

Lord Derby has "wild and rapid" in his translation, while Mr. Leaf has no translation of *τρήρωσι* at all. Mr. Leaf, however, translates *ἴθματα* "step" (*ἴχνη, βήματα, ὁρμήματα*, Scholiast), while Lord Derby leaves it out. The two specimens, therefore, cannot be taken to be typical translations.

Liddell-Scott, 'Lex.,' has of *τρήρων*, "always in Hom. an epithet of wild doves." But in 'Il.,' B, *πολυτρήρων*, "abounding in doves," is an epithet of Thisbe and of Messa. Aristophanes, 'Pax,' v. 1006, has the term *τρήρων*, as an epithet of a booby, *κέπφος*. Vergil's dove ('Æn.,' v. 216–8) gives the notion of varying flight:—

Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem: mox aëre lapsa quieto
Radit iter liquidum celeris neque commovet alis:

At first she flutters, but at length she springs
To smoother flight and shoots upon her wings.

ED. MARSHALL.

Mr. Leaf's version being in prose is, as might be expected, more exact than the verse translation of Lord Derby, and especially in bringing out the point of the simile as to the step of the two goddesses, which is lost sight of in Lord Derby's lines. Is, however, his lordship quite correct in rendering *τρήρωσι πελείασιν* by "wood pigeons," or Mr. Leaf by "turtle doves"? If the step be the point of resemblance, the words should be such as to suit the tame pigeon, or dove. Mr. Leaf seems to have confounded *τρήρωσι* with *τρύγωσι*, as *τρύγων* is the turtle-dove.

W. E. BUCKLEY.

MR. SPENCE is quite safe in giving his suffrage on the side of Mr. Leaf against the late Lord Derby in their respective renderings of the passage in Homer's 'Iliad,' bk. v. ll. 778–9. Lord Derby, though a brilliant versifier, was not an accurate scholar, and his translation, though giving the spirit of the original with great fidelity, is too frequently at fault in scholarship. I could mention many instances, but they would occupy too much of your space.

In the passage in question MR. SPENCE takes the right view of the incident. The rapid flight from heaven to earth has been accomplished, the goddesses have alighted, the horses have been unyoked, Simois has put forth its ambrosial herbage for them. Thence the goddesses proceed to the battle-field on foot, with "the measured step" of pigeons, Juno, or, to be more accurate, Hera, having assumed the form of "brazen-voiced" Stentor, and Minerva, or Athena, with her. The lines quoted by MR. SPENCE are thus rendered in the scholarly, but far too little-known hexametrical translation of the late Mr. Charles Cayley:—

Then with a dove's paces went stealing Athena with Hera,
Intent and coveting to give aid to the forces of Argos.

Similarly, the Latin translation appended to the Glasgow edition of Ernesti's 'Iliad' gives, "Hac vero iverunt pavidis columbis *incessu* [not *volatu*] similes"; where Heyne notes, "Notabilis locus de *incessu* deorum suspenso, levi et volatui simili." On the rather rare word *ἴθματα*, which simply means goings, rendered by Liddell and Scott "a

step or motion," the Scholiast annotates ἴχνη, βήματα, ὁρμήματα (footsteps, treadings, startings), showing that he looked upon the goddesses as walking, not flying. The true sense has been missed by almost all translators. Pope renders the lines :—

> Thence to relieve the fainting Argive throng
> Smooth as the sailing doves they glide along.

Cowper :—

> Swift as her pinions waft the dove away
> They sought the Grecians."

And even in the exquisite translation of that true scholar and poet, the late Philip S. Worsley, we find the same misapprehension :—

> They twain were quickly gone,
> Speeding, to help the Achaians in defeat,
> Like doves of tremulous wing that to the wood retreat.

EDMUND VENABLES.

I agree heartily with Lord Derby's translation. The whole scene is one of hurry : there is no time to be lost. Hector, urged on by Arès, is dealing destruction among the Argives. Juno orders out her horses. Hebe with speed yokes them (*thoōs*); the horses are willing (*ouk aekonte*), but not fast enough for Hera, who uses the whip. Having got leave from Zeus, the goddesses drive towards Troy, Hera again using the whip ; and, arriving at Scamander, they proceed to the field, like two frightened doves (*trerōsi*), that is, at their best speed. There is no difficulty about the word ἴθμα, which may mean slow or fast motion indifferently, and is used in the 'Odyssey' to express the flight of birds pursued by the vulture.

J. CARRICK MOORE.

P.S.—In the passage quoted from the 'Odyssey' the word ἴθμα does not, indeed, occur, but the root verb εἶμί, in the sense of rapid motion.

[Numerous other replies are acknowledged.]

DICKENS AND 'PICKWICK' (7th S. xi. 401).—LUKE LIMNER'S very accurate delineation of the locality of Wellington House Academy, Mornington Place, and of its conductor, Mr. William Jones, so strongly identified with the early life of Charles Dickens, is most interesting to the few surviving pupils of the "flogging schoolmaster," immortalized as such by Mr. John Forster in his 'Life of Dickens.' The note has vividly brought back to my recollection that I, too, was a pupil in this academy from March, 1834, to March, 1836, and was therefore a contemporary of Mr. John Leighton, F.S.A., whose admirable description of the locality of the school in the Hampstead Road, opposite Mr. Rhodes's large dairy farm, is precisely what is contained in my own memory. Some memorials of this old school are still on my library shelves, in the shape of some elegantly whole-bound books given as prizes, with my name and the subjects for which they were awarded written on the fly-leaf by one of the assistant masters. Though undoubtedly Jones was intellectually incompetent to superintend so large a school, he was sensible enough to employ assistants fairly qualified to do the work that he was unable to perform himself. In my time one of his assistants, Dr. Scott, was reputed to be an excellent classical scholar, and during the few months after Jones's death that I remained at the school he undertook the management on behalf of the widow. The second master, Mr. Stanley, was a good arithmetician and English scholar. Jones was truly a strict disciplinarian ; but I must say that though he had an undoubted love of the cane, which was used sometimes too severely for very slight offences, there were many pupils in the school who never felt the strength of his arm.

In 1834, and for many years previously, Wellington House Academy had a good reputation in the neighbourhood, and was exceedingly prosperous. Until the London and Birmingham Railway required the site of both schoolroom and playground in 1835, the number of boys was almost greater than could be well accommodated. I well remember, to our sorrow, the removal of the school to some newly erected premises near Park Street, Camden Town ; but there it never flourished, and in a few years after the death of Jones it was discontinued. This compulsory removal of the school soon broke the heart of the poor old schoolmaster, and, in company with a few of my fellow pupils, I also reverently followed his remains to his grave in Old St. Pancras Churchyard.

E. DUNKIN, F.R.S.

Kenwyn, Kidbrooke Park, Blackheath, S.E.

It may be of interest to note that the annexed inscription is found on a gravestone in the churchyard of Old St. Pancras, co. Middlesex :—

"Sacred to the Memory of Mr. William Jones, for many years Master of a respectable School in this Parish; who departed this Life on the 20th day of January, 1836, Aged 59 Years. The inflexible integrity of his Character, and the social and domestic Virtues which adorned his private Life, will long be Cherished in the recollection of all those who knew him."

A further inscription on the same stone commemorates Maria, the daughter of William and Mary Jones, of the Hampstead Road, who died February 5, 1827, aged two years and two months.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

I used to stay at Hatchett's in the old coaching days, and see the Bath coaches arrive and depart with the name of Moses Pickwick on the doors.

G. A.

LORD'S CRICKET GROUND (7th S. xi. 408).—The following, from 'Old and New London,' vol. v. pp. 249, 250, may prove of interest to COL. PRIDEAUX :—

"The present ground superseded the space now covered by Dorset Square, which had served for some

years as the 'old Marylebone ground.'.....Thomas Lord then came upon the stage—a canny lad from the North Country—who, after waiting on Lords Darnley and Winchilsea, Sir Horace Mann, the Duke of Dorset, and others of their contemporaries in the White Conduit Fields Club, speculated in a ground of his own, where now, as we have stated above, is Dorset Square, the original 'Lord's.' This was in 1780. It was on this ground that the club, taking the name of the Marylebone Cricket Club, brought the game to perfection. In a map of London published in 1802 the site of Dorset Square is marked as 'The Cricket Ground,' probably implying that it was the only public ground then devoted to that sport in the neighbourhood of London."

C. A. PYNE.

Hampstead, N.W.

AUTHOR OF POEM WANTED (7th S. xi. 409).—The poem MR. BOUCHIER inquires about appeared in the *Athenæum* of March 6, 1869. It commences—

Sound of feet
In the lonely street,
Coming to-night,—coming to me?
Perhaps (why not? the thing may be,)
My dear old Friend
From the world's end
At last.

It is signed "W. A.," and another poem with the same signature will be found in the *Athenæum* of February 13, 1869. I cannot tell MR. BOUCHIER who "W. A." is. HERMAN M. BIDDELL.

[The letters W. A. stand for William Allingham.]

HINCKS FAMILY (7th S. x. 426; xi. 310, 413).—In reply to MR. LEARY'S question, I send the following extract from a paper on the history of Bushbury parish, by the Rev. M. B. Moorhouse, then vicar, read at a meeting of the Naturalists' and Archæological Department of the Wolverhampton Free Library, and printed in the *Wolverhampton Chronicle* September 24, 1879:—

"Peter Tichborne Hinckes, of Tettenhall Wood, became the fortunate possessor [of Bushbury Manor], and on his death his only daughter, Miss Theodosia Hinckes, became the long-lived and highly esteemed lady of the manor up to five years ago.....Our churchyard received her remains at death."

Some statements in Mr. Moorhouse's paper are certainly incorrect, but his account of Miss Hinckes's parentage agrees with my own impression on the subject. F. HUSKISSON.

Greenwich.

SAMUEL GARBETT (7th S. xi. 228, 356).—Pooley Hall is in Warwickshire, four miles south-east of Tamworth, and near Polesworth, formerly a nunnery, which Dugdale fully describes ('Warwickshire,' 1656, 797–800 a). The land was part of the possessions of the Marmions of "Tamworth Tower and Town." The hall has been greatly changed, but was built *tempore* Henry VII., and has many interesting details left. In 1884 its owner was Lieut.-Col. Charles Arthur Wynne-Finch. Samuel Garbett was a prosperous merchant in Birmingham in the middle of the last century, but in 1774 he was in difficulties in connexion with the famous Carron Foundry, with which Dr. Roebuck (father of the late M.P.) and other local people were concerned, and which led to the development of Soho. Probably the father of Samuel Garbett owned Pooley Hall about 1715; but few details of Samuel Garbett are known beyond a thick quarto volume which he issued in 1774 on his connexion with the Carron Foundry. Some letters and papers have been preserved showing that he was the confidential adviser of the Government of his day in several reports and negotiations. In the invaluable 'Dictionary of National Biography' another Samuel Garbett has a brief memoir, but he was a clergyman and topographer of Wern, in Shropshire.

ESTE.

CURIOSITIES OF THE CENSUS (7th S. xi. 405).—This reminds one of Steele's Humphry Gubbin, in 'The Tender Husband,' a character rich in comic humour:—

"*Humph.* Why, as sure as you are there they have kept me back. I have been told by some of the neighbourhood, that I was born the very year the pigeon-house was built, and every body knows the pigeon-house is three and twenty."

B. D. MOSELEY.

Burslem.

EGYPTIAN ROGUE=GIPSY (7th S. xi. 67, 272).—Mr. R. E. Chester Waters, in his 'Parish Registers,' cites the third entry given by the REV. E. MARSHALL, and says that the unfortunate wretches suffered death under the statute of Elizabeth (5 Eliz., c. 20) which made it a capital felony "to continue for one month in any company or fellowship of vagabonds commonly called Egyptians." This law was not repealed until 1783. Mr. W. Andrews, in his 'Curiosities of the Church,' 1890, p. 192, states that in the 'Life' of Sir Matthew Hale, the famous judge, it is said that at one Suffolk assize no fewer than thirteen gipsies were condemned to death for breaking the above statute. F. C. BIRKBECK TERRY.

CALPURNIUS: CALEPINUS (7th S. xi. 168, 215, 397).—The edition of Calepinus which for the first time included the English text appeared at Lyons in 1585, under the title of 'Ambrosii Calepini Dictionarium Decem Linguarum,' fol., 1153 pp. There is a copy of it, without title-page, in the Bibliothèque National at Paris. L. L. K.

OLD CHRISTMAS NIGHT (7th S. xi. 268, 417).—Both traditions—that of the kneeling oxen and that of the flowering thorn—exist among our country folk here. The thorn, however, is not a Glastonsbury, but a Jerusalem thorn, the local name of the ordinary butcher's broom. This plant is to be found in many of our cottage gardens, and is supposed to bring good luck. One good woman

informs me that she has often watched for the midnight blossoming, and solemnly declares that she has been successful more than once. But a sceptic of a farmer, who used himself in his younger days to watch, with the rest of his family, adds, significantly, that it was always the women who saw it—he did not. C. A. N.

Stonyhurst, Lancashire.

JOHNSTON FAMILY (7th S. xi. 387).—For descendants of John Johnston, of Stapleton, second son of James, first Earl of Annandale, consult a small pamphlet entitled 'The Johnstones of Annandale,' 8vo., Lond., 1853. Also 'Case of John Henry Goodinge Johnstone, claiming to be Earl of Annandale and Hartfell,' &c., House of Lords, April, 1852, fol.; also appendix to same, fol., 1852; and 'Claim of Service of John Henry Goodinge, Esq., as the Nearest and Lawful Heir of the Body, &c., to the Deceased John Johnstone of Stapleton, his Great-Grandfather,' fol., 1830. If MR. W. LYON will send me his address, I shall be happy to lend him the above pamphlet and papers. He might also refer to Marshall's 'Genealogist's Guide to Printed Pedigrees,' 8vo., 1883.

ARTHUR VICARS.

Clyde Road, Dublin.

It is within my personal knowledge that a family of this name, living in or near London, claims to be descended from the Earls of Annandale, and professes to have papers in proof of that claim, although, from want of means, unable to prosecute it. The main fact also has been corroborated from an independent source. Should MR. LYON's interest in this matter be more than a passing one, there would be no difficulty in placing him in communication with this family.

JOHN J. STOCKEN.

3, Weltje Road, Ravenscourt Park, W.

GOUDGE: GOODGE (7th S. xi. 408).—I can testify to the troublesomeness of this name. Googe occurs as Goche; this is varied into Gock, which in turn gets confused with Cook, and occasionally wanders off into Cock and Cox. W. C. B.

GRENVILLE FAMILY, OF STOW, CORNWALL (7th S. xi. 8, 114, 276).—I am glad to read the communications of MR. PINK and MR. TOWNSHEND, as they explain—what has always been a mystery to me—why the ancestors of the ducal house of Buckingham gave to their new palace in Bucks the apparently unmeaning name of "Stowe." It is clear that it was to preserve the memory of their old home, Stow, near Kilkhampton, in Cornwall.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

SIGNERS OF THE DEATH WARRANT OF CHARLES I. (7th S. xi. 368).—In Noble's 'Lives of the Regicides,' vol. ii. p. 240, he says of Anthony Stapley, one of those who signed the death warrant, "son of a gentleman of both his names, seated at Framfield, in Sussex, by the daughter of a gentleman in that county whose name was Thatcher." He also says that "he married Ann, daughter of Geo. Goring, and sister of George, Lord Goring, Earl of Norwich."

FREDERIC HEPBURN.

WORDS IN WORCESTERSHIRE WILLS (7th S. x. 369, 473; xi. 17, 77, 111).—*Trowman* remains unexplained. Its meaning is obvious to anybody who has lived near the Severn, *i. e.*, a person having charge of a trow, "a clinker-built, flat-floored barge, used on the Severn, &c." (Smyth, 'Sailor's Word-Book'). "The Severn Trow" is still a public-house sign on the river-side, and the word *trow* is simply O.E. *treo*, the original craft having been nothing more than the hollowed trunk of a forest tree. Curiously enough, the "auxiliary screws" of our time have reverted pretty well to the same primitive shape or unshapely form. Cf. the surname Trewman for further illustration.

VINCENT S. LEAN.

Windham Club.

MEMOIR OF JOHN MURRAY (7th S. xi. 384).—Gray mentions the Turkish tale in his letter to Charles von Bonstetten, April 12, 1770. This is not pointed out in the index to Gray's works. The index to Addison's works refers to the passage in the *Spectator* where the Turkish tale is mentioned. The stories of the Sultana of Persia and the Viziers are always known as the "Turkish Tales"; the 'Thousand and one Nights' as the "Arabian Tales"; and the 'Thousand and one Days' as the "Persian Tales." They are so distinguished, although, perhaps, in all three cases the designation is wrong. E. YARDLEY.

The first line of the couplet from Lord Byron's 'Giaour' as cited by MR. E. YARDLEY from Dr. Smiles's work is misquoted. The original line is as follows:—

Though in Time's record nearly nought, &c.

and not "it was nought," a version which alters, but does not improve the original sense.

FREDK. RULE.

LORD BYRON (7th S. xi. 27, 77, 118, 177, 213, 394).—In his former note F. W. D. relied on the general title-page to warrant his supposition that Moore was the editor of Byron's poetical works, and it left him in the lurch. In his present note it is a sectional title-page which plays "the wisp on the morass" to him with like result. Unable to dispute the substance of my inference from the punctuation, he desires to enter a protest against the mode; my argument "is a trifle strained," he thinks, for while, according to it, "Thomas Moore" in the general title-page refers to "Letters and Journals, and his Life," he has discovered that

if that argument be applied to the sectional title, "Letters and Journals of Lord Byron: with notices of his Life, by Thomas Moore," the T. M. refers only to "Notices of his Life," and not to "Letters and Journals." Well, what then? Does F. W. D. really not see that he has here very neatly shown how apposite is my argument and has driven his protest against it to the wall? Can he not see that, just as the colon after "Byron" in the general title marks where (as I surmised, and as we now know for fact) Moore's *editorship* ended, so the corresponding colon in the sectional title should, if my argument be apposite, mark where Moore's *authorship* ended; and this, as F. W. D. obligingly points out, is exactly what it does, in strict accordance, as in the general title, with the facts to which it relates.

THOMAS J. EWING.

Leamington.

ATTORNEYS (7th S. xi. 387).—Watt's 'Bibliotheca Britannica' is again useful. It states that Robert Holloway, the same year as that in which he published the 'Strictures,' also published the 'Mirror of Iniquity,' 8vo. This work had "the same object as that of the preceding, which is to expose the corruptions" of practitioners of the law. J. F. MANSERGH.

A copy of Robert Holloway's 'Strictures on the Characters of the most prominent Practising Attornies,' third edition, 8vo. London, 1808, will be found in the British Museum Library.

DANIEL HIPWELL.

BLAKE'S 'HOLY THURSDAY' (7th S. xi. 386).—I should have been glad if MR. C. C. BELL had given us the references to his authorities for Holy Thursday as a name for Maundy Thursday in the English Church before 1840. I have been looking for such references for years past. Holy Thursday has been the name for Ascension Day in English from the Middle Ages to the present day, as I have abundance of quotations to show, and I strongly suspect that the use of "Holy Thursday" as a name for Shire or Maundy Thursday is a modern borrowing from the Continent or English Roman Catholics. The surroundings of Blake's 'Holy Thursday' point strongly to Ascension Day.

J. WICKHAM LEGG.

47, Green Street, W.

DINNER (7th S. x. 242, 353, 471; xi. 77).—The French lines regarding which MR. OLIVER inquires, and which hit the fancy of Hugo, struck Bacon's too. They occur in his 'Promus' (ed. of Mrs. Pott, sentence No. 1614) thus: "Levez a six, manger a dix, souper a six, coucher a dix, fera l'homme vivre dix fois dix."

In Dumfriesshire harvesters have frequently a light meal between breakfast and dinner. It is known as "the ten o'clock." GEO. NEILSON.

CUT ONIONS (7th S. xi. 387).—I have often been told that it is not safe to use an onion that has been cut and kept, because it absorbs impurities from the air, and people used to cut onions in half and put them into new cupboards and drawers, to take off the unpleasant smell. Possibly M. W.'s servant confounded "unwholesomeness" with "unluckiness." HENRY.

FOLK-LORE (7th S. xi. 329).—May I hazard the suggestion that among the ideas of childhood were that at the foot of the rainbow a pot of gold was to be found? If the rainbow could be held fast, there was wealth for the fortunate one. In that happy time how natural that the schoolboy would wish to bind the rainbow to a tree. Certain politicians hereabouts—it were not well to call them demagogues, but holders of impracticable views—are known as "rainbow-chasers."

JOHN E. NORCROSS.

Brooklyn, U.S.

SEMPLE (7th S. xi. 207).—This gentleman was not the "Governor of the Hudson Bay Company," but the Governor-in-Chief of the whole of the Company's territories in Hudson's Bay, *i. e.*, Rupert's Land. The Governor of the Hudson's Bay Company who presided at the General Court in London was a very different personage, having supreme authority, and resided in England. The office of Governor-in-Chief of Rupert's Land went out of existence many years ago. The present Governor of the Company is Sir Donald Smith, of Montreal.

I also would like to know what family he belonged to, as I have had occasion to write more than once, in a legal connexion, on this gentleman, whose name is a household word to this day in Manitoba, though he perished at the massacre of Seven Oaks, June 19, 1816, nearly seventy-five years ago. Even his enemies admitted that he was an "amiable and meritorious" man. The scene of the tragedy is only a few minutes' walk from where I write, and a monument is to be erected there to his memory (and those who perished with him), and will be unveiled on the 19th inst. I would be very happy to give MR. M. SEMPLE any information in my power, and would like to know if there be a portrait of him in existence or any of his letters or documents that I could obtain inspection of. ARCHER MARTIN.

Winnipeg, Canada.

THE DUKE AND DUCHESS OF FIFE (7th S. xi. 426).—I heartily agree with MRS. BOGER that the Royal Marriage Act was "a crime which was a blunder," and that it has never yet been repealed in this age of liberality (real and fictitious) is indeed a marvel. It has astonished me to find so many journalists speaking of the Duke of Fife's daughter as "the young princess," and also to read a statement that the Queen had decided the infant

should not bear a royal title. Surely no herald could have made such a blunder as to suppose that any princess (not a queen regnant) could transmit her royal title to her child. It is a question of fact, and not (with all loyal submission) of the favour of Her Majesty or of the courtesy of the public. The youthful "princess" cannot possibly be more than Lady (Alexandra ?) Macduff.

HERMENTRUDE.

It is, perhaps, well to note that the Duke of Fife is not a Scotch peer. His more modern honours are of the United Kingdom; his more ancient honours are in the peerage of Ireland.

GEORGE ANGUS.

St. Andrews, N.B.

Kindly allow me to correct a misprint in my note on the above. Frances Brandon married *Grey*, not "Guy," Marquis of Dorset. He was descended from Elizabeth Grey, wife and queen of Edward IV., by her first husband, John Grey, of Groby. CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

RECORDS OF LEGAL PROCEEDINGS (7th S. xi. 368).—If the arbitrator's court were an open one, W. S. B. H. would doubtless find what he wants in the newspapers of the time. If not, the town clerk of Plymouth is the man most likely to have the information easily accessible. There are no Government reports now published of any cases. When any order or decision of the Court is filed "of record," by the officer who has charge of such matters, it is open to the inspection of such of the public as are interested in the matter, but the Court does nothing further to inform the public of what has been decided. The existing law reports are none of them "official," in the true sense of the word. Q. V.

HANNAH MARIA JONES (7th S. xi. 249).—The works of Hannah Maria Jones (afterwards Lowndes) in the Brit. Mus. Lib. are these:—

The Gipsy Mother; or, the Miseries of Enforced Marriages, &c. Lond. [1835?]. 8vo.

Village Scandal; or, the Gossip's Tale. Lond., 1835. 8vo.

The Gipsey Girl; or, the Heir of Hazel Dell, a Romantic Tale. Lond., 1836. 8vo.

The Child of Mystery; or, the Cottager's Daughter. A Tale of Fashionable Life. Lond., 1837. 8vo.

The Gipsey Chief; or, the Haunted Oak. Lond. [1840]. 8vo.

The Love Token; or, the Mistress and her Guardian. A Domestic Story. Lond. [1844?]. 8vo.

Trials of Love; or, Woman's Reward. Lond. [1853]. 8vo.

Katharine Beresford; or, the Shade and Sunshine of Woman's Life. Lond. [1854]. 8vo.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'DEATH OF MR. PICKWICK' (7th S. xi. 268).—This is a short story of no very special interest, I know not whether by Besant or Rice, and will be found in 'The Case of Mr. Lucraft,' &c. It was never really published in any daily paper, and if I remember right did not even purport to have been so. I have not now got the book, and it is long since I read it; but I think the "notice" was represented to have been crowded out by the reports of the exhibition of the year in question.

C. F. S. WARREN, M.A.

Longford, Coventry.

Messrs. Besant and Rice's paper will be found reprinted in 'The Case of Mr. Lucraft, and other Tales,' 1877. WILLIAM GEORGE BLACK.

"THAN" FOLLOWED BY THE ACCUSATIVE (5th S. vii. 308, 454, 494, 516; viii. 77, 118; 7th S. xi. 104, 256).—In reference to MR. SPENCE'S objections, I would say:—

1. I explain Spenser's passage just as MR. SPENCE does, but I was not wrong in giving it as an instance of *than* rightly followed by the accusative.

2. I give up the passage from Byron. It is an instance of *than* wrongly followed by the accusative.

3. The passage from Terence is not parallel to that from Byron, but it is the same in construction with that from Spenser.

4. The remark about *than whom* being excusable *euphoniæ causâ* is the same that I myself made many years ago in 'N. & Q.' I think that you have given the reference to that remark under the heading.

I may remind MR. TROLLOPE and MR. SPENCE that I was not pronouncing the prepositional use of *than* correct; I was giving instances of its use from eminent authors. I should always say *than whom* myself. *Than who* would sound pedantic. But I think that *than him, than her*, should be avoided, notwithstanding Swift and Prior.

MR. SPENCE concludes his contribution with this rule, which, as I understand, he has made himself: "When *than* is followed by a pronoun in the objective case the governing word is not *than*, but a verb or preposition understood." Now, no verb or preposition understood could be the governing word in the examples given by me from Milton, Swift, and Prior. "You are a much greater loser than me." Nothing can govern *me* but *than* used as a preposition. In the examples given by me from Spenser and Terence, where *than* and *quam* are rightly followed by the accusative, a verb undoubtedly is the governing power. MR. SPENCE'S rule will do if he says, "When *than* is rightly followed," &c. E. YARDLEY.

LORD IVEAGH (7th S. xi. 125, 212, 250, 398).—The present Lord Iveagh's far-famed brewery in Dublin is within a few hundred yards of the old burial-ground of St. Catharine, Thomas Street. 'The Peerage of Ireland,' by John Lodge (A.D.

1754), records that Arthur, third Lord Magennis of Iveagh, was buried in St. Catharine's, Dublin, May 1, 1683. Arthur Guinness was the name of the founder of the brewery; and why he should have selected Thomas Street as its site is a point for inquiry. Was it endeared to him by ancestral associations? Some writers deny that the brewer was any relation to the once-ennobled Guinness of Iveagh. But why was Guinness the brewer baptized Arthur, unless he had some claim to kindred with the old race? Many years ago I went over the registries of St. Catharine's, Dublin, and found them very carefully preserved from early in the seventeenth century. Genealogists interested in this inquiry might find some important links by consulting the said registries. MAC.

Dublin.

CHARLES WATERTON (7th S. xi. 381).—The article relating to my friend the late Charles Waterton, of Walton Hall, reminds me that I have a pamphlet written by him which seems to have been entirely lost sight of. I never met with it in any catalogue, nor ever heard the author or any one else refer to it. Its title is: "A Letter on the Reformation occasioned by the attack of the Reformation Society of Wakefield on the Roman Catholic Faith, by Charles Waterton, Walton Hall. Wakefield, Richard Nichols, Typographer, 1838." It is addressed in the squire's hand: "To the Revd Mr. Willson, Catholic Chapel, Nottingham." The Wakefield postmark is dated July 15. Postage in those days was widely different from what it is now. This little tract of fifteen octavo pages cost eightpence postage from Wakefield to Nottingham.

The Mr. Willson to whom Mr. Waterton gave my copy of his letter was afterwards the first Bishop of Hobart, Tasmania, the great reformer of convict discipline in those far-away regions. A memoir of this holy bishop, by the late Archbishop Ullathorne, was published in 1887. I bought this 'Letter,' with other Catholic tracts, of a second-hand bookseller in Hull, upwards of a quarter of a century ago. I think he had purchased them at the sale which took place on the death of Mr. Edward James Willson, architect, of Lincoln, who was a brother of the Bishop of Hobart. EDWARD PEACOCK.

Bottesford Manor, Brigg.

DUDLEY AND ASHTON (7th S. xi. 348).—It should be borne in mind that the family name of John, seventh Baron Dudley, known as "Lord Quondam," was Sutton. It is therefore unlikely that his son Henry would be known as Henry Dudley. It is possible that he might have changed his name; but where is the evidence?

A. HALL.

REFUSAL OF KNIGHTHOOD BY A JUDGE (7th S. xi. 305, 396, 418).—The case cited of the Hon. George Denman declining the honour of knighthood when raised to the Bench is not exactly one in point. As a younger son of a baron he would naturally take precedence of a knight, as did another judge, the Hon. Thomas Erskine, raised to the Bench in 1839, who was third son of the celebrated Lord Erskine. They could not have well accepted an inferior honour, even supposing it to have been offered, for as sons of peers they ranked above knights, but below judges.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Is it a fact, as MR. WALFORD states, that "the Hon. George Denman declined to be knighted on his promotion to the Bench"? It has usually been understood that a knighthood is not offered in the case of a judge who is the son of a peer; and that belief is sustained by the fact that the Hon. Alfred Thesiger, son of the late Lord Chelmsford, who was a Lord Justice from 1877 to his death in 1880, was not knighted. A. F. R.

FRENCH SONG (7th S. xi. 368).—I am informed that two works have lately been published in Paris, one a collection of popular French songs, the other of old French songs; and perhaps the song alluded to may be found in either of them. I heard it in France before the second half of this century; but, if I remember right, it began thus:—

C'est l'amour, l'amour, l'amour,
Qu'en ronde chante le monde.

F. E. A. G.

HOODS (7th S. xi. 127, 229, 393).—The REV. E. MARSHALL asks me to substantiate, in the face of the Purchas judgment, my assertion that Canon 58 of 1604 is superseded (as being contrary to its provisions) by the Act of Uniformity of 1662.

My reply is that the Parliament of 1662, in giving statutory authority to the Prayer Book, as newly revised by Convocation, followed the precedent of the Parliament of 1559 when giving statutory authority to the Prayer Book of Elizabeth; that in both of these Acts the use of the ornaments of the second year of Edw. VI. is commanded; and that the canons of 1604, which lacked Parliamentary authority, could not even repeal any part of the Act of 1559; for, as Bishop Cosin allows, "these things are to be altered by the same authority wherewith they were established"; much less can a canon of 1604 limit the right of the same body which enacted it to repeal it by the clearest implication in 1661–2, when Convocation reverted to the Elizabethan ornaments rubric and Parliament re-enacted it. (By the way, Bishop Cosin remarks that this Canon 58 is entirely irreconcilable with Canon 14 of the same year, and says, "I would fain know how we should observe both canons.")

The decision of the Judicial Committee that

this Canon 58 is to prevail, not only over Canon 14, but also prospectively over the Act of 1662, is merely one of the "variety" judgments in which that court loves to indulge. At one time it invents a brand-new doctrine respecting baptism; at another it declares oracularly that "omission is prohibition"; next it finds a mare's nest in an advertisement it imagines to have been put forth by Queen Elizabeth, which it turns out that she never signed; then its sight fails it to detect clearly printed directions for the "manual acts." In a few weeks, perhaps, by way of novelty, its eyes will be sharp enough to discover that the "north side" rubric has a second part of some importance in the Lincoln appeal, but which has hitherto escaped its notice, the directions of which make the first part clear, as well as the *coram populo* rubric. But, no; in all its vagaries this court never fails to consider what is politic; and the removal of fifteen thousand altars from the east end into the body of the church or of the chancel would create such a commotion that the prospect of it would prevail with so accommodating a tribunal against the old-world maxim, "Fiat justitia, ruat cœlum." So we must await some other surprise.

A. J. M. objects to my speaking of university hoods as "agnostic badges." Surely now that the B.A. and M.A. degree is conferred indifferently on Jews, Turks, infidels, and heretics, these illegal ticketings of the secular status of the officiating priest, unknown elsewhere in Christendom than in our communion, and devoid of any religious or irreligious meaning, may fairly be called "agnostic." C. W. W.

FOLK-LORE (7th S. xi. 268, 397).—I may be permitted to add something to my answer, since I am not sure that I have fully answered the query. Keightley, in his 'Fairy Mythology,' quoting Capt. Grose, says that in Hampshire the pixy colt is in the habit of leading other horses into bogs. Puck in the form of a horse used to mislead other horses:

> I jest to Oberon and make him smile
> When I a fat and bean-fed horse beguile,
> Neighing in likeness of a filly foal.
> 'Midsummer Night's Dream,' II. i.

E. YARDLEY.

RETAINERS' BADGES (7th S. xi. 129, 298).—Last summer, when the National Encampment of the Grand Army of the Republic was held at Boston, the Rhode Island men who attended wore a clam-shell on the left arm as the badge of their little state. The Kansas men had grasshoppers, while the men from Maine wore pine-cones. In like manner other states were emblematically represented. JOHN E. NORCROSS.

Brooklyn, U.S.

"EVERY BULLET HAS ITS BILLET" (5th S. viii. 68; 7th S. xi. 18, 117, 275).—On what authority does the 'New English Dictionary' give the ab as a saying of King William?—of Orange, third, I conclude. I ask, as perhaps it was importation from Germany or the Low Countr as a friend of mine, a Prussian, whose uncle wounded at Waterloo, staying with me la said that the above, expressed in German, was exclamation of his relative when hit. I hande him a memoir of my maternal grandfather, wh mortally wounded at the head of his regiment Monte Video, February 3, 1807, in which it is ported that "Every bullet has its billet" was of his last sayings ere being picked up, add "Push on, brave 38th! Never mind me; m one will pick me up." When honourable m mentation to family arms was granted to his and descendants, "Every bullet has its bill added to the family motto.

Was Bishop's song anterior to 1807? Bish has not the exact expression. Curious if ing is, after all, a Dutch or German proverb cized, and not of veritable British origin.

MANXMAN.

1, Queen Street, Colchester.

At the last reference I quoted a passage b the 'New English Dictionary,' in which the verbial expression is stated to have been used King William. Can any of your correspond corroborate this statement? It has been sugge to me that the expression may have come Holland or Germany. Smollett, in 'Rod Random,' chap. xxxii., has a variant: lamented with unfeigned sorrow his misfor which he bore with heroic courage, observing every shot had its commission."

F. C. BIRKBECK TERR

AUTHOR OF POEM WANTED (7th S. xi. 3 Love Thee' is by Thomas Hood. We have s editions of Hood's poems, but in all of them is the title used, and not 'Love Loyal.'

ROSE

Lawndene, Wimbledon.

MARROW-BONES AND CLEAVERS (7th S. x —In Hogarth's engraving of 'The Indus 'Prentice out of his Time and Married t Master's Daughter,' plate 6 of the series 'Ind and Idleness,' a company of butchers, with marrow-bones and cleavers, are prominent i crowd of musicians and others saluting the pair, who, at an open window, are evidently fied at the delightful concert, for the bride is in the act of "tipping" a drummer. I 'Explanation of the Subjects of the Plat Hogarth,' by John Nichols, F.S.A. (Lo Baldwin & Cradock, n.d.), it is stated tha master of the apprentices was one Mr. We opulent silk weaver in Spitalfields, and a time of the wedding Goodchild, the indust was his partner. It is, therefore, evident th

riod—the engraving is dated 1747—the referred to was not confined to the trade ners, and probably is not so, where it ob- n the present day. C. A. PYNE.

aps one of the most curious instances of the hese instruments occurred on the morning l 29, 1736. When the newly wedded Prince ncess of Wales

e air round Kensington, Chelsea, &c., in an open they were passing Lord Harrington's house a y of butchers began to salute them with marrow- d cleavers. The horse took fright and stood up which had like to have overturned the chair. ocess was in great consternation."

C. A. WHITE.

n on the Wild Moors, Salop.

SLEY'S LAST LINES: "BARUM, BARUM" i. 387).—There is no mystery about these What Kingsley meant is plain enough to who understands the dialogue. The man dertaken that his wife should ride a vicious Vindictive, in a steeplechase. He knows wrong to make this undertaking, but, like for his oath's sake and those who heard the e considered it a point of honour to keep it; tells his wife, feeling very uncomfortable doing so, that she must ride Vindictive. rid of this uncomfortable sense that he is wrong, he hums over a circus tune, repeat- e first word that comes into his head, m, barúm," &c. (accent on the last syllable). is a form of Barnstaple, still in use, and ey was well acquainted with it.

E. LEATON-BLENKINSOPP.

HATTEM (7th S. xi. 387).—This family is of extraction, and, to the best of my remem- , my old friend the late Rev. James Joseph ll, their lineal descendant in the female line, e that they came to England when William nded at Torbay in 1688. John Vanhattem, as a descendant of Liebert Vanhattem, son- to Admiral De Ruyter, bought the estate ton, Bucks, in 1727, from Simon Mayne, a dant of the regicide of that name. Eventually a, daughter and heiress of Sir John Van- , married the Rev. William Goodall, the of my friend, to whose only surviving son, Col. Liebert Edward Goodall, the estate of now belongs.

Dinton is a very good collection of pictures, of them good ones of the Dutch School, brought England by John Vanhattem.

JOHN PICKFORD, M.A.

bourne Rectory, Woodbridge.

bert Vanhattem, an officer in the Dutch fleet, d a daughter of Admiral De Ruiter. His son Vanhattem purchased the manor of Dinton, cks, from Simon Mayne, the grandson of the le. The latter had a son, also John, who was knighted by King George III. on January 23, 1761. Sir John Vanhattem had an only child, a girl named Rebecca. She married the Rev. William Goodall, ancestor of the present owner of Dinton Hall. To carry back the pedigree searches must be made in Holland. R. A. COLBECK.

10, Turquand Street, S.E.

Miscellaneous.

NOTES ON BOOKS, &c.

London City: its History, Streets, Traffic, Buildings, People. By W. J. Loftie, B.A., F.S.A. Illustrated by W. Luker, jun. (The Leadenhall Press.)

WE have here what puts in a strong claim to be the book of the season. As a picture of London, with its surging tide of life, the volume is unrivalled. It is a delightful volume for the table, and it has distinct value of an historical and antiquarian kind. Mr. Loftie, in whose hands is the literary portion, has already won a position as the historian of London. His account of the rise and development of the huge city will repay close attention, and the modest claim of the writer to have put some facts in connexion with a well-worn subject in a new light may be cheerfully conceded. The illustrations meanwhile are delightful. They are all from original drawings, and are full of beauty and quick with life. They are so numerous, moreover, that the pleasure of going through them is durable. Not at all the book to look through in half an hour is this. Apart from the desire to linger over spots of beauty and interest which makes the perusal interminable, it is impossible to take the most superficial glance without devoting a considerable space of time to the task. Every page has one design at least, and the entire number passes easy computation. A curious idea of the wealth of beauty and interest is conveyed by the reproduction of these interminable scenes. Numerous as are the spots depicted, one view, a supreme favourite with us, is omitted. This is the view down Moorgate Street, the western side past the Bank towards the roof of the Mansion House. When the leafage is full the gazer might fancy himself in an Eastern city. At the same time, what spots are not depicted, from Aldgate Pump or Barking Church to Fountain Court and the Temple Gardens, and from the Tower of London to the London Parcels Delivery Yard. The quietest retreats are invaded, since is there not a picture even of Took's Court? The busy throbbing life of London, too, is shown in snow, in sunshine, in rain, in fog. Now we gaze on the tide of life thronging through Ludgate Hill, now on the cold river lapping the solitary stones at night. The volume is, indeed, a source of constant attraction, and is dedicated by command to the Queen.

Yarmouth Notes, 1830–1872. Collected from a File of the *Norwich Mercury* by F. D. Palmer. (Yarmouth, Buckle.)

THIS is a very entertaining book, and it will be found most useful to all those who live in or are in any way connected with the borough of Great Yarmouth. It has one fault, and but one so far as we can see,—there is no index. We trust when a new edition is called for that this great want will be supplied.

Sets of newspapers are rarely to be found except at their respective offices and in the British Museum. Any one who takes the trouble of going through a long file of newspapers and gives the public the result of his excavations is a benefactor to society.

As Yarmouth is a seaport, we naturally find many

entries relating to the navy, the sea, shipping, and shipping disasters; but the chief value of Mr. Palmer's selections in our eyes is that it gives appointments to public offices and short abstracts of the political news of the day. What may be called historical notes of course form the greater part of the book; there are, however, a few passages which carry the reader back far beyond 1830. For example, we find that on the 30th of June, 1836, the cross was ordered to be pulled down. One would like to know what kind of an object this was. As the record stands it seems to have been an inexcusable act of vandalism; but the word "cross" in market towns has sometimes a perverted meaning. We know a place where an early nineteenth century building which serves for a market hall is called the "cross." There is no tradition to account for it, but a strong probability that it stands on the site of a mediæval market-cross.

The book is not too large, but we think its compiler has not always exercised his discretion wisely. It was surely hardly worth telling that on the 30th of December, 1849, the inmates of the workhouse had for dinner plum pudding, roast beef, and ale.

A Universal English-German and German-English Dictionary. By Dr. Felix Flügel. Fourth Edition. Parts I. to VI. (Asher & Co.)

THIS new edition of an old favourite has now reached half its promised extent, and we are therefore able to form some estimate of its value. To look back to the old Flügel is like looking at some work of prehistoric man side by side with that of nineteenth century man. The scale on which the new edition is being carried out bids fair to make it the fullest dictionary of the German and English languages compatible with the limits of convenience. Each part comprises two hundred and twenty-four pages, so that already upwards of twelve hundred pages are before us.

The system of giving references to the sources for the various uses of words, even if only to other dictionaries, is much to be commended. It might, indeed, as the conductors of the new enterprise somewhat severely remark, have been taken as a matter of course, as between men of honour, but for the prevalence of the opposite practice. The roman long and short marks are employed to denote long and short sounds, and we do not know that they could be improved upon in a work for general use. Where a particular word has several significations in different branches of science these are all noted, *e.g.*, "Base," *Archæol.* (*a* and *b*), *Gunn.*, *Chem.* (*a* and *b*), *Geom.*, *Mus.* (*a* and *b*), *Surv.*, *Mil.*, *Fort.*, *Bot.*, beside sub-uses, so to speak, in architecture, fortification, and surveying. Again, for "Merry" we have references to Chaucer and Spenser, from Todd, to Shakespeare's 'As You Like It' and 'Romeo and Juliet,' Scott's 'Lady of the Lake,' &c., while for other words Thackeray, Mrs. Gaskell, Dickens, and Mrs. Henry Wood are found elbowing Wycliffe, Jeremy Taylor, and Sir Philip Sidney.

Historic Thanet. By James Simson. (Stock.)

LITTLE books on great subjects is the fashion of the day. There is much to be said in its favour when a compendium is taken for what it is, and is not accepted as more than a picture, or at best a few pictures selected because they are striking and instructive.

The Isle of Thanet, like the Isle of Axholme, is insular no longer, but it, we are happy to say, still retains a name which reminds us of some of the earliest and most striking scenes in our complex annals.

To write an extended history such as Thanet deserves, and we doubt not will some day possess, would be a labour extending over years. Mr. Simson has not undertaken this, but has paved the way by his excellent sketch. We know no volume of the kind that is better done, and we must not fail to remark when we say this that the history of Thanet is "digged with pitfalls," into which the unwary or the prejudiced may easily stumble. Julius Cæsar, Ethelbert the Kentish king, St. Augustine the Roman missionary, Hengist and Horsa the semi-mythic Saxon conquerors, Saint Mildred the devout Saxon princess, and the heathen Danes flit before us, all objects of great interest, such as may at any time become subjects of controversy. Mr. Simson has, however, brought hero and heroine, saint and sinner, before us in a manner which will make them cling to the memory.

Thanet is a place often visited by the tourist. We believe there are guide-books, not a few of which tell their possessors what they ought to admire, but 'Historic Thanet' will fill a higher function. Not much good can be got by any one seeing a country or the objects it contains if its annals are a sealed book. We trust that for the future all those who explore Thanet and its neighbourhood will have read Mr. Simson's book ere they go.

We have two suggestions to make, which we trust may be regarded when a new edition is called for. In the first place, there is no index, and this is a serious defect. In the second, it would improve the volume very much if it contained two sketch-maps, one of Thanet as it is now, and another as it was when still an island, ere the sea had encroached on its shores and surrendered in one place what had been stolen in another. We are aware that such a map as we suggest would be in some degree imaginary, but if proper care were used it would be sufficiently correct, and would be of great service to any one who desires to comprehend the ancient geography of the isle.

MESSRS. W. & A. K. JOHNSTON, of Edinburgh, promise an important work on 'Heraldry, Ancient and Modern,' begun by the late Geo. Burnett, and completed by our contributor the Rev. John Woodward. It will be in two volumes and will be fully and handsomely illustrated.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. S. M. ('Lazarillo de Tormes').—This has been more than once translated into English. The first rendering appeared 1586.

R. S.—'The Pursuits of Literature' is by Thomas James Mathias.

CORRIGENDA.—P. 444, col. 2, l. 11, for "Pennington" read *Pennyman*; p. 448, col. 2, l. 26, for "seventeenth" read *eighteenth*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 20, 1891.

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Notices to Correspondents.

Notes.

LUBBESTHORPE ABBEY.

In the maps of Leicestershire there are marked as near Aylestone or Elston the "Ruins of Lubbesthorpe Abbey." The "ruins" are a piece of wall, a few square feet in extent, built into a modern farmhouse.

It would appear that the name "Abbey" is a misnomer. According to Nichols ('History of Leicestershire,' ii. 1, 2) Lubbesthorpe was a chantry founded in 1302 by Roger la Zouch.

In iv. i. 38 he says: "The advowson of the old chapel, dedicated to St. Peter, was granted in 1302 to Roger la Zouch." He gives as his reference Pat. 30 Ed. I., m. 26, "Pro Cantaria de Lubbesthorpe." That Nichols's account of this grant is strictly accurate appears from the document itself, which I have transcribed from the Record Office (*vid. infr.*).

It further appears from Nichols (iv. 1, 38) that "in 1461 John Moubray, Duke of Norfolk, died seised of one knight's fee in Lubbesthorp, which the abbot of Valdey held." A normal knight's fee was four hides, each of 120 acres, *i. e.*, 480 acres. (See Seebohm's 'English Village Community,' second edition, 1888, p. 38.) The Duke of Norfolk was the feudal overlord, and the abbot his feudal tenant. As such the abbot would be, for all practical purposes, regarded as the landowner.

The Abbey of Valdey, Vaudey, or De Valle Dei, in Lincolnshire, was founded in 1167. Its connexion with Lubbesthorpe had ceased before the dissolution of the lesser monasteries, for no land there is mentioned as among its possessions in the Valor Ecclesiasticus of 26 Hen. VIII. (See also Dugdale's 'Monasticon,' v. 492.) Nor had the Lubbesthorpe property been acquired by it as early as the reign of Richard I., since Lubbesthorpe is not mentioned in the charter granted by him to the Abbey. (*Ibid.*, 490.) But the circumstance that the Abbey possessed property there and the occasional presence of its representatives may perhaps have given the name of "Abbey," not to the chantry while standing, but to its ruins generations later.

There is a further mystery about this foundation. The general dissolution of chantries took place in 1547 by 1 Edw. VI. c. 14. The property of these chantries had been ascertained by the Valor Ecclesiasticus of 26 Hen. VIII., and in this Lubbesthorpe is not mentioned. (See *ibid.*, iv. 182–6.) When, then, was it dissolved? Not in the fifteenth century, in connexion with the alien priories, by 2 Hen. V. (See Gough on the 'Alien Priories,' edited by Nichols, London, 1779, 2 vols.) Burton, in his 'Leicestershire' (ed. 1602), treating of Lubbesthorpe under the parish of Ailestone, says of it, "It had a chappell, which now is decayed" (p. 185). The inference from these facts seems to be that at some time prior to the dissolution of chantries it had been suffered to lapse and the chapel to become ruined, for want, perhaps, of sufficient endowment. But, as appears from the patent to Roger la Zusche, the chapel which he then endowed was already there. Who founded it? Is it possible that it belonged to and formed part of the buildings of some religious house which had been suppressed in early times, and that popular tradition is right? The tradition derives some support from the name of one of the fields, which is called "Palmers' Close." Isolated cases of suppressions of monasteries sometimes occurred. For instance, in the reign of Henry VII. the Abbey of Creyke, or Creke, in Norfolk, was suppressed in order that the Countess of Richmond, the king's mother, might endow with its possessions her new college of Christ's, Cambridge. But I can find no mention either of such an abbey or of such a suppression. If it ever existed and was ever suppressed or destroyed by invaders, such as the Danes, its end must have come at a very early date. That such destruction did take place we know from Henry I.'s charter to the Abbey of Reading.

"Sciatis quod tres abbatie in regno Anglie, peccatis suis exigentibus, olim destructe sunt, Radingia scilicet, atque Chelseya et Leominstria."—Dugdale's 'Monasticon,' iv. 40.

At any rate, the memory of Lubbesthorpe Abbey must have perished in 1301, or the recital of the patent would probably have mentioned it.

Besides the chantry or chapel there was at this spot the manor house of Lubbesthorpe. The history of the manor is given in Nichols's 'Leicestershire,' iv. 1, 37, 38. After the attainder of Lord Zouch in 1485 (Rot. Parl., vi. 275–8) for his fidelity to the Yorkist cause it came, in the reign of Henry VIII., into the hands of Sir Richard Sacheverell by purchase, and was left by him in 1534 to Francis, Lord Hastings, afterwards Earl of Huntingdon, described by Burton as his godson and by Nichols as his grandson. This Francis, according to Burton,—

"built here a very faire and gallant house, which (as I heare) is lately sold by this Earl of Huntington to Sir George Mannors of Haddon, knight."

In this way the property passed into the hands of the house of Rutland, who still possess it. Nichols adds that the family of Manners "for many years continued to reside here." He tells us that there were in 1810,—

"very few remains of that (the chapel) or of the manor house.....though some persons yet living remember the walls of the chapel standing and of a considerable height, and also the manor house being inhabited by three or four families."

Its final dilapidation took place about this time, for he says:—

"All the ruins have lately been taken away to mend the roads with, except one small fragment of a wall, and a barn is built upon the site of the chapel."

At pp. 30, 31 he gives a view of the ruins before this destruction.

Patents. 30 Ed. I. m. 26.

Pro Rogero la Zusche.

"Rex omnibus ad quos etc. salutem. Licet de communi consilio regni nostri statuerimus quod non liceat viris religiosis seu aliis ingredi feodum alicuius ita quod ad manum mortuam deueniat sine licencia nostra & capitalis domini de quo res illa immediate tenetur, per finem tamen quem Rogerus la Zousche fecit nobiscum coram dilecto clerico nostro Johanne de Drokenesford tenente locum thesaurarii nostri dedimus ei licenciam quantum in nobis est quod ipse vnum messuagium triginta acras terrae quatuor acras prati & viginti & sex solidatas & octo denaratas redditus cum pertinentiis in Lubesthorp & duas carectatas busce in bosco suo de Lubesthorp annuatim percipiendas dare possit & assignare cuidam capellano diuina in capella beati Petri de Lubesthorp singulis diebus pro anima ipsius Rogeri & animabus Willelmi la Zousche patris sui & Eudonis la Zousche & Milisente uxoris eius omniumque fidelium defunctorum celebraturo habenda & tenenda eidem capellano & successoribus suis capellanis diuina ibidem singulis diebus pro animabus predictis celebraturis imperpetuum & eidem capellano quod ipse predictam messuagium, terram, pratum, redditum & buscam a prefato Rogero recipere, & sibi & successoribus suis predictis tenere possit sicut predictum est tenore presencium similiter licenciam dedimus specialem, nolentes quod idem Rogerus seu heredes sui aut predictus capellanus, vel successores sui racione statuti predicti per nos vel heredes nostros, Justiciarios, Escaetores, Vicecomites, aut alios Balliuos seu ministros nostros quoscunque inde occasionentur in aliquo vel grauentur, saluis tamen capitalibus dominis feodi illius seruiciis inde debitis & consuetis. In cuius &c. Teste Rege apud Balsham v. die Aprilis."

I. S. Leadam.

Reform Club.

SINDBAD'S VOYAGES: THE OLD MAN OF THE SEA.

It would be interesting to draw up a list of the incidents in the 'Arabian Nights' which have long furnished us with a kind of proverbial sayings, such as the Barmecide's feast; the "Open, sesame!" of the robbers in the tale of Ali Baba; the day-dream of wealth which Alnaschar evolved out of his basket of glass-ware (to which our tale of the milkmaid and her pot of milk is cousin-german); the all-bestowing wonder-working lamp of Aladdin; and when we would emphasize anything that clogs our actions, "sicklies o'er the native hue of resolution," what better can we do than refer to the Old Man of the Sea, who rode on Sindbád's shoulders with his huge leathern belt clasped round his neck.*

Lane, in the appendix to his translation of the 'Arabian Nights,' has pointed out the exact parallel to the incident of the Old Man of the Sea in the 'Voyages of Sindbád' found in the Persian romance of 'Kámarupa and Kámalatá,' which was Englished by William Francklin, in 1793, under the title of 'The Loves of Camarupa and Camalata,' an ancient Indian tale, elucidating the customs and manners of the Orientals, in a series of adventures of 'Rajah Camarupa and his Companions.' The original of this romance—in Sanskrit, no doubt—seems no longer extant, but there is a version in Hindustání, much more elaborated than the Persian text translated by Francklin, and lavishly interspersed with verses, like the 'Arabian Nights,' which has been elegantly rendered into French by the learned Garcin de Sassy. This entertaining romance may have been suggested by the 'Dasa Kumara Charita,' 'Adventures of Ten Princes,' by Daudin, sixth century,† while Kámarupa's dream of a beautiful princess, in quest of

* It would probably prove a hopeless task to attempt a popular reform of the transliteration of the names of the favourite characters in our common version of the 'Arabian Nights,' such as *Aladdin* and *Sinbad*, for which barbarisms we have to thank Galland, from whose French translation ours was made. Why Galland should have dropped the first *d* out of Sindbád it would be hard to say, unless he deemed the name more euphonious without it; since the word is written in the Arabic characters *s*, *n*, *d*, *b*, *á*, *d*, the *i* between *s* and *n* being understood. And what greater absurdity could there be than the title of one of the best-known tales in our common version, 'Story of Prince Ahmed and the Fairy Peri Banou'? "Perí" *means* a fairy, or something of the kind, and "baní," lady. In English it should be 'Prince Ahmed and the Fairy Lady.'

† An English abridgment of this romance, by Dr. J. W. Jacobs, under the title of 'Hindoo Tales,' was published, London, 1873.

whom he and his six companions set forth together, and are separated by shipwreck but ultimately reunited, is very similar to the general outline of the allegorical romance of 'The Vasavadattá,' as given by Colebrooke in the tenth volume of the 'Asiatic Researches.' Francklin's translation of the Persian text of the romance of Kámarupa being exceedingly scarce, it may be well to reproduce in 'N. & Q.,' for future reference by story-comparers, the passage corresponding with the incident of the Old Man of the Sea and the renowned Sindbád.

"Kámarupa, casting his eyes around, perceived that he was on a most pleasant island, which abounded with various sorts of fruit-trees and cool refreshing streams. Having satisfied his hunger and thirst, he wandered about in search of a habitation, when on a sudden he beheld an old man, seemingly decrepid through extreme age, sitting under the shade of a tree. Approaching him, he made a courteous salutation, which was readily returned by the old man, who entered into conversation, and inquired how he came to that island. Kámarupa, pleased at this civility, related his adventures, and concluded with requesting him to point a place of rest and abode, from whence, after a short period, he might return to his own country. The old man told him that a little distance from the place they were in was his own habitation, which he had left that morning, but on account of his extreme age and weakness he was unable to walk, and it was his usual custom to be brought hither on the shoulders of his children. At the same time, he earnestly requested the Prince to perform this friendly office, promising him in return that on his arrival at their house he should be received in the most hospitable manner, and gratified with every comfort that his heart could desire.

"The Prince, already prepossessed in favour of the old man, thought the request reasonable and modest. Without further conversation, therefore, he desired him to get on his shoulders, and knelt down, in order that the old man might more easily seat himself. Accordingly he mounted, but was no sooner firmly seated on the Prince's shoulders than he began to squeeze his neck violently, when the Prince, now too late, perceived that his legs were supple and pliable like leather. The old wretch burst into a loud laugh, and gave Kámarupa a savage kick on the stomach, addressing him thus: 'O foolish youth, who art at length fallen into my snare, know that this island is the abode of the men with leathern feet, who make it their business to decoy stupid mortals into their snare in order that they may use them as horses, which are very scarce in this island. Be assured thou canst never make thy escape, for thou art doomed to my service and pleasure until the end of thy life. Quicken, therefore, thy pace, thou vile rascal, and carry me wheresoever I list, that I may view the island at my leisure.' The ill-fated Prince at first endeavoured to shake off his troublesome burden, but finding from repeated struggles that the cursed old fellow only kept the firmer in his seat, he desisted, and at once resigned himself to the bitter pangs of grief and despair.

"Kámarupa continued in this situation many days, constantly carrying about the old deceitful wretch, and devising within himself every possible means of getting rid of him. One day, observing great numbers of men approaching towards him, he conceived this to be a favourable opportunity for effecting his deliverance, but on a nearer view he found them to be a company of old men similar to the one he carried, each of whom rode upon an unhappy prisoner like himself. They had brought with them a quantity of fresh grapes, with which they intended to regale. The first old man saluted them as they approached, and desired that they would make some dooshab with the grapes they had brought. This is a beverage composed of the juice of the grape, honey, and dates. At this moment it occurred to Kámarupa to practise a stratagem which he had conceived. He suggested to the old man whom he carried that instead of dooshab he should make some good wine, adding that if he knew not how to make it he himself would prepare some for him. The old man, who had never tasted wine in his life, or even heard of it, ordered Kámarupa to prepare some wine at once, and told him that if it proved a more pleasant liquor than dooshab, he should in return receive a reward from the assembly.

"The Prince instantly began to make the wine, and, having prepared it to his own taste, he filled a large goblet, and presented it confidently to the old man, who drank it right off. The effect was presently visible; he began to sing and laugh, and demanded another cup, which Kámarupa also gave him, at the same time filling other large cups and presenting them to the company, till, in short, they all drank so liberally as to become quite intoxicated, and were consequently careless of their prisoners. Kámarupa now found the long-looked-for opportunity, and by repeated potations soon made the old man whom he carried completely inebriated, who, then unable any longer to resist the Prince or keep his hold, suddenly fell from his shoulders to the ground.* The Prince, instantly seizing a heavy stone, dashed out his brains, and freed himself from so detestable a plague. The other prisoners, perceiving the good effects of the stratagem, did likewise with those they carried, and by these means they were all liberated. As soon as the old men were dead the others fell at the feet of Kámarupa, and acknowledged the great obligations they were under to him for having released them from so cruel a bondage, vowing everlasting fidelity and affection towards him."

It has been pointed out by several scholars that the names Sindbád and Hindbád, and indeed those of many of the chief characters in the 'Arabian Nights,' belong to the Persian language. According to the Arabian historian El Masúdé (A.D. 943), the original of 'The Nights' was a Persian work entitled 'Hazár Afzánah,' or 'The Thousand Tales.' This work, which must have been written in the Pahlaví, or ancient Persian language, has long been lost, like the Pahlaví versions of the fables of Bidpaï, or Pilpay, and the 'Book of Sindibád,' which were also derived from Indian sources. The usual process by which old Pahlaví books were brought back to Persia was through translations from the Arabic. M. Langlès, in the preface to his text of the 'Kissa el Sindibád el Bahri,' with a French translation and notes, published at Paris in 1814, says he knew of no Persian rendering of the 'Arabian Nights,' and the late Sir R. F. Burton also failed to discover any, though he made, as he repeatedly told me, most diligent inquiries in all likely quarters. Yet the work *has* been translated

* From this it would appear that the Prince made the wine—and very expeditiously too—as well as distributed it among the company, while still clasped round the neck by the old man. But such things are of no consequence in an Eastern tale!

into modern Persian, and a copy was offered for sale in a Parisian bookseller's catalogue two or three years ago. This, however, is of no importance. The great desideratum is to find a copy even in the Darí, which, if not made direct from the Pahlaví, might represent an older form of the collection than the 'Arabian Nights' as it now exists. Possibly such may yet be discovered, though it is much to be feared that the *savans* employed by the Russian emperor, at the end of the Russo-Persian war, to search the libraries of the mosques and madressas for rare MSS. did their work too thoroughly to overlook anything of such paramount interest had it been there. Now that printing is established in Persia, native gentlemen, who are for the most part far from well-to-do, are willing enough to dispose of their private collections of MSS. for little money compared with what they would fetch in Europe or America, and it is to be hoped that one of these days some rare "finds" may be made in such quarters.

While there is every reason to believe, apart from the authority of El Masúdé, that the 'Arabian Nights' was based upon an old Persian collection, it is certain that many of the tales are of Indian extraction and are still extant in old Hundú story-books. I shall give but one example in the mean time, hoping to recur to the subject by and by, namely, the story of 'The Lady in the Glass Case,' of which two versions occur in the great Sanskrit collection, 'Kathá Sarit Ságara,' 'Ocean of the Rivers of Story,' and it is also found in another Sanskrit story-book, 'Suka Saptati,' 'Seventy Tales of a Parrot,' and in its Persian indirect derivative, the 'Túti Náma,' 'Parrot Book' of Nakhshabí. As for the 'Voyages of Sindbád,' with all their fantastic adventures, some of the details bear evidence that the author, if he had not visited the coasts and islands of the East Indies, at least describes them from the accounts of navigators. W. A. Clouston.

Henry Jenkins.—Although the case of Henry Jenkins has already been discussed in 'N. & Q.,' I think the following remarks are new:—

Henry Jenkins's age mainly depends on his statement that he was sent with a horse-load of arrows to Northallerton before the battle of Flodden (I presume from Ellerton-on-Swale), from which town a beggar-boy took them on to the army. At this time he is supposed to have been ten or twelve years of age. Now, judging from the map, Northallerton must be nearly a hundred miles from Flodden. Is it known whether the English army on its march passed near Northallerton, or whether its supplies were so deficient that the commander was content to pick up a horse-load of arrows at any village that he approached (for apparently the army did not pass through Ellerton) on the way?

Jenkins's statement that Surrey commanded, for King Henry was then in France, seems to have been accepted as fixing the correctness of the Flodden date. But it is curious that the very same thing occurred nine years afterwards, in 1522, when the Scottish army advanced to the vicinity of Carlisle, and therefore somewhat nearer to Ellerton than in the Flodden campaign of 1513. Moreover it appears that Jenkins, when giving evidence at York in 1667, stated his age at a hundred and fifty-seven years. This would make him only three years old at the battle of Flodden, but twelve years old on the occasion of Surrey's second campaign in 1522. The conclusion appears to be that Jenkins did not know when he (or more probably his father, whose story he did not clearly recollect) carried a horse-load of arrows to Northallerton for the army. Arrows were used long after this date; for instance, at the battle of Pinkie, in 1547, and Surrey appears to have commanded an English force in Scotland after that battle.

I may also notice the improbability, if Jenkins had been a butler in the great house of Lord Conyers, that he would have sunk to the rank of a labourer, and finally have become a pauper, or that the Conyers family (the title was called out of abeyance in 1644) would have permitted their butler of a century before to beg for alms. But probably he knew that if any record of the servants in the great house had been kept the name of Henry Jenkins would be found there at the time mentioned, the said Henry being the father of the witness whose stories he knew how to avail himself of. M.

English Pronunciation of Latin.—Max O'Rell's pleasant satire on British foibles must remain incomplete until such time as a chapter with the above heading is added to it; for assuredly one of the most amusing insular traits of John Bull is his absurd custom of pronouncing the language of Latium as he does his own vernacular. We are all aware that Englishmen are given to handling (or mouthing) other tongues—notably French—after the same fashion; but I am concerned here with their grotesque utterance of Latin. Some years ago an Oxford don caused great merriment in my presence by delivering the well-known line, "Hi tres unum sunt," as "High trees," &c. No wonder continentals find difficulty in conversing with English scholars in Latin owing to this habit. Dr. G. Capellani writes thus, *à propos* of this difficulty, in the second number of the *Nuntius Latinus Internationalis*:—

"De re igitur ipsa omnes, quos audivi, tecum consentiunt, sed hoc dicunt primum curandum esse ut omnes nationes eadem utantur pronuntiatione Latina (quam elocutionem Romani dicebant), qua in re multum differunt Britanni a ceteris hominibus. Cum Italis ego cum Gallis, cum Belgis, cum Russis Latine collocatus sum sine difficultate, cum Britannis colloqui non possum, neque enim facile intelligo quid dicant, *quia hodie suæ*

linguæ sono utuntur in pronunciandis verbis Latinis, id quod abhorret ab usu aliarum gratium."

The italics are mine.

Of course the pernicious custom dates from post-Reformation days; but its antiquity is no plea for its continuance. Nor does the fact that continentals make their respective pronunciations the channels through which the language of Cicero must run form any defence, for in any case their manipulation of the Roman alphabet is nearer to Cicero's than John Bull's. Surely the Italian method should bear the palm in the controversy. Why, then, do Englishmen not adopt it?

J. B. S.

Manchester.

When I was a small boy at St. Paul's School the master who taught the lowest classes insisted on our pronouncing the genitive case of "totus" *tosius*, on the ground that, the *i* being long, we could not say *toshius*, and must sound the *t* as if it were *s*. This is, perhaps, as complete a case of carrying the ordinary English way of pronouncing Latin to the extreme as can be found, and, as such, may be worth a note.

E. L. H. TEW, M.A.

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CITIES, THEIR AGE.—I stumbled upon an old book the other day, 'Astrologiæ Nova Methodus,' by F. Allæus, a Christian Arab, as he calls himself. It was published in 1654. At. p. 39 of this work he gives a singular list, styled by him "Initia Regnorum.' The points of chief interest are the following: Lugdunum, built 2440 A.M.; Troja, 2460; Athenæ, 2468; Remi, 2754; Lutetia, 3140; Roma, 3261; Alexander's Greek monarchy, 3629; Moguntia, 3646; Birth of Christ, 3960; Venice, 420 A.D.; England, 801. In this list a good deal may be allowed for caprice. As he gives no authorities, the calculations may be all astrological; but it is curious to see Lyons figuring as of earlier foundation than Troy, Rheims only three hundred years younger than Troy, Paris 800 years before Christ, and England, which he dates from Egbert, 801 after Christ. He says England was born under Leo, and its ensign is a leopard. He puts Rome at about its true date, and Mayence 300 years before Christ. But London he takes no account of at all. His selection seems perfectly arbitrary, for Tarragona ought to appear as one of the oldest cities in the West. Lyons appearing 1500 years before the Christian era is such a delightful surprise to the mind, as overturning the whole basis of the chronology commonly received, that one feels hurried back to quite the infancy of the world. One seems to have met Japhet at dinner with table-talk touching the antediluvians; whilst the building of Solomon's Temple, 2947 A.M., being about two hundred years more recent than the founding of Rheims, leads one to question whether any of these things are of an antiquity to compare with that of the Old Chelsea Bun-house. I am delighted, and send this hoping that some others may share in the pleasure of the novelty of antiquity.

C. A. WARD.

Walthamstow.

HISTORY OF NOMINAL DIMINUTIVES.—It is a wonder that in this age of out-of-the-way ancient lore no one has turned his attention to this point, for, so far as I know, such a work is not in existence. It would be interesting to know when Bess gave place to Betty, and Betty, in its turn, to Lizzie; when Robin became Bob, and Nym went out of service; what was the ancient diminutive of James; when Beattie gave way to Bee, and Mariot to Mall, and Mall to Molly.

One little note for such a work, if anybody be burning his midnight oil over it, I beg to offer, which shows that Ibbot, the old contraction for Isabel, had been succeeded by Bell or Belle so early as 1452. On the Close Roll for 30 Henry VI. will be found an affidavit of Richard Makeney concerning the manor of Newenham, wherein it is stated that Isabel, wife of Sir John Drayton, stipulated for the possession of the entire manor as the price of her consent to the appointment of her husband's cousin to the wardenship of Tirmanton. Every tenant had, apparently, to be evicted from the manor, for some cause, which will probably be more patent to your legal correspondents than to me. When all had been removed, Sir John Drayton said to his wife, "'Bele, yet thow art dysseyved, for Gille my hauke is withyn; wilt thowe that she be brought oute?' and she said, 'Sir, it nedeth not.'" Seisin was then delivered to her.

HERMENTRUDE.

RICHARD BYFIELD, EJECTED MINISTER.—The annexed notes will serve as an interesting addition to the account of him appearing in the 'Dictionary of National Biography,' vol. viii. p. 113. "Richard Bifield, minister, was buried the 30th of Decr 1664" (Parish Register, Mortlake, co. Surrey). His will as Richard Byfeild, minister of the gospel, pastor of the church in Long Ditton, in the county of Surrey, dated August 15, 1662, with a codicil (dated in one place May 21, in another May 31, 1664), was proved at London by Sarah Byfeild, the relict and executrix, June 11, 1665 (P.C.C., Hyde, 58). Mention of his eldest son Richard is found in the will of Richard Bifield, minister of the word of God, of Isleworth, in the county of Middlesex, dated August 23, 1633, proved at London October 24, 1633 (P.C.C., Russell, 85). I would ask, Is it possible that the entry refers to the ejected minister?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

'JOHN ANDERSON MY JO.'—Under 'Curious Misnomers' ('N. & Q.,' 7th S. xi. 293) MR. BAYNE makes reference to a 'John Anderson my Jo' earlier than the poetic creation of Burns. Last

summer I took down four additional verses of the song 'John Anderson my Jo' from an old man, who declared that fifty years ago he had sung them regularly at masons' meetings and other convivial gatherings in his native town, Dunblane, in Perthshire, N.B. He could not tell me anything regarding them, except that they were old when he first heard them as a boy, seventy years ago. In all probability a local rhymester has been at pains to continue the history of old John Anderson and his wife. The Dunblane verses are as follows:—

John Anderson, my jo, John!
We've seen oor bairns' bairns;
But yet, my dear John Anderson,
I'm happy in your airms.
An' sae are ye in mine, John,
I'm sure ye'll nae say no;
But the days are gane that we hae seen,
John Anderson, my jo!

John Anderson, my jo, John!
Oor litter ne'er was rife;
But yet we ne'er kent poverty
Sin we were man and wife.
We aye had bit and brat, John,
Great blessin's here below;
And that helps to keep peace at hame,
John Anderson, my jo!

John Anderson, my jo, John!
This warld leaves us baith,
We ne'er spak ill o' ane, John,
Or did them ony skaith.
To leeve in peace an' quietness
Was a' oor care, ye know,
Great blessin's on your frosty pow,
John Anderson, my jo!

John Anderson, my jo, John!
When we are deid an' gane
Oor bairns they 'll for decency
Lay at oor heids a stane.
The motto shall be this, John,
That a' the world may know,
In peace we lived, and happy died,
John Anderson, my jo!

J. G. Christie.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

Richard de Casterton, Bishop of Sarum, and De la Launde Family.—Col. Holles, who took such copious and accurate notes of the arms and inscriptions in South Lincolnshire churches in 1642, 1643, and 1644, gives the following, which he found in a certain window in the church of Wigtoft, near Boston: "Or, three bendlets az., a label of four points gu.....Priez pur l'alme Richard de Casterton Epi' Sarum."

Now although we know a Sir Richard Casterton lived there in 1324, and the name of Casterton House continues to this day, yet we know not who this "Epi' Sarum" was, for I cannot make out that Sarum had either its own or a suffragan bishop bearing a name at all approaching Casterton. Is it possible that this man may have died at his family seat immediately after he was appointed, but before he was enthroned or consecrated at Sarum? Holles was so generally accurate, and his MS. in the British Museum is so distinct, that I prefer to stick to his text rather than adopt any theory as to a possible mistake of the word *serviens* for "Sarum." If any reader can refer me to a pedigree of the Castertons, we may then learn more particulars, and perhaps identify the man.

During the restoration of the church a few weeks ago, on the removal of some woodwork under a window—the window referred to evidently by Holles, "in australi Fenestra"—the wall was found to be recessed, and a richly canopied tomb within it, with the stone coffin above ground; and although the ledger or effigies had been removed, yet the bones remained. The masons and experienced clerk of the works declare, from the signs of the stonework, that the tomb was built over and enclosed by the present Decorated wall, and was not inserted afterwards; but whether such reverence was or was not shown to this tomb in the rebuilding in Decorated times, it is evident, from the position above ground and close by a chantry altar, that the occupant of the tomb was a greatly venerated person, such as a bishop emanating from the great house adjacent would naturally become in local eyes. It is hardly a stretch of imagination to believe this is the tomb of the man of whom Holles wrote in 1642, "Richard de Casterton Epi' Sarum"; but it will be still more interesting to make out why a bishop of good family should be attributed to Sarum, and Sarum should have no record of the same. Can any of your readers throw some light upon the mystery?

C. T. J. Moore, Col. and C.B.

Frampton Hall, near Boston.

P.S.—Adjacent to the tomb referred to above was found, below the floor, a small-sized stone coffin, under a slab which indicates it to have belonged to "Galfridus [unicus filius?] Thome de la launde qui obiit six die mens' demb'i a' Dni. M,CCCCXVI." I can trace no connexion with the De la Laundes and Wigtoft, nor can I find any pedigree of the family, although they were of some importance in the county, and left their name on Ashby de la Launde, about twenty miles from Wigtoft. If any reader can supply me with a pedigree, or show who this Galfridus was, I shall be much obliged.

Chessington.—An interesting account of the old hall at Chessington, contained in a note to the recently published 'Early Diary of Frances Burney,' has led me to make some inquiries, for genealogical purposes merely, into the devolution of this estate. It appears from Manning and Bray's

'History of Surrey' that in 1728 Thomas Hatton, the last of the Hattons who owned Chessington, settled his estates on himself for life, then subject to an annuity to his son Robert, remainder to the heirs of the bodies of Thomas and Rebecca his wife, remainder to the heirs of Rebecca. What became of this son Robert? Was he disinherited, or did he die *v.p.*? Thomas Hatton left all his property to his wife Rebecca (see his will, proved P.C.C., Aug. 14, 1746). In 1752 administration to the goods of Rebecca Hatton, late of Chessington, co. Surrey, widow, was granted to her son, Chrysostom Hamilton, Esq. The latter by his will, proved P.C.C., Aug. 21, 1759, left all his real and personal estate to his sister, Sarah Hamilton. He had at least four other sisters, viz., Martha, wife of Thomas Simmons, of Millbank, Westminster, Esq. (whose descendants eventually inherited Chessington Hall); Anne Moore; Rebecca Woodford; and Mrs. Cooke, mother of Catherine Papilian Cooke, the "Kitty Cooke" so constantly referred to by Miss Burney. In some way related to these Hamiltons was a certain John Nicasius Russell, of South Sea House, gentleman, who died about 1782. What was the Christian name of Rebecca Hatton's first husband? Did he descend from any well-known branch of the Hamilton family? DENARIUS.

MAGAZINE ARTICLE.—Some three or four years ago an article on what St. John saw at Patmos appeared in one of the magazines. I cannot recall the publication or the date. Could you inform me? P. N. CLARK.

COSTUME IN ART.—Will some student of art kindly tell me when painters ceased to array their sacred subjects in contemporary costume? Rafael and other Italian painters dressed the holy women as Contadine; and, if I recollect rightly, Rubens put many in the vulgar fashion of his own time. Yet how profane we should think it if, for example, the meeting of Mary and Elizabeth was in the costume of the nineteenth century. W. M. M.

CARDINAL NEWMAN: BIBLIOGRAPHY.—I am desirous of completing a collection of all works, including books, pamphlets, review and magazine articles, as well as newspaper biographies, illustrating the life of the late Cardinal Newman. Will readers of 'N. & Q.' assist by compiling a list of such according to their several ability?

B. G. E.

Adelaide, South Australia.

VAN DALEM.—I have an unpublished and probably unique medal, cast and chased by our famous artist Abraham Simon, which bears the following inscription: PS. MANTEAV. VAN. DALEM. ESQ. INGEN. GEN. 1647. Having regard to the date and to the use of the word "Esq.," it seems to me that Van Dalem should have been in the English service as engineer-in-chief, but I can find no reference to him either in English or Dutch medallic history. Can any of your readers tell me anything about him? H. MONTAGU.

ARMS OF LAFFANS OF GREYSTOWNE, TIPPERARY.—Where can these be seen? VIATOR.

THOMAS COOPER.—Can any kind reader of 'N. & Q.' supply me with the death certificates of Richard Cooper, born April 29, 1711, and Thomas Cooper, born August 21, 1718, of Temple Normanton, Derbyshire? Was supposed to have died in London. JOHN J. JENKINSON.

"BLOOD IS THICKER THAN WATER."—This is said to have been the remark of an American admiral in rescuing some English at the shelling of Taku. Where can I read the incident?

J. W. V.

CONSTITUTIONAL.—Webster (1864) has "A walk or other exercise taken for the benefit of health or the constitution. The term is said to have originated at Cambridge University, England." I shall be glad of any evidence bearing on this alleged Cantabrigian origin, and of early quotations. The earliest at present before me is of 1829, in Darwin's 'Life and Letters.' "Constitutional Walk" ought, I suppose, to have preceded "Constitutional" as a sb., but I have before me nothing earlier for this than 1860. I also want examples of "Constitutional" used as a synonym of "Conservative," as frequent in the later years of Lord Beaconsfield. Send direct to Dr. Murray, Oxford. J. A. H. M.

"NATURAL RELIGION."—Can any references for this phrase earlier than the title of Bp. Wilkins s 'Principles and Duties of Natural Religion, 1675, be given? J. A. H. MURRAY.

MADAME DE LIANCOURT.—Can any of your readers tell me who was the Madame de Liancourt who figures in the 'Causes Célèbres'? What was her maiden name; who was her husband; and what was her age at the date of the whipping; and was she then a mother? Is it known whether the whipping was severe; and whether she bore it with fortitude? M.

ARCHBISHOP MONTAIGNE.—The late brief tenure of the Northern Primacy has recalled the name of George Montaigne, who held the archbishopric even a shorter time, having been enthroned on October 24, and dying on November 6 following. 1628
I am anxious to learn more about this prelate, my interest in whom was stirred up by a short account given on him in 'Self-Sacrifice,' a book written fifty years ago by the Rev. Erskine Neale, whose antecedents and works were discussed in 'N. & Q.' not long since. His lowly parentage, success at

the University, advancement to the episcopate, tenure of the sees of Lincoln, London, Durham, and York—the last having been the dream of his boyhood, as Mr. Neale tells us—and his burial in the church of the village, Cawood, in which he was born, are described, together with a striking act of his munificence.

I much wish to know whence all this is derived. He seems to have made no figure among men of his time, and all I can find about him is in Heylyn's 'Life of Laud,' and in a reference to his sudden end by Fuller. Heylyn says that Charles I. looked on him as "a man unactive, and addicted to voluptuousness, and one that loved his ease too well to disturbe himself in the concerments [*sic*] of the Church," and put pressure on him to accept Durham, and thus make a vacancy for Laud in the see of London. He dwells much on Montaigne's reluctance to leave the vicinity of the Court, and says that he bargained "that the utmost term of his removal should be but from London House in the City, to Durham House in the Strand." In the bishopric of Durham he would appear never to have been confirmed, as he was nominated to the see of York in the same year. It seems scarcely credible that the perseverance which had raised the son of a small farmer to such an eminence should have degenerated into sloth, and I hope some of your contributors may be able to produce evidence of another kind.

It is to be noted that in Montaigne's consecration A. de Dominis, Archbishop of Spalatro, took part, and thus introduced a distinctive Roman strand into Anglican orders.

E. L. H. Tew, M.A.

Hornsea Vicarage, East Yorks.

Ancient Walled Towns.—Could some of your readers inform me where I could see maps of the small walled towns of Ireland? I take it good maps were made and kept. Thomas Laffan.

Sir Howel of the Pole-axe, Constable of Criccieth Castle.—In the year 1876 Lady Verney wrote an article on 'Old Welsh Legends and Poetry,' which appeared in the *Contemporary Review*, in which she dealt as jauntily with the subject as she was in the habit of doing with peasant proprietors. Concerning the above-named Sir Howel she quotes in the course of the article the following sentences:—

"At the battle of Poictiers he, being on foot, dismounted the French king, cutting off his horse's head at a blow with his battle-axe, and taking him prisoner, for which feat Sir Howel was knighted by the Black Prince, and was allowed to bear the Arms of France with a pole-axe argent. Further, to perpetuate the memory of his services, the prince ordered that, at the expense of the Crown, a mess of meat should be served every day before the axe with which he performed these wonderful feats. After it had appeared before the knight, it was taken down and distributed amongst the poor people. Even after his death, and until the beginning of the reign of Elizabeth, it was served up as usual, and given to the poor for the sake of his soul, and there were eight yeomen attendants to guard the mess, called yeomen of the Crown, who had each 8*d.* a day constant wages."

Lady Verney gives no hint as to where she found this passage. Can any of the readers of 'N. & Q.' say? And what is the earliest authority for the custom and the origin here ascribed to it? E. Sidney Hartland.

Barnwood Court, Gloucester.

'The Loving Ballad of Lord Bateman' (C. Tilt, Fleet Street, London, 1839).—In a book and autograph catalogue lately received I find advertised amongst the latter a letter from (Rosina) Lady Lytton to Mr. T. A. Trollope, dated "Paris, July 11th, 1840," and giving the following extract:—

"As for the immortal Cruikshank, tell them that I am sure the mighty genius who conceived Lord Bateman could not refuse to give any Lady 'the werry best,' and if he does, I shall pass the rest of my life registering a similar 'wow' to that of the fair Sophia's," &c.

Does not this conclusively prove that Cruikshank not only illustrated the ballad, but also wrote it? Cannot Mr. Trollope settle this much vexed question? As I have a copy I am much interested. D. K. T.

Torquay.

Punctators.—In the *Diocesan Calendar for Exeter*, 1888, p. 40, two of the lay vicars attached to the cathedral are called "Punctators." I have failed to obtain any satisfactory information of the meaning of the term thus employed. Can any 'N. & Q.'-ite kindly supply such?

At St. Peter's in Rome and other large continental churches an official (whether deacon or acolyte I am not certain) attends the officiating priest, and finds for him the required page in the Breviary, and *points* with his finger to the word at which the priest should continue the often somewhat intricate service.

It has occurred to me as possible that the Exeter "Punctatores" may be a survival of this practice.

Do similar officials exist in any other English cathedral church? T. Adolphus Trollope.

Budleigh Salterton.

Baccarat: its Derivation.—May I inquire what is the origin of this word, which has lately gained such unenviable notoriety? The word is given in the 'New English Dictionary,' and is derived from F. *baccara*. But whence comes *baccara*, and whence the excrescent *t* in *baccarat*? Perhaps Dr. Chance can inform us. The earliest quotation in the 'Dictionary' for the word *baccarat* is 1866. F. C. Birkbeck Terry.

Radley Hall, Radley, Abingdon.—Can any of your readers give me information respecting the following? Radley Hall, Radley Park,

Radley, Abingdon, co. Berks, is said to have come into the possession of the Stonhouse family in the reign of Henry VIII.; during same reign a John Radley, of London, was pardoned by the king for marrying without licence. Did the Radley family own this place or have any connexion with the place before the period named? What is the meaning of "marriage without licence," and to what class of people did it apply?

W. G. RADLEY.

Wakefield.

ALLEGED MISPRINT IN ENGLISH REVISED BIBLES.—In the book of Ezekiel, chap. xxxviii. v. 16, near end, where King James's Bible has "that the heathen may know me," we find in the Revised Version of 1885 "that the nations may know thee." Why this change in the pronoun? If we consider the reading "know thee" in regard to its context, we are struck by its unfitness, and on turning to the Hebrew original or the Septuagint version we find no ground for the alteration. We can hardly suppose, therefore, that such a change was made intentionally, but must conclude that it is a misprint. As the blunder is not confined to one edition, but appears in several, it may have crept into the revisers' work before the first edition was finally revised. Can any reader of 'N. & Q.' throw further light on the matter? EBRO.

POEM BY MACAULAY.—In what edition of Macaulay's works can a poem be found commencing,—

Oh, wherefore come ye forth
In triumph from the north?

WRAITH.

[We have only seen it in a periodical, published, if we remember rightly, by Charles Knight.]

EDITION OF ARISTOPHANES WANTED.—Is there any good edition of Aristophanes with the Greek on one page and a Latin or English version (Latin preferred) on the opposite one? ANON.

GREAT ORMOND STREET, LONDON.—

"Mr. Charles Butler died at his house in Great Ormond Street, London, 2 June, 1832, leaving behind him an unblemished character and a considerable literary reputation."—'Biographical Dictionary.'

I should feel obliged to any reader who would kindly take the trouble to point out the house mentioned in the above quotation, or any other houses of note in Great Ormond Street.

JOHN W. BONE, F.S.A.

HARCOURT OF PENDLEY, HERTS.—On behalf of a friend who is personally interested in the matter, I would ask for any details regarding this branch of the Harcourt family more recent than those given in Brydges's Collins (1812), iv. 441, as reproduced, without material alteration, in Burke's 'Extinct Baronetage' (1841), p. 10. Pendley fell to the Harcourts by the marriage of Simon Harcourt with the heiress of Sir Richard Anderson, Bart. Simon's son, Henry Harcourt, of Pendley, married Sarah Frances Bard, and died 1743 (? 1741), leaving a son, Richard Bard Harcourt, also of Pendley, two other sons, John and Henry (Rev.), and eight daughters; and Richard Bard Harcourt married Rachel, daughter of Albert Nisbet, and had a son Henry. What is wanted is the family history of the descendants of Henry Harcourt and Sarah Frances Bard, and I shall be grateful for any information, or for any reference that may lead to further information. I have ascertained the following details, not mentioned by Burke or Collins:

1. One of the eight daughters of Henry Harcourt married, 1744, Charles Stisted, of Ipswich.

2. Melusina, seventh daughter of Henry Harcourt, died in St. James's Street Jan. 20, 1782, aged sixty-four.

3. Richard Bard Harcourt had, with the son Henry mentioned by Collins, a daughter Elizabeth Sophia, who married Charles Amadée Harcourt, Marquis d'Harcourt in France, and a major-general in the British army, who was killed by a fall from his horse, near Windsor, Sept. 14, 1831.

4. George Simon Harcourt, one of the founders of Cheltenham College in 1841, is supposed to have been connected with the Pendley Harcourts (?).

As some of the Harcourts of Pendley were buried at Aldbury, the Aldbury registers may possibly afford information. SIGMA.

SHORROLDS.—Can any reader suggest the derivation and meaning of this word? It is, or rather was, the name given to an extensive estate at Walham Green, Fulham. In old deeds it is usually spelt Charrolds or Chorrolds. A road, built on a portion of the site, perpetuates the name. It was a belief of a former owner of the property that the origin of the name was French. Kindly reply direct. CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

Replies.

BRAZIL, THE BRAZIL, OR THE BRAZILS. (7th S. xi. 324.)

Strictly speaking, none of these forms is correct. Brazil is the name of a dyewood, and the land which produces it was, and should be, called Terra do Brazil, "The land of the brazil wood." But the origin of the name having been forgotten, from *do brazil*, a nominative, *O Brazil*, was formed, of which The Brazil is our translation. But O Brazil, strictly speaking, denotes the brazil wood, and not the country in which it grows. In like manner, Penang means "the betel-nut tree," Pulo Penang, the correct form, meaning "the island of the betel-nut tree." The growing use of Penang as a geographical name is plainly due to ignorance of the meaning of the word. We

still speak correctly of Tierra del Fuego, the "land of the conflagration" which Magalhanes saw; but happily we have not yet come to such an absurdity as El Fuego, "the fire," or Fuego, "fire." The modern English name, Fuegia, and the German translation, Feuerland, may, however, pass muster. The form Brazil is now so universally adopted in England that it can hardly be displaced; but Brazilia, which would correspond to the German Brasilien, would be better, if we do not choose to return to the old and correct form, Terra do Brazil.

ISAAC TAYLOR.

Neither Sir R. Burton in the one extract, nor Canon Taylor in the other, nor MR. HOOPER in his note, has any reference to the literature of the imaginary island of Irish fancy. Allow me to insert a notice of this.

Jeremy Taylor, in the 'Dissuasive from Popery,' "Introduction" (vol. vi. p. 318, Eden), writes:—

"And I will not be asking any more odd questions, as why J. S. having so clearly demonstrated his religion by grounds firm as the land of Delos or O Brasile," &c.

Upon this there is the following note, which connects the imaginary island of the Irish with literature:—

"'O-Brazile, or the Enchanted Island, being a perfect relation of the late discovery and wonderful disenchantment of an Island on the North of Ireland,' &c. In this pamphlet (printed in London, 1673, and reprinted in Hardiman's 'Irish Minstrelsy,' vol. i. p. 369, 8vo., Lond., 1831), the reader will find a complete account of the curious legend alluded to by Taylor. See also Hall's 'Ireland,' co. Clare, vol. iii. p. 436, *sqq.*—1843."

That Sir R. Burton was not, at least, familiar with these literary notices appears from his connecting the imaginary territory with the Irish of Galway, which, though it may bring it into relation with co. Clare, leaves without notice the earlier statement as to the North.

ED. MARSHALL.

It may be worth noting that Peter Heylyn, in his 'Cosmographie' (ed. 1657), writes "of Brasil"; Moreri's 'Dictionary' (1694) describes the great country of "Bresil or Brasil"; in the second volume of Churchill's 'Voyages and Travels' (1704) "Brasil" appears in the body of the work, and "Brazil" in the index; and the first volume of Harris's 'Voyages and Travels' (1705) contains "A compleat Account of the great Country of Brasile." In the second volume of the last-named collection, however, the spelling is "Brasil," but its index has "Brazil." At the end of the last century the 'Encyclopædia Londinensis' gives its information *s.v.* "Brasil"; and Cooke's 'Geography,' at the beginning of the present century, has "Brazil" in the letterpress, and "Brasil" in its "Map of South America."

J. F. MANSERGH.

Liverpool.

In 'N. & Q.' no inaccuracy should be permitted to pass. MR. HOOPER will, therefore, forgive me for pointing out that May 3 is the Feast of Finding of the Holy Cross, and Sept. 14 the F of the Exaltation of the same.

GEORGE ANDR

St. Andrews, N.B.

THE MAN IN THE MOON (7th S. xi. 409).—man in the moon has been carrying sticks f very long time now. There is mention of hi an English poem of the thirteenth century:—

Mon in the mone stond and strit
On his bot-forke is burthen he bereth;
Hit is muche wonder that he nadown slyt
For donte leste he valle be shoddreth ant sherd.

'Specimens of Lyric Poetry,' temp. Edward edited by Thomas Wright for Percy p. 110; also Ritson's 'Ancient Son p. 34.

He was, however, famous long befo of Edward I., for Alexander Neckam brother of Richard I., when, in his 'De Rerum,' writing about the spots on the records that they were believed by the people to represent a rustic with a backful of He quotes in leonine Latin verse a popular with a moral attached which shows that the were stolen:—

"Nonne novisti quid vulgus vocet rusticum in portantem spinas? Unde quidam vulgariter ait:—

Rusticus in luna quem sarcina deprimit una,
Monstrat per spinas nulli prodesse rapinas."

Neckam, in Rolls Series, edited by Wright, p. 54, and Preface, pp. xvii, xi

There does not seem to be much ground English rhymer's comic fear of our old friend ping down from his lofty perch. He is very fixed. As a boy I learned that the precis for which he was sent aloft was that he gath sticks on a Sunday. GEO. NEILSON.

Glasgow.

If your correspondent will consult the mentioned works, I can promise him he all the information he can require concern man himself; some account of the calls which is reported to have made to his friends here and also some account of visits which his on earth have paid him in return. We have to learn something of his domestic habits beyo the fact that

Our man in the moon drinks claret,
With powder-beef, turnep, and carret.
If he doth so, why should not you
Drink until the sky looks blew?

'Bagford Ballads

'N. & Q.,' 1st S. v. 468; vi. 61, 182, 232, 4 ix. 184; xi. 82, 334, 493; 3rd S. viii. 209; 5th v. 428, 522; vi. 58; Ritson's 'Ancient Songs a Ballads,' 1877, 58; 'Curious Myths of the Mid Ages,' S. Baring-Gould; 'Moon Lore,' T Timothy Harley, F.R.A.S.; 'Myths and Mary of Astronomy,' by R. A. Proctor, 1878, p. 2

'As Pretty as Seven, and other German Tales,' by Ludwig Bechstein, p. 111; Brand's 'Popular Antiquities,' iii. 76, 77; *All the Year Round*, Second Series, i. 564; xxxviii. 109; 'English Folk-lore,' T. F. Thiselton Dyer, M.A.; 'The Book of Days,' R. Chambers.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A complete and very interesting account of the superstitions and folk-lore of every kind connected with the moon (including, of course, the legend of the Sabbath-breaking woodcutter, p. 22) will be found in 'Moon Lore,' by the Rev. T. Harley, F.R.A.S., published by Swan Sonnenschein & Co. in 1885. W. T. LYNN.

Blackheath.

[Many replies giving some of the above references are acknowledged.]

HOCKTIDE (7th S. xi. 369).—An account of this custom as observed at Hungerford was given in the *Standard* of April 14, 1874, and very much resembles that described by your correspondent. The "tutte men," however, are called "the tything or tuth men," and the custom is said to be connected with a charter granted by John o' Gaunt, Duke of Lancaster, conferring the rights of fishing, shooting, and pasturage on lands devised to the town by him. For *hocktide*, see Chambers's 'Book of Days,' vol. i. pp. 498–9; Brand's 'Popular Antiquities'; Hampson's 'Medii Ævi Kalendarium'; Soane's 'New Curiosities of Literature,' &c.

F. C. BIRKBECK TERRY.

For particulars and supposed origin of the custom at Hungerford, see 'N. & Q.,' 5th S. i. 339; 6th S. vii. 328; 'Hocking Women,' 2nd S. v. 315, 406. For Hock, Hoke, or Hob-tide, generally, 5th S. iii. 465; v. 364; xi. 329, 494; also 'A Garland for the Year,' by John Timbs, Chambers's 'Book of Days,' Hone's 'Every Day Book,' and Brand's 'Popular Antiquities,' with passages from the old historians relating to the custom.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'HISTORY OF CROMER' (7th S. xi. 368).—At the village of Stanway, about four miles from Colchester, is a church always now called St. Allbright's, but in the Great Register Book of St. John's Abbey of Colchester it was written "St. Æthelbyrth" or Athelbert, a Saxon saint to whom it is dedicated. It was a very old wayside chapel for pilgrims travelling along the "Ikenield" way or street, and is said to have had streams of devotees proceeding to Our Lady of Walsingham. In the parish is also a field called Playing Stalls, remains probably of miracle plays performed in the church and churchyard. The edifice has traces of early Norman work. CHAS. GOLDING.

Colchester.

BINDON (7th S. xi. 148, 276, 432).—As MR. E. BINDON MARTEN does not give his address, I may perhaps occupy a few lines of 'N. & Q.' to bring to his notice a point which seems to have escaped him. And, indeed, to others it is not without interest. Bindon Abbey was founded three times: first at Bindon, West Lulworth, where a thirteenth century cell-chapel with a fifteenth century waggon roof remains. Then in 1172 it was founded again at Bindon, Wool, the old name being transferred to the new site. It was suppressed in 1536, refounded in 1537, and suppressed again in 1539. The name is significant at the old site, not at the new one. The late Rev. W. Barnes, great in speech-lore as in poetry, told me that it means "within the down." Now Bindon, Lulworth, most surely is within the down, a chalk ridge touching the sea at West Lulworth Cove and at Arish Mell, cutting off Bindon completely. Now Bindon, Wool, is on the alluvium of the Frome, a good way from any down. All these things are written more at large (if I may quote myself) in the Dorset Field Club *Transactions*, vol. vii. p. 61. H. J. MOULE.

Dorchester.

LITERARY PARALLEL: W. M. PRAED—ROBERT ANDERSON (7th S. xi. 385).—The rhyming reminiscences beginning,—

> "Take off the stranger's hat!" the shout
> We raised in fifty-nine,

in Mr. J. M. Barrie's 'When a Man's Single,' are also Praedian in intent; *e.g.*:—

> McMillan, who the medals carried,
> Is now a judge, 'tis said;
> And curly-headed Smith is married,
> And Wilkinson is dead.
> Old Phil and I, who shared our books,
> Now very seldom meet;
> And when we do, with frowning looks
> We pass by in the street.—P. 167.

ST. SWITHIN.

THE "COCK TAVERN," FLEET STREET (7th S. xi. 349, 410).—I am pleased that LIEUT-COL. FERGUSSON's query should have brought out so genial an answer as that of A. J. M. I have known the "Cock" and its present cheery, "plump head waiter" for a good many years, and read A. J. M.'s well-deserved tribute to him with great pleasure. Paul has been at the "Cock Tavern," old and new, for about twenty years, and is, as a matter of course, intimately acquainted with its history. He informed me the other day, while showing me (it would have rejoiced A. J. M.'s heart to have seen the glow of pride on Paul's face) 'N. & Q.' of May 23, that the cock outside the tavern is a copy of the original, which, for greater security, is kept in the lower dining saloon. The old bird was really taken away one night by some friends of the proprietor, but only in joke, and it was speedily returned uninjured. Paul shows a

token of the tavern, bearing date 1655, and never fails to give the visitor for the first time a copy of Tennyson's 'Will Waterproof's Lyrical Monologue,' and to point out some capital water-colour views of the old "Cock" by Hardy. For the last two years the Johnson Club has met at the "Cock," and several illustrations appeared in the *Daily Graphic* after the last occasion, one of them depicting Paul carrying the huge punch-bowl, his bright face beaming over the steaming nectar. The original of this drawing now adorns the walls of the "Cock." T. M.

I should like to correct my note at the last reference. I should have said that the original cock is inside, the one outside being a facsimile, as mentioned by C. M. P.

A. COLLINGWOOD LEE.

Waltham Abbey.

FURZE: GORSE: WHIN (7th S. xi. 406).—*Whin*, to the best of my recollection "after long years," is the regular name in Cumberland for what is known in the south of England as *furze* or *gorse*. I doubt if the Cumberland country people would, as a rule, know what was meant by the latter terms. In Anderson's Cumberland ballad 'The Codbeck Weddin' are these lines:—

Neist [next], Sanderson fratcht wid a haystack,
An' Deavison fught [fought] wi' the whins.

See also "that most strange and solemn ballad," as MR. C. F. S. WARREN justly called it in 'N. & Q.' (7th S. iv. 252), 'A Lyke-Wake Dirge,' included in 'The Minstrelsy of the Scottish Border' (Scott's 'Poetical Works,' ed. 1868, vol. iii. p. 141):—

To whinny-muir thou comest at laste;
And Christe receive thye saule.

. . . . . .

The whinnes shall pricke thee to the bare bane;
And Christe receive thye saule.

Burns has *whins* in 'Tam o' Shanter,' l. 93, and in 'Halloween,' stanza xxiv.

JONATHAN BOUCHIER.

Ropley, Alresford.

Whin, not *win*—Southerners have a slovenly habit of dropping their *h*'s—is the common name for gorse in the four Northern counties; also in Ireland. E. LEATON-BLENKINSOPP.

Is the Gaelic *quin*, a sharp point, not a more likely etymology for *whin* than the Welsh *chwyn*, weeds, suggested by Prof. Skeat. It accurately describes the plant, which, as every one knows, is all sharp points. A. L.

Whin, says PROF. ATTWELL, following Prof. Skeat, is Celtic (Welsh *chwyn*, weeds). Is it ever in Wales applied to furze? I have a good many Welsh friends, and have knocked about more than a little in the Principality, but I never heard *whin* used there except as a name for the whortleberry (bilberry). Foel Llys, near Penmaenmawr, known in the neighbourhood as "Whin Mountain," because it is overgrown with bilberry bushes, and the name is used similarly at Llangollen, where these berries abound.

C. C.

Whin is a very usual name for gorse or furze in East Suffolk, where there is a great deal of it growing. Also in Fifeshire, N.B., it is a well-known name. A.

In one of the Midland counties—Derbyshire gorse is the name most used. It is pronounced "goss" by those who work among it. Furze and whin are also used as names for the spiky bush, and the bird which most commonly builds in the recesses of the bushes is known as the 'gorse linnet." THOS. R.

Worksop.

Whin is the word commonly used in the north of England. Tusser has the word in his 'Five Hundred Pointes of Good Husbandrie,' 1580:—

With *whinnes* or with furzes thy house well renue,
For turfe or for sedge, for to bake and to brue.
'Junes Husbandrie.'

The 'Promptorium Parvulorum' has: "*Fyrs*, or gwyce tre, or gorstys. *Ruscus*." *Gorst* is Anglo-Saxon, whatever its ultimate origin may be.

F. C. BIRKBECK TER.

THOMAS HARTLEY (7th S. xi. 388).—I suppose that nearly all that is known of the Rev. Thomas Hartley and his works is to be recorded in his life which is published in 'Dict. Nat. Biog.':—

"Son of Robert Hartley, a London bookseller, was born about 1709. He was educated at [illegible] School, and at the age of sixteen was admitted subsizar at St. John's College, Cambridge, graduated B.A. in 1728, M.A. in 1745. In 1737 he was curate of Chiswick, Middlesex; in 1744 he became rector of Winwich, Northamptonshire, and held the living until death, though apparently non-resident after 1772. During some part of his life he resided in Hertfordshire; from the early part of 1772 he lived at East Ham, Kent, where he died on 10 Dec., 1784, aged 75."

J. F. MANSER.

Liverpool.

He was instituted to the rectory of Winwick, co. Northampton, March 22, 1744, on the presentation of the Bishop of Lincoln (P.R.O., 'Institutionum,' series C., vol. i. p. 375). For further particulars of him, see 'Dict. Nat. Biog.,' vol. xxv. p. 71. DANIEL HIPWELL.

See the 'Dictionary of National Biography,' vol. xxv. pp. 71, 72, and references there.

W. C.

LLOYD'S COFFEE-HOUSE, DUBLIN (7th S. xi. 427).—In the year 1740 the *Dublin News-Letter* was published by R. Reilly, at the hall of the

poration of Stationers, Cutlers, and Paper Stainers, which stood in a recess on the northern side of Cork Hill, Dublin. It was first issued by Robert Thornton, bookseller, at the sign of the Leather Bottle in Skinner Row, 1685, and was the first newspaper published in Dublin. There was also a newspaper with a somewhat similar title, *Walshe's Dublin Weekly Impartial News Letter*, published in 1727, by Thomas Walsh, at Dick's Coffee-house, in Skinner Row, which is the present Christ Church Place, and but a continuation of Cork Hill. *Esdall's News Letter* emanated from Copper Alley, in the same neighbourhood, in the year 1745, and on the death of the proprietor, ten years later, became the property of Henry Saunders, who had been in his employment, and from whom it acquired the name it was known by in recent years, *Saunders's News Letter*. This paper was published until very lately in Dame Street, less than a quarter of a mile from the site of the original office of one hundred and fifty years ago. I have not been able to discover any trace of Lloyd's Coffee-house or of any newspaper bearing that name. Dr. Madden, in his 'History of Irish Periodical Literature,' does not notice such a paper, nor does Gilbert, in his 'History of Dublin,' make any mention of Lloyd's Coffee-house. T. O'C.

Dublin.

THOMAS BENOLTE, CLARENCIEUX (7th S. xi. 387).—Noble, in his 'History of the College of Arms,' gives the inscription on Benolte's monument, which is as follows :—

"Here under lieth the Bodi of Thom's Benolte, Squyer, some tyme serv't and offycer of Armes, by the name of Wi'dsor Herault, unto the right, high, and most Mighty Prince of most drade Sou'ay'e Lor'd Ky'g Henry the viii; which Thomas Benolte, otherwyes namyd Clarenceux Ky'g of Armes, decesid the viij day of May, in the year of our Lord God MVCXXXIIIJ, in the xxvj yere of our said Soveray'e Lord."

He also says that there is a representation of him as Clarencieux, taken from his tomb, in the Harleian MSS.

I have a water-colour sketch of his monument, representing him with his two wives, done within late years, and destined to be on view at the forthcoming Edinburgh Heraldic Exhibition. Not having it by me, I am unable to give a description of it.

Your correspondent will find further information about Benolte, Clarencieux, in Noble, p. 115. One of his wives was Mary, daughter of Laurence Richards, *alias* Fermour, of Minster-Lovel, Oxfordshire, ancestor of the Earls of Pomfret, by whom he had two daughters, his coheirs—Eleanor, married to Mr. Jones, of Caerlion, Monmouthshire; and Anne, who married twice, firstly to Sir John Radcliffe, and secondly to Richard Buckland, by whom she had several children.

ARTHUR VICARS.

A COUPLET FROM DONNE (7th S. xi. 427).—Neither of the readings quoted by MR. BAYNE is quite correct. The lines, as they appear in the "Fuller Worthies Library" edition of Donne's 'Works,' i. 187, read :—

No Springe nor Somer's bewty hath such grace,
As I have seen in one Autumnall face.

As this edition is a letter for letter reprint of the original, and was issued under the editorship of the Rev. A. B. Grosart, it will be safe to take the above as the correct reading of the lines in question.

CORRIE LEONARD THOMPSON.

Donne's lines ought to be pretty well known. They were addressed to the mother of George Herbert, and are to be seen in the 'Life' of that great saint of the English Church. Walton's version is :—

No Spring nor Summer beauty has such grace,
As I have seen in an Autumnal face.

EDWARD H. MARSHALL, M.A.

Hastings.

The quotation stands thus in Donne :—

No Spring nor Summers beauty hath such grace,
As I have seen in one Autumnal face.

CONSTANCE RUSSELL.

Swallowfield, Reading.

My copy of 'Poems by John Donne, late Dean of St. Paul's,' was printed in 1669. The ninth Elegie commences :—

No *Spring* nor *Summers* beauty hath such grace,
As I have seen in one *Autumnal* face.

EVERARD HOME COLEMAN.

71, Brecknock Road.

SERVANTS' LIVERIES (7th S. xi. 427).—The colours of liveries depend on the coat of arms, the dominant colour of the shield being the colour of the coat, the trimmings and buttons of the principal charge. Sable, a cross moline argent, clearly dictates the livery to be black coat, silver buttons, lace, and white facings.

In the case of the field being gules or or, these being too gaudy for general use, a fawn or drab is used for the coats (representing the or), or claret or chocolate (representing gules); but on state and special occasions the full dress livery should be red and yellow or brass buttons, &c.

Some families have had certain liveries from time immemorial which do not follow the proper heraldic rules; but the cases are scarce. The Shelleys of Sussex (baronets), whose shield is Sable, a fess engrailed between three whelk shells or, instead of using black and gold liveries, have always had blue liveries, faced and trimmed with red, and silver lace and buttons. Hammercloths follow the same rule as the liveries; but the whole subject has been much confused and neglected by it being now generally left to the taste of the tailor and the coachmaker and the parvenu, who prefers

a good bright livery for his money. The park this present season has shown examples of what to avoid in the way of "fancy liveries," which are this year more numerous than I ever remember to have seen them before. Certainly no old family or recognized "armiger" should alter the colours and metal of his liveries from caprice or individual fancy. The supporters have nothing to do with the laws set down for colours. The crest follows the colours of the coat of arms, which is the thing which decides the matter.

B. FLORENCE SCARLETT.

So far as I am aware the only works dealing with the subject of liveries are 'The West-End Handbook of British Liveries,' by Edward B. Giles, 8vo., Lond., n.d., and a chapter confined to this subject in that admirable work, Cussans's 'Handbook of Heraldry,' 8vo. (Chatto). There is also a scarce pamphlet entitled 'L'Art de composer les Livrées au Milieu du XIX^e Siècle, d'après les Principes de la Science Héraldique,' &c., by M. de Saint-Epain, 8vo., Paris, 1853; but this author carries the rules regulating the composition of liveries to an absurd extent. The choice of the colours of liveries is governed by the tinctures of the wreath, which, of course, are taken from the tinctures in the arms. However, this rule is of comparatively modern use, and does not affect the liveries of many old families, who have from time immemorial used certain liveries, which often bear no relation to the tinctures of their arms. In the case mentioned by MR. WALFORD, I should say his friend should certainly abide by the metal of the shield, and use silver buttons; but the correct course is for him to apply to the proper authorities at the College of Arms, who can assign liveries, and, I imagine, alter them too.

ARTHUR VICARS.

ORIGIN OF THE NAME EALING (7th S. xi. 268).—In Camden's 'Britannia,' ed. 1610, this name is spelt Elinge. Edmunds, in his 'Traces of History in the Names of Places,' has, "Ealhing, now Ealing (Midd.), the hall in the meadow." He derives it from *ealh*, a hall or a palace. This derivation would account for the spelling Yelling, &c. F. C. BIRKBECK TERRY.

I suggest Olding, meaning old field, which is common. Compare Yalding, Kent. Ealing in old records appears as Yelling and Zealing. (See 7th S. v. 448; vi. 33, 317, 414; vii. 12.) The *Z* is a misreading for *Y*, as in Dalyel=Dalziel; so with Yelling or Yealing, as genuine, we get a broad *yeald*, *i. e.*, *heald*, old, *ealding*, and finally Ealing, the *d* softened out of existence.

A. HALL.

In an article entitled 'The Origin of London,' and signed "G. A.," in the *Cornhill Magazine*, vol. xliii., January to June, 1881, p. 169, it is said (p. 175) that the Ealings settled at Ealing, like the Peadings at Paddington, the Kensings at Kensington, &c. It is not noticed in this article that there is a homonymous place Eling, in Hampshire, which, if the name be really tribal, would seem to indicate that the Ealings were a Jute family, a suggestion which, if there be adequate foundation for the tribal origin of the Middlesex and Hampshire place-names, would appear to throw some light on the variety of branches of the Teutonic race settled in Middlesex. NOMAD.

In Morden's 'Map of Midlesex' (c. 1695) the name of this place in spelt Eling.

J. F. MANSERGH.

APRIL FOOL (7th S. xi. 265, 319).—Readers interested in this subject may be glad to know of a monograph upon it, of which I have just received a copy from the author, Dr. Giuseppe Pitrè, entitled "Il Pesce d'Aprile. Quinta Edizione con Molitissime Giunte Palermo, 1891." "There is scarcely any popular tradition," writes the erudite author, "of which the origin is so obscure"; and he proceeds to polish off the fourteen suggestions, English, American, German, French, Italian, Spanish, Indian, hitherto known to him, his detailed reference notes supplying something like a bibliography of the matter. Of course, DR. BREWER'S interesting suggestion at the last reference had not reached him at the time he was writing.

His further information is noticeable—that this particular bit of folk-lore does not occur in the original repertory of Sicily, though introduced by newspaper scribblers within the last quarter of a century. Replacing it to a certain extent is the Italian, and chiefly Sicilian, practical joke of telling some one to go find "the keys of the Allelnia," or of the Holy Sepulchre, on Holy Saturday; but for particulars and variants I must refer to the *opusculo* itself. Similarly, in Spain and South America we are told that the April fool is replaced by a practical joke of the same nature on Innocents' Day, Dec. 28. R. H. BUSK.

Prof. Angelo de Gubernatis, in his 'Zoological Mythology,' vol. ii. p. 340, writes:—

"The ancients wrote of the fish called *chrysofrys* by the Greeks, and *aurata* by the Latins, that it would let itself be taken in children's and women's hands, and (according to Athenaios) it was sacred to Aphrodite. Aphrodite, Venus, goddess of love, especially represented in myths the aurora and the spring (hence in Lent and on Friday, the day of Freya, *dies Veneris*, we eat fishes); therefore the *gemini pisces*, the two fishes joined in one, were sacred to her, and the joke of the *poisson d'Avril*, as I have already mentioned in the first chapter of the first book, is a jest of phallical origin."

F. C. BIRKBECK TERRY.

IRISH MOTTO ON A COAT OF ARMS (7th S. xi. 388).—This book-plate appears in 'Généalogie de

la Maison MacCarthy,' &c., par M. Lainé, 8vo., Paris, 1834. The arms are those of the Counts MacCarthy Reagh, of Languedoc, who received their patent of nobility of France in 1776. The arms, too, would appear to have been granted in France, for there is no such achievement recorded in this country. Blazoned in French they would be: D'arg., au cerf pass. de gu., ramé d'or. L'écu timbré de couronne antique irlandaise. Cimier: Un bras tenant un lézard au naturel, avec le cri de guerre "Lam laidir abou" ("Vive le bras fort!" "Strong arm for ever!"). Légende: Sinnsior clanna Milead (Aînés des tribus de Milesius=The eldest branch of the clan of Milesius). Tenants: Deux anges ailés et chevelés d'or, hab. de tuniques d'arg., le manteau de pourpre, chacun se couvrant la poitrine d'un bouclier, le bouclier dextre aux armes de la province de Munster (D'azur, à trois couronnes à l'antique d'or), celui de senestre aux armes de la ville de Cork (D'or, à un vaisseau à l'antique au nat. accosté de deux châteaux de gu.). Devise: Fortis, ferox et celer. In an heraldic point of view the book-plate has very little artistic merit.

ARTHUR VICARS.

"Lam laidir abu." I find this in a handbook of mottoes by Norton Elvin as belonging to O'Brien, and meaning the strong hand from above or uppermost. O'Neill has a somewhat similar motto, according to the same work, which is translated as "The red hand in defiance." Upon the latter part of the motto quoted by your correspondent I am unable to throw any light. J. BAGNALL.

Water Orton.

THOMAS HOOD'S MONUMENT (7th S. xi. 222, 314).—"What is the biceps of Parnassus?" I cannot see the difficulty. In classical Latin *biceps* is always used as "two-headed," from *caput*. Livy tells of a boy born with two heads, *puer biceps*. Its application to a muscle is due to modern anatomy. J. CARRICK MOORE.

Probably *biceps*, as a substantive, might be more correctly (Varro, 'L. L.,' iv. 8) in the obsolete form *bicepsos*. But Scaliger, in his 'Conjectanea,' prefers *biceps*, *septiceps*, or other similar forms. See Forcellini, *s.v.* ED. MARSHALL.

HOP-POLES: CLOCK-GUN: FLAIL (7th S. xi. 422).—W. C. B.'s interesting note is, I take it, just the kind of thing which will make 'N. & Q.' valuable hereafter as a work of reference. The matters he speaks of are no trifles; for, as he justly and pointedly says, it is the aggregate of changes such as these that make the rural life of one generation differ from the rural life of another. If men are wise—but there is much virtue in an *if*—they will inquire concerning hop-poles and flails long after they shall have ceased to dispute as to whether Shakespeare, in a given passage, wrote "tweedledum" or "tweedledee," or as to whether or not the arms granted (for a consideration) to John Doe prove him to have been a kinsman of Richard Roe. Therefore I will venture to add a rider to W. C. B.'s note on flails and hop-poles, for of clock-guns I am happy to say I know nothing. Flails I have seen in use within the last ten years between Epsom and Ewell; and, in my own part of Surrey, which is much nearer to Sussex, they are in use still, at least occasionally. There is a barn within a quarter of a mile of me in which I saw men using them last year, and I expect to see them there again next autumn. I do not know the hop-gardens of Worcestershire, but I do know those of Kent; and I think that the horrible arrangement described by W. C. B. has not yet been seen there. For twenty years or more, however, an improved scaffolding for hops has been in use in Kent, which is not horrible at all. Between each pair of upright poles a smaller pole, slanting upwards at an angle of about forty-five degrees, is fixed, its upper end inserted into one upright pole and its lower into the other. Along these slanting poles the hops grow, as well as along the uprights; they grow more freely, therefore, and get more air and sun, and when they are grown the hop-gardens are as beautiful as ever. But the slants, as well as the uprights, are taken down and stacked for the winter. If the framework mentioned by W. C. B. remains on the ground for twenty years, that must surely affect the forestry of the neighbourhood and the leases of the farmers. In Kent it is usual to cut down the copses—not wholly, but by parcels—once in (I think) fourteen years; and thus new hop-poles are almost every year to be had in one place or in another. A. J. M.

One still occasionally sees the flail in use among the small holdings of the Isle of Axholme. I have used it myself—"for fun"—in years gone by, when it was always going, during the winter months, in my father's barn. The "clacker," for frightening birds, I have also used occasionally in lieu of going to school; but this, too, is rarely seen nowadays. I heard one, however, last summer in Epworth Field, and the sound brought back "the days that are no more." C. C. B.

I frequently both saw and heard the flail used in North Lincolnshire *c.* 1843; but the larger farmers had threshing machines worked by four or more horses. In June, 1879, I bought a very handsome new flail at Alençon for two francs. It still exists, but has never been used.

J. T. F.

Bishop Hatfield's Hall, Durham.

W. C. B speaks of flails as being nearly obsolete. I have seen several in use in the neighbourhood of Cambridge, principally for threshing beans. Most of the rustics speak of them as "frails."

R. A. DAVIS.

CHARLES READE (7th S. xi. 348, 398, 437).—MR. SHILLETO does not answer my question as to the authorship of the Papal sermon. May I ask him another question? Has he taken the trouble of comparing Charles Reade's account of the German inn and Erasmus's account? No one ever taxed Charles Dickens with reticence or dishonesty; but then he took his facts about the Gordon Riots from the *Gentleman's Magazine* and all other sources he could find, and distilled these facts through his own fine brain, and clothed them in his own grand language. My complaint against Charles Reade was that he took Erasmus bodily, and plumped him down into the pages of 'The Cloister and the Hearth.' MR. SHILLETO asks, If an historical novel is not to draw from history, whence is it to get its material? I quite agree: get material where you can, and use it in your best manner, but it must be an honest manner. If I want to write a novel of the last century, and desire to give a picture of a fox-hunting squire, I shall certainly do well to study, *inter alia*, 'Tom Jones,' and give as good an idea as I can form of what an uneducated despot would be likely to be; but I must not copy out pages and pages of Fielding's Squire Western and present it as my own, merely stating at the end of the book that I have learnt much from Fielding. Parson Adams and Parson Trulliber will be most helpful to me, showing different classes of clergymen of the time; but I must use them, and not abuse them. To take out many pages of them and transplant them to my poor book would be abuse rather than use. Dickens, Dumas, Balzac, George Eliot, and other great writers read much and used all, but copied never a line. That was reserved for Lord William Lennox some forty years ago, and Charles Reade some thirty. If I am right in supposing MR. SHILLETO to be the son of the Greek scholar of that name, I can assure him his distinguished father was very severe upon Lord William Lennox, and, I have heard, was the first detecter.

A. H. CHRISTIE.

May I say that I had no intention myself of finding fault with Charles Reade? It is so many years since I have read any of his books that I can offer no opinion on the matter. I did but mean to speak of the way in which literary piracy was, and has been for ages, practised, with no acknowledgment whatever. CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

FUNERAL CUSTOM (7th S. xi. 245, 353, 435).—What more natural than that mourners should attend church the Sunday following a burial? Why should they not? Where could they be better? I cannot see that "the custom would be more honoured in the breach than in the observance." The last Sunday in May I was visiting a village near Epworth, and saw an instance of this custom at the morning service. One of four grown-up sisters had been buried the previous Monday; and the mother and daughters and one son occupied one seat, and another son and other relatives the next; the bearers were further behind. These people behaved exactly like the rest of the worshippers, except that the females kept their veils down till the hymn was sung, and that they "made their obeisance" at the "Gloria Patri," which I did not observe any others do. They were not ignorant people, but well-to-do and of refined and pleasing manners, and the congregation seemed serious and sympathetic; therefore I cannot think it is a bad custom; for "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart."

R. R.

Boston, Lincolnshire.

MOTHER-SICK (7th S. xi. 189, 318, 355, 435).—"Private Ortheris" in his madness distinguished between home-sickness and the longing for personal reunion with his mother:—

"I'm sick to go 'Ome—go 'Ome—go 'Ome! No, I ain't mammysick, because my uncle brung me up, but I 'm sick for London again; sick for the sounds of 'er, an' the sights of 'er, and the stinks of 'er; orange-peel and hasphalte an' gas comin in over Vaux'all Bridge."

I am not ashamed to confess that there is nothing else in 'Plain Tales from the Hills' which touches me like the passage (pp. 268–9) from which this is taken.

ST. SWITHIN.

SILVERSIDE OF BEEF (7th S. xi. 408).—When a butcher divides the round of beef into "top-side" and "underside," the latter shows the shining tissue as it lies uppermost. This may be one reason for the term. Another seems to be the sheen observable in one part of the joint when carved, especially when cold. The use of the term probably dates from the time when men began to eat beef.

DOSSETOR.

Tunbridge Wells.

NOTES BY DR. WHITAKER (7th S. xi. 446).—The quotation, the source of which is inquired for by MR. J. S. DOXEY, is from Gray's well-known 'Ode on a Distant Prospect,' &c., st. ii. ll. 18, 19. The third word, however, should be *soul*, not "age."

NEMO.

Temple.

SANCTUARY KNOCKERS (7th S. xi. 407, 458).—MR. FALLOW will find a knocker which is probably one of those he has in mind on the north door of All Saints' Church, Pavement, York. It is often spoken of as a relic of times when the privilege of sanctuary was accorded; but there is a wide difference of opinion as to its date. Davies says ('Walks through York,' p. 246), "It is much more antient than the fabric of the church itself, being described by antiquaries as 'a very fine

wrought-iron door-handle of the twelfth century.'" When the Archæological Institute noted it in 1846, it spoke of "a very good scutcheon to the door-handle, probably of the time of Charles I. It is of brass, and has a head holding another in its mouth, in bold relief, the circumference being ornamented with foliage deeply engraved on its surface: the ring is of iron, and is modern" (*Proceedings*). Mr. Davies calls it a knocker, but I think it lacks its stud, if that be the right name for the metal that should be found fixed at the point of percussion.

ST. SWITHIN.

GUISBOROUGH (7th S. xi. 348, 430).—Two of your correspondents, following the dangerous guidance of Mr. Flavell Edmunds, have explained Guisborough as Guy's borough. This is manifestly impossible. Guy is a Celtic name, derived from the Sir Gawain of the Arthurian cycle of romance; whereas Chigesburg or Ghigesburg is unmistakably Teutonic. The personal element is not *Guy*, but *Cæg* or *Ceg*, which is the probable source of such modern surnames as Gye, Keye, Gage, and Gedge, and which we see in Cægesho, now Keysoe, Bedfordshire, and Cegham, Surrey, which became successively Cheigham, Cheham, and Cheam.

ISAAC TAYLOR.

"NOBILES MINORES" (7th S. xi. 429).—

"Yet doth it seem very absurd that all Noblemen's sons, with all Knights, Esquires and Gentlemen, should be esteemed Plebeians; but rather, as in Rome they were in a middle rank, 'inter senatores et Plebem'; or else, as in other Christian kingdoms, they should be considered as 'minor nobilitas regni.' So, that, as Barons, and all above, may be styled 'Nobiles Majores,' so, from a Baron [Baronet?] downward to the yeoman, all may be not untitly styled 'Nobiles Minores.'"—'The Present State of England,' by Edward Chamberlayne, Doctor of Laws, 1684, fifteenth edition, p. 322.

WM. UNDERHILL.

THE 'CALENDAR OF WILLS ENROLLED IN THE COURT OF HUSTING' (7th S. xi. 323, 437).—With equal submission on my part, allow me to say to NOMAD that if the name under discussion is to be read Alveva, and not Alvena (an idea which never crossed my mind till I saw it in print, though I have met with it many a time upon the Rolls), the only cognate name which suggests itself is Geneviève. This, in mediæval MSS. known to me, usually takes the form of Genovefa. Might we not, therefore, have expected to find Alvefa likewise? In the names which I have always been accustomed to read as Avena or Avina, Elvina, Levina, and Alina, I cannot help thinking *n* a far more likely letter than *v* as the penultimate. Dugdale, I know, reads Aliva, though the modern French form Aline is at hand to contradict it, as well as the fact that it often appears as a contraction of Avelina. In the present state of our knowledge on this subject either conclusion can only be conjectural; but the two instances alluded to—Alina and Geneviève—I humbly suggest, make rather for my conjecture than for that of NOMAD.

Will some of your correspondents favour me with their opinion as to the reading of a few other mediæval names where my conjecture is at fault? Ought we to pronounce Gena or Geva, Sauncelina or Sauntelina, Hernicus or Hervicus, Elnard or Elvard, Anger or Auger (the 'Calendar' reads Anger), Senehend or Sevehend, Cinelota or Civelota, Ivetta or Juetta (query, if both these names do not exist, Ivetta the feminine of Ivo, and Juetta a diminutive of Judith), Lannia or Launia? Lastly, the name of an Irish Queen of Connaught, Iviena or Juiena?

While on this subject, I should like to ask, *pace* the numerous conservative souled correspondents whose wrath I humbly deprecate, for what reason modern antiquaries render the mediæval feminine of Nicholas as Nicholaa? My memory may be in fault, but I am unable to recall an instance wherein I have seen it in old MSS. except as Nichola; and as the Middle English form of the male name was Nichol, is it not natural that Nichola should be its female rendering? But I fear I shall be "writ down" a pestilent heretic for merely suggesting such a thing.

HERMENTRUDE.

SPIDERS (7th S. iv. 506; v. 93, 197).—At the above references extracts are given from Shakespeare, Burton, &c., proving that in old times spiders were deemed to be poisonous. Was it generally believed that these insects sucked their poison from flowers? Edmund Calamy, in his "Epistle to the Reader" which is prefixed to Francis Roberts's 'Clavis Bibliorum,' recommends all men to read the Holy Scriptures: "With a godly trembling, for feare least, like the spider, they should suck poison out of those sweet flowers." I quote from the second edition of the work. In the first edition (1648) the passage reads somewhat differently, as printed; but in both of two copies which I have before me it has been altered with the pen to correspond with the second edition.

J. F. MANSERGH.

Liverpool.

AN OLD MODE OF "SPITING" A NEIGHBOUR (7th S. x. 464; xi. 336, 413).—I contributed the first note to 'N. & Q.' under this heading, and said that at the time the quicksilver was at first supposed to have been in connexion with some old ceremony. The rest of the paragraph was based upon the statement of a man who had been employed the whole of his life in woodcraft on one of the estates in "The Dukery." Since I have met with some others who have known the same to be done to trees out of spitefulness, and with the intention of killing them. In one case it was done in this district by a man who had spent a deal in making his garden of fruit trees profitable, because his landlord, who compelled him to quit, would

not compensate him. I am not aware that in any case was the application of quicksilver successful in killing the trees. THOS. RATCLIFFE.
Worksop.

The practice of boring a hole in apple and peach trees and inserting a small quantity of calomel was occasionally resorted to by farmers and fruit-growers in this section years ago. After inserting the calomel the hole was carefully plugged up again with a plug of the same kind of wood as the tree itself, and the reason for the practice was to revivify and increase the bearing properties of the trees. Since calomel is a preparation of mercury, may not the quicksilver found in the walnut tree have been inserted for some such reason as this, rather than for the purpose of paying off a grudge, as ST. SWITHIN suggests? FREDERICK T. HIBGAME.
Mill Quarter, Ford's Depôt, Virginia, U.S.

PYRAMID (7th S. xi. 283, 373). — Cooper's 'Thesaurus Linguæ Romanæ et Britannicæ,' 1578, has :—

"*Pyramis.* A great thinge of stone or other mattier broade and fowersquare beneath, vpwardes small and sharpe : a steeple."

F. C. BIRKBECK TERRY.

See 'Poems on Affairs of State,' vol. i. p. 102, 'Hodge's Vision from the Monument,' December, 1675, by A. Marvel, Esq. :—

A Country Clown call'd Hodge, went up to view
The Pyramid ; pray mark what did ensue.
When Hodge had numbred up how many Score
The Airy Pyramid contain'd, he swore
No Mortal Wight e'er climb'd so high before.

W. W.

VIPERS (7th S. xi. 248, 335).—The following variant, from Hazlitt's 'English Proverbs and Proverbial Phrases,' may be added to the couplets already given :—

If I could hear, and thou couldst see,
There would none live but you and me,
As the adder said to the blind worm.

F. C. BIRKBECK TERRY.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS? (7th S. vii. 304 ; viii. 73, 253 ; ix. 431 ; xi. 332.) —I have just come across the following striking example, from the end of the dedication "To his Readers" of Nash's 'Lenten Stuff':—

"Apply it for me for I am called away to correct the faults of the press, that escaped in my absence from the printing house."

A. COLLINGWOOD LEE.
Waltham Abbey.

ROWCLIFFE OR ROCLIFFE FAMILY (7th S. xi. 267).—Mr. Edward Rowcliffe was pastor to the Baptist congregation at Southampton from 1796 till January, 1800. (See Davies's 'History of Southampton,' pp. 430, 431.)

F. A. EDWARDS.
Southampton.

VILLAGE HISTORY (7th S. xi. 308, 355).—See also 'Archæologia Cambrensis,' New Series, vol. iii. p. 71, vol. iv. pp. 90, 161, 229, for an account of Newton Nottage, Glamorgan, which I think will satisfy all conditions. BOILEAU.

NOVA SCOTIA BARONETS (7th S. xi. 341, 458).—About a year ago I made the following memorandum. I am reminded of it by MR. PICKFORD'S interesting communications above referred to, and beg leave to forward it to 'N. & Q.' in the hope of eliciting further information.

In Oliver & Boyd's *Edinburgh Almanac* is a list containing "Baronets of Scotland and Nova Scotia" and "such Baronets of Great Britain and the United Kingdom as are connected with Scotland." A foot-note states :—

"The Baronets in this list created before 1708 are Baronets of Scotland and Nova Scotia ; those created between 1708 and 1801 are Baronets of Great Britain ; those created since 1801 are Baronets of the United Kingdom."

On collating this list with *Whitaker's Almanac* I find that the baronets in the list who were created before 1708, and are called "of Scotland and Nova Scotia," are substantially identical with Whitaker's "Baronets of Scotland." All Whitaker's "Baronets of Scotland" are called "of Scotland and Nova Scotia" in Oliver & Boyd's list.

Are there any persons not in Whitaker's list of Baronets "of Scotland" who are, or who claim to be, baronets "of Nova Scotia"? Is there, or is there alleged to be, such a title as "Baronet of Nova Scotia" distinct from the title "Baronet of Scotland and Nova Scotia"?

Your learned contributor NOMAD could, I have no doubt, enlighten us upon this point, and, if his leisure allows, may perhaps be so obliging as to do so. Dod, curiously enough, gives a woodcut of the badge of the baronets of Nova Scotia, but in his account of the five classes of baronets does not mention them. I observe that in Mr. G. Washington Moon's 'Men and Women of the Time' the late Sir Patrick Colquhoun is designated "Baronet," but I believe he does not appear in any published list of baronets, and I have the strongest reason for doubting whether he ever claimed any such title.

JOHN W. BONE, F.S.A.

SURVIVAL OF DRUIDISM IN FRANCE (7th S. xi. 305, 452).—There can be no question of plagiarism between MR. CARMICHAEL and me. I purveyed the paragraph direct from *La Tradition*, and so in all likelihood did he ; but if either of us *had* got the passage at second-hand from the other's he could be accused of nothing worse than notorious unwisdom of neglecting to verify quotation. Communism in quotations has hitherto worked well. I have yet to learn, and may

long before I do learn, that nobody but the first citer of the printed utterance of another may use it *sans peur et sans reproche*. Imagine what it would be like to become the recognized monopolist of an original collection of virgin tags from Shakespeare, of theretofore unnoticed nuggets from Carlyle, of lines from William Morris that none else had ever thought of placing between inverted commas. Why in time, with the aid of some yet unwritten law of copyright, a man might batten on fines exacted from unwary authors who had made inadvertent citation of his peculiar, or on fees paid by those who would have purple patches regardless of expense for user. "Conceive me if you can" what a world this were if such a state of things had been fostered from time immemorial; if one family had inherited the right to quote Chaucer, another Drayton, Milton, Dryden, and so forth, and the rest of us could only obtain tastes of such privileges for monetary consideration. There would be work for the lawyers. Smith, with Miltonian rights, would proceed against Brown for infringement of them in his unlicensed quotation of a line from 'Lycidas'; and well would it be if Robinson, retained for the defence, could save Brown from being brought in guilty of (what MR. CARMICHAEL calls) plagiarism, on the plea that he wrote, as he probably would write,

To-morrow to fresh fields and pastures new.

But this is by the way, and I must not waste precious space in the columns of 'N. & Q.'

ST. SWITHIN.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionnaire International des Ecrivains du Jour. Par A. de Gubernatis. Tomes I., II., et III. (Florence, Louis Nicolai.)

WE are indebted to Italian energy and enterprise for one of the most useful compilations of the day. Our own 'Men of the Time' is confined to a whimsically small section of writers. Vapereau, to which we are compelled to turn, is more comprehensive, and with this we have had hitherto to be content. A period of three years has sufficed, however, to see the completion of a full and trustworthy guide to living men of letters. In three quarto volumes of six to seven hundred pages, in double columns, we have the biographies of some ten thousand writers, of whom the vast majority are still alive. The limitations imposed by the subject enable the editor to assign to each individual a place worthy of his importance. For a task of this kind the Count de Gubernatis has special qualifications. A learned Orientalist and a writer of distinction in many lines, he possesses above his literary gifts the energy which is indispensable to such work. As a rule he has had to trust to the particulars sent him in by his subjects, and some lessons concerning human vanity may be obtained from his pages. The criticism is not universally favourable, as will be seen by one who chooses to look under a head such as "Zola." With Count Tolstoï, M. Verlaine, and others concerning whom fierce dispute is raised, the editor deals more guardedly. Ibsen, it is curious to see, only finds his place in a supplement, and the reputation of such English writers as James Whistler and Oscar Wilde has not reached Milan. The account of Mr. Swinburne even is meagre, and the attempt to reconcile English and French leads to such curious combinations as 'Atalante and Calydon' given as the title of a work. It would be easy to point out omissions and errors inevitable in a work of this extent. It is pleasanter to show how much excellent work has been done and how useful and indispensable a book has been produced. Among its other qualities may be mentioned cheapness, which, considering the amount of labour involved, is remarkable.

A Calendar of the Shakespearean Rarities, Drawings, and Engravings formerly Preserved at Hollingbury Copse, near Brighton. Second Edition, Enlarged. (Longmans & Co.)

To the friends of Halliwell-Phillipps who were accustomed, in the pleasant and hospitable privacy of his bungalow at Hollingbury Copse, to look over some of his precious possessions, the first edition of the 'Calendar' came as a giftbook, and proved a gratifying souvenir of happy and well-spent days. Under the supervision of Mr. Ernest E. Baker, F.S.A., the nephew of the late scholar, a second and enlarged edition now appears, and is generally accessible. The conditions under which this unique collection was left are generally known. The present edition gives extracts from the will, a full description of the state as regards binding, &c., of the various items, and further particulars derived from the written comments of Halliwell-Phillipps. Among the results to be hoped from its publication is a disposal of the collection in the fashion Halliwell-Phillipps would himself have desired.

A Guide to the Principal Classes of Documents preserved in the Public Record Office. By S. R. Scargill-Bird, F.S.A. (Stationery Office.)

To Mr. Scargill-Bird, a zealous and an erudite member of the Record Office staff, we are indebted for a work of very definite purpose and great practical utility. Comparatively few are those who are competent unaided to pursue systematic researches in the British Museum. Compared, however, to those who are thoroughly conversant with the Record Office, the name of such is legion. To our splendid collection of MS. treasures, surpassing all others "in age, beauty, correctness, and authority," Mr. Scargill-Bird supplies what is practically an authoritative guide. Within the walls of the Record Office are now collected all the muniments of the superior courts of law formerly preserved in the Tower of London, the Chapter House at Westminster, and numerous other places of deposit, together with the entire contents of the former State Paper Offices at Westminster and elsewhere, and the books, papers, &c., of the various Government departments "to a comparatively recent date." To a knowledge of this vast collection we have here a handbook, alphabetical in arrangement, and furnished with an index of names. To all students, legal, historical, antiquarian, and other, the new volume will be an invaluable and indispensable companion.

The Monumental Inscriptions of the Hundred of Tunstead, Norfolk. By Walter Rye. (Norwich, Goose.)

THIS little book forms not merely a collection of oddities in monumental inscriptions, though that is necessarily one of its features, but also, and therein most valuably, a handbook to the genealogy and heraldry of the district of Norfolk with which it deals. In the way of curiosities of versification—for poetry would be rather

a stretch—we may draw attention to the celebrated nautical inscription in Swafield Church to the memory of Captain James Oilfent, who died in 1808. This, as the true text has been matter of dispute, it may be useful to place on record here :—

Tho' Boreas blasts and Neptune waves
Have tost me too and fro,
By God's decree you plainly see
I harbour here below.
Where I do now at anchor lie,
With many of our fleet,
Yet once again I must set sail
Our Admiral Christ to meet.

Students of mediæval history will be interested in the monument to the memory of Sir Francis Palgrave, who is laid to rest by the side of his wife in Tunstead churchyard, while the genealogist and herald will be grateful to Mr. Rye for his elaborate account of the quarterings and inscriptions on such monuments as those of the Preston family at Beeston St. Lawrence, the Pastons at North Walsham, the Berneys, Blofelds, Norrises, Walpoles, Jermyns, and other historical Norfolk families. In some of these cases (*e.g.*, p. 129) Mr. Rye finds coats assigned to names which are not to be found under those names either in Burke's 'General Armory' or in Papworth's 'Ordinary,' and suspects the coats in question to have been invented, or perhaps we may surmise "found" for a consideration. The student of brasses will find some useful notes of palimpsest and other brasses, and the various readings and the testimony to monuments formerly in existence, but not now to be traced, from Blomefield and from Norris's collection, add greatly to the historical value of the volume. From Norris alone Mr. Rye has been able to give fifty-one inscriptions now, as he says, "unluckily" gone, but, we may add, luckily saved by Mr. Rye's purchase of Norris's MSS. relating to Tunstead Hundred. Among curious surnames recorded we may incidentally cite Rump, Negus, Starling, Bramble, Dutchman, Godbourah, Abigail, Elmira, as among those which have struck us most forcibly in our perusal of Mr. Rye's curious and interesting collection. On p. 14 there is a piece of Norfolk Latinity, "parenlaus," which baffles us.

The Gentleman's Magazine Library.—Architectural Antiquities. Part II. Edited by George Lawrence Gomme. (Stock.)

MR. GOMME pursues the great task he has imposed upon himself with admirable regularity. When complete, his analysis of the *Gentleman's Magazine* will be a work which every antiquary must have on his shelves. For some purposes it is, indeed, more useful than a set of the magazine itself, for, putting aside the valuable body of notes which enriches the volumes, it is no small gain to have the articles classed and the grain separated from the chaff.

Until this series was published we do not think that any one knew what a vast body of information of the most important kind had been published in the pages of Sylvanus Urban by the great architectural antiquary John Carter. There is not a single name among the antiquaries of the beginning of the century that ought to stand higher than Carter. He worked during a great part of his life on the subject of the then despised Gothic architecture with a zeal which, considering the circumstances, is surprising. He had active lieutenants in the good work—Fowler of Winterton, Willson of Lincoln, and, above all, Rickman, but we doubt whether any of these ever visited so many old buildings; if if they did they did not describe them, or their writings are yet in manuscript. It is impossible for us to indicate how full the present volume is of priceless information as to the state of our old buildings ere they had come under the hands of the restorer. Mr. Gomme's notes in this volume are excellent. As we have had occasion to remark more than once before, we wish that he could be induced to give his readers more of them.

Memorials of Edinburgh in the Olden Time. By Sir Daniel Wilson, LL.D. Part VII. (Black.)

THE seventh part of 'Memorials of Edinburgh' begins a new volume—the second. It is wholly occupied with the High Street and the Nether Bow, concerning which it supplies much information of interest. Among the illustrations are the residences of John Knox (a vigorous drawing), Allan Ramsay, Bishop Bothwell, and others. A representation of a sculptured stone of the fifteenth century has great antiquarian interest.

MR. HUGH MILLER, of H.M. Geological Survey, has issued *Landscape Geology* (Blackwood & Sons). It is a plea for the study by landscape painters of geology, is argued with some force, and constitutes a curious contribution to criticism.

MESSRS. ARTHUR AND WALTER HOWARD FRERE have issued a *Sketch of the Parochial History of Barley, Herts, together with some account of the Life and Death of Andrew Willet, Parson there* 1598–1621. It is a *brochure* of antiquarian interest and value, and is published by George Reynolds, of Stepney Green.

THE June number of *Le Livre Moderne* concludes the third volume of this attractive periodical, dear to all who care for books. It prints some inedited letters of M. Zola concerning his *roman* 'Le Rêve,' with others from Charlet, Horace Vernet, Alfred Delvau, Lamartine, &c. A full-page illustration by Félicien Rops, entitled 'La Lecture du Grimoire,' is also seen for the first time. Its design is a very nightmare. M. B. H. Gausseron supplies a brilliant *causerie* upon recent publications, French and English. Some of the *lettrines* are exquisite.

THE next volume of Mr. Elliot Stock's "Popular County Histories" will be the 'History of Nottinghamshire,' by Cornelius Brown.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

GALLICUS ("Argal").—This is simply the mispronunciation, or corruption, by the Gravedigger, in 'Hamlet,' of *ergo*. It has been used subsequently as a jocose equivalent for that word.

VERNON ("Washington Ancestry").—Your note, if sent, shall appear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 27, 1891.

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Notices to Correspondents.

Notes.

A YOUTHFUL M.P.

It is well known that in the sixteenth and seventeenth centuries persons were elected to a seat in the House of Commons before they had attained to the legal age of twenty-one. Instances of M.P.s at eighteen, nineteen, and twenty years of age are not infrequent in the early Stuart Parliaments, fully bearing out, so far as can be tested, the statement of Recorder Martin that "about the 10th year of our late sovereign lord King James" an account was taken in the House "of forty gentlemen then about twenty, and some not exceeding sixteen" (quoted in Naunton's 'Fragmentia Regalia').

One of the most striking instances of M.P. precocity occurs among the Members of the Long Parliament. On September 1, 1653, a report from the Council of State was presented to the "Barebones" Parliament upon the case of Charles, Viscount Mansfield, eldest son and then heir-apparent of the celebrated Royalist commander, William Cavendish, Earl (afterwards Duke) of Newcastle. Lord Mansfield had petitioned the Council that his estate—which he had inherited from his mother—might be relieved from sequestration, and that he might have the full benefit of the Act of General Pardon and Oblivion, upon the ground that at the time of his taking active service in the civil war against the Parliament he was a mere youth, and acted under the coercion of his father. Upon examination the Council accepted his excuses, and reported to the House as follows:—

"That the said Lord Viscount Mansfield, being a Member of the Commons House of Parliament, had leave, by order of the 10th of August, 1641, to go into the country; and that thereupon he went to his father, the Earl of Newcastle, and continued with him for about two years, during which time the said Earl was engaged in the war against the Parliament, and that the said Lord Viscount Mansfield was all that while under a tutor, and that when his father took him with him he, the said Viscount, was of the age of fifteen years, and no more; and that the said Lord Mansfield and his mother did about April, 1642, solicit the said Earl that he, the said Viscount, might return back to the Parliament, which was denied; and that he did endeavour, by all means, to procure his father's leave to travel beyond the seas, which was also denied: And that, altho' he was constrained during the first two years of the war to wait sometimes on his father, and when he rode did wear a sword, yet he never acted anything in the war by way of assistance or otherwise, being weak of body and constitution, and that the Earl gave express charge to the tutor and servants of the said Viscount, and his brother, that if at any time there should happen any engagement with the Parliament's forces, that both the Viscount and his brother then with him should be carried out of the danger, which was accordingly done by those who had the care of them: And that when the said Viscount was about seventeen years of age, he travelled beyond the seas, and there continued until the year 1647, when he returned to London, and hath staid there, and in the Parliaments Quarters, ever since."

The Council further reported that the said Viscount made no claim upon the lands of the Earl his father, "being by the Act of Parliament debarred," but had been allowed the inheritance of his mother. Furthermore, they give it as their opinion, "That the said Viscount's presence with the said Earl in the wars during the time aforesaid was not voluntary: And if there be no other matter appearing against him.....be should be discharged from being liable to any further question of Delinquency." Upon this report the House resolved in accordance with the recommendation of the Council of State, and ordered a Bill to be brought in to relieve Lord Mansfield from all further sequestration. The Bill was introduced into the House, but thrown out upon the second reading on October 12 following, and nothing further appears to have been done in the matter.

The subject of these proceedings, Charles, Viscount Mansfield, was elected for East Retford, in Nottinghamshire, in October, 1640. At the time of his election—assuming the statement in the foregoing report as to his age at the beginning of the war to be correct—this young gentleman must have been little more than thirteen years old. He was among the members who took the Protestation in May, 1641, but was absent at the general call of the House on June 16, 1642. He was one of the long list of Royalist members who were in

January, 1643/4, disabled for deserting the service of the House and joining the King at Oxford. He did not, however, actually sit in the Oxford Parliament, being described as "absent by leave" from that assembly. With this his Parliamentary record closes. He died before his father, and seemingly prior to the Restoration. I cannot find the precise date of either his birth or his death; but his next brother, Henry, who eventually inherited the honours and estates of his father, was born on June 24, 1630; and if both brothers were still under the care and instruction of a tutor after the breaking out of the civil war, it is probable that the difference in their respective ages would not exceed some three or four years.

W. D. PINK.

Leigh, Lancashire.

DRAWING, HANGING, AND QUARTERING.

(See 6th S. i. 371, 431, 476; ii. 269, 523; iii. 237; iv. 173; v. 9, 156; 7th S. xi. 344.)

The above references will, I think, demonstrate that this disagreeable subject has been exhaustively discussed in your pages. W. C. B. (*ante*, p. 344) asks, "Should not 'drawing' come after 'hanging'?" I reiterate what I contended for eleven years ago (see 6th S. i. 431; ii. 269), that Mr. A. H. Bullen, 'Dictionary of National Biography,' vol. xxvi. p. 442, uses the correct legal form. "Drawing," a part of the sentence for high treason, *preceded* hanging. I have nothing whatever to do with popular (I was, 6th S. i. 476, once sharply rebuked for using in this connexion the word "vulgar," although as I explained, 6th S. ii. 269, I employed it in a purely impersonal sense, as it is expressed in the Scriptures and the Book of Common Prayer) notions of the form, associating it with a subsequent process analogous to the preparation of poultry for the spit. I contend that "drawing," in the legal acceptation of the term, meant the mode in which it was directed that the condemned convict should be conveyed to his place of suffering. Formerly, (see a contemporary chronicle of the "twelfth day" insurrection against Henry IV., "Bolingbroke," A.D. 1400; I think the modern editor's name is Williams) the doomed one was dragged along the road to the site appointed for the execution by a rope attached to his ankles. At a later period, an oxhide was mercifully (?) provided between his body and the surface of the road. Ultimately humanity (?) substituted a sledge—a tumbril or the body of a cart from which the wheels had been removed; but I apprehend that this concession was a comparatively modern innovation. Thus, so lately as 1605, if we may trust a contemporary engraving reproduced in the *Daily Graphic* on November 5 last,* the criminal was "drawn" (only according to this delineation head foremost instead of feet foremost) with only a piece of coarse matting between his back and the rough surface of the ground. Your correspondents who, courteously enough, agreed to differ from me in my views, of the precedence or sequence of "drawing" cited only two authorities (really only one) against me. The one was Bishop Latimer (6th S. ii. 523). I feel, however, no difficulty in disposing of the illustrious martyr's allusion. He spoke, as he always did speak and preach, colloquially, and there can be no question that the common people did associate the post mortem (?) process of evisceration with the precedent word of the sentence legally enacted. Bishop Latimer only adopted the general notion. Then Shakespeare is cited against me (6th S. ii. 523; iii. 237); but the great bard neutralizes himself in this respect. The allusion in 'Much Ado about Nothing,' III. ii. 22 *et seq.*, is obviously colloquial, popular, vulgar (in the impersonal sense of the adjective for the rendering of which I have stipulated), the general notion. In 'King John'—the other reference urged against my view—the great dramatist appears to be careful to "hedge" (Act II. scene ii. l. 195 *et seq.*), but on the whole I think the authority favours my contention. Shakespeare here, as one of your correspondents (6th S. iii. 237) has pointed out, uses the terms "drawn, hanged, and quartered," "hanged, drawn, and quartered" alternately. Against these—I venture to submit very weak objections—I pray in aid the lay authorities (I will speak of legal sanction presently) of Lord Herbert of Cherbury, Camden, and Sir Richard Baker. When these chroniclers go into detail as to the terminology then in actual use of the sentence for high treason they are very definitive. They say "drawing, hanging [and then they use a very unpleasant, not to say revolting, word], bowelling, and quartering."

But I have another contemporary authority to adduce, who combines in his own person the representation of the οι πολλοι (in the sense in which a respectable member of the lower middle class, a citizen and tradesman of London may be said to represent the great masses of the general community), the scholar, industrious inquirer, and the antiquary,—one who knew, from actual personal observation, something of the details of capital punishment in his own time, for "the Bailiff of Romford" was hanged, under a sentence of martial law, on "a pair of gallows"—a "gibbet," the narrator erroneously phrases the lethal apparatus—on the very pavement before his shop (a tailor's) street-door, a site that may be even now identified

* There must be some mistake about the ascription of this cut. The text says "From a print published in 1795," but I am sure, from obvious external evidence, every antiquary will agree with me that this "print published in 1795" was a reproduction of a contemporary print or drawing or delineation.

with that of a house which was within the last few years the place of business of an eminent City of London cutler, the late Mr. Davies, and was subsequently occupied as the offices of the now dissolved Hawne Colliery Company, the first house going westward on the south side of the street from (the still *in situ*) Aldgate Pump. Old Stowe (he is invariably called "Old Stowe"), in his first edition of the 'Survey of London,' 1598, under the title, "The suburbs without the Walls briefly touched," &c., tells us of a fuller of Shoreditch who in the year 1440 (18 Henry VI.) "was attainted condemned and had judgment to be *drawn* [italics mine] hanged and quartered [*sic*], which was done," &c. I presume that it will not be contested that the honest and inquiring tailor knew what he was writing about when detailing the circumstances of a doom the sequence of which must have often come under his own personal observation.*

I again, with confidence, refer to the case of Col. Marcus Despard, publicly executed on the roof of the gate tower of the now demolished Horsemonger Lane Gaol on Monday, February 21, 1803, the details of which melancholy function, as related to me by actual eye-witnesses, I had the privilege of printing in your columns in 1880 (6th S. i. 371). I submit that this instance is conclusive of the question under discussion. The newspapers of the day, *passim*, report that the Government had mercifully (?) decided to remit the posthumous indignities of the legal sentence for high treason, and to retain only the "drawing" and hanging. How did the executive officials interpret drawing? As posthumous, or *inter vivos*, evisceration? No. We know that the doomed man, with his fellow convicts, had been confined in cells within twenty yards of the scene of expiation. There was no need of any "conveyance" to the place of execution; they might as well have walked there as have been carried; but we read that a sledge—the body of a cart deprived of its wheels—was brought to the doorway at the foot of the staircase on which the unhappy colonel's cell was situate. The convict was, in pursuance of his sentence, to be dragged, "drawn," round the prison yard to the foot of the staircase leading to the tower on the summit of which he was to die. This ceremonial lends emphasis to the moribund's grim exclamation of surprise, on beholding the sledge awaiting him, "Ha, ha! What nonsensical mummery is this?" Thus, then, lawyers in 1803 interpreted—as they had no alternative but to interpret the word, according to the language of the then comparatively recent statute, 30 Geo. III., cap. 48 (see Chitty's 'Statutes,' vol. ii. p. 473)—"drawn" as precedent to the infliction of death, and the officials obviously never at all associated it with evisceration (see also 54 Geo. III., cap. 146). But, in addition, I rely upon the illustrious, and, as a lawyer, I would submit the conclusive, authority of Coke and Hale, and above all Blackstone (vol. iv. of the 'Commentaries').

I have, I trust, disposed of the general expressions—the popular acceptations—of Latimer and even of Shakespeare. If I am in error I can only say:—

Better to err with Pope than shine with Pye.

I conclude this branch of my very unpleasant subject by reasserting that, whatever may be the popular impression, Mr. Bullen is absolutely correct in his phraseological legal sequence. It is somewhat strange that in this connexion inquirers will not refer to a work (which, to be sure, is scarcely known to exist, although I have more than once called attention to it in your pages), Sellars's 'Punishments of the Criminal Law of England, A.D. 1685.' So far as I can ascertain, there is no copy of this very scarce book in the British Museum, but there is one, well illustrated with copper-plate engravings, in the Guildhall Library. I lately ventured to assert that a very interesting controversy carried on in the *Times* newspaper about a year ago might have been conclusively settled by a reference to this rare volume, and I wrote to the journal in question to that effect, but the old story of the Irishman with a grievance would seem to have been repeated. Pat worried the Government of the day with reiterated recitals of his numerous wrongs. At length, to get rid of his importunities, the administration offered him a lucrative sinecure if he would only hold his tongue and restrain his pen. *More Hibernico*, the complainant declined the offer. "Bedad!" said he, "thank ye all the same, but I think I'd rather keep my grievance." In the same spirit the "Thunderer" declined to go to the fountain head solution of a discussion which it preferred to keep alive until all interest in it was exhausted.

Sellars was a cartographer, a map designer, maker, and publisher, on Tower Hill during the reigns of Charles II., James II., William and Mary, and William III. Our esteemed old friend and gossip Sam. Pepys, "Secretary to the Acts of the Admiralty," with all his strong predilection for naval affairs, must often have strolled over from his office and residence in adjacent Seething Lane to inspect the hydrographer's productions.

* The writer perhaps makes a singular error of reference here. He vouches, on the question of bearing false testimony, Deuternomy xvi. The allusion in our present Authorized Version is clearly to Deuteronomy xix. 18, 19. Is this a slip—a clerical error—confusing the verse with the chapter? Has the numeral 9, in the compound 19, been carelessly inverted, and so made to appear as a 6? (Remember Mr. J. L. Toole's screamingly funny description of the to be inferred results of a similar accident at an hotel, in my old friend Mr. Geo. Grossmith's musical farce of 'Mr. Guffin's Elopement.') Or, in the version of the Holy Scripture from which Stowe quotes, did the reference occur in chapter xvi. and not, as in our present Bibles, in chapter xix.?

Sellars's shop remained a publisher's until well within my (*moi qui vous parle*) recollection. It passed through many successive hands until it was "run" by my old and esteemed friend, virtuoso, and antiquary, the late Mr. George Offor, author of 'Life of John Bunyan,' editor of 'Pilgrim's Progress,' &c. Well, after the execution of James, Duke of Monmouth, which took place in July, 1685, almost within sight of the map publisher's shop windows, Mr. Sellars projected and published a small volume (oblong quarto) depicting in line engraving, explained by text, all the penal inflictions then in vogue in England, and that work may still be consulted by those who are curious in these grim matters, in the Guildhall Library.

But while I warmly defend Mr. Bullen in his sequential version of the ancient sentence for high treason, I ask, in return, a little explanation of his account of the "Cavalier captain, gay Jemmy Hind"* ('Dictionary of National Biography,' vol. xxvi. p. 442). I quote *literatim et verbatim*.

"On 1 March, 1651-2, he [*i.e.*, Jemmy Hind] was removed to Reading and tried for manslaughter on the charge of having killed one of his friends in a quarrel near Reading. Sentence of death was passed, but he procured his pardon under the Act of Oblivion. The authorities, however, declined to release him. He was sent to Worcester, where he was tried and condemned on the charge of high treason. On 24 Sept. 1652 he was drawn, hanged, and quartered."

How came it about that sentence of death was passed on the conviction of the felony of manslaughter? Had the convict previously been convicted of *that* felony, and had his plea of "benefit of clergy" been exhausted? How did he "procure his pardon" under the "Act of Oblivion"? Did that statute include "felonies" apart from "treasonable felonies"? Pray pardon the pertinacity of one "who wants to know, you know," and who again craves to shield himself under the abstract pseudonym of NEMO.

Temple.

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EVERARD HOME COLEMAN.
71, Brecknock Road.

(*To be continued.*)

FIRST PUBLICATION OF BISHOP PERCY OF DROMORE.—In a recently published book, 'A Publisher and his Friends,' by Samuel Smiles, LL.D., among many interesting letters there is one from Mr. (afterwards Sir) Walter Scott to John Murray, dated November 2, 1808. This is written from Ashestiel, in Ettrick Forest, where Scott composed the first four cantos of 'Marmion,' and mentions the issue of a projected collection of novels, to be called "The Cabinet of Novels" or "The English Novelist." The expression occurs in it, "Pray look out for 'Chaou Kiou Choan [*sic*]; or, the Pleasing Chinese History.' It is a work of equal rarity and curiosity." For a long time I was unable to guess what was meant by this title, and at length came to the conclusion that under the disguise was intended 'Hau Chiou Choann,' 4 vols. 12mo., dated 1761, the first book published by Bishop Percy, when a simple country vicar at Easton Maudit, Northamptonshire. It seems that the first three volumes of this publication had been originally translated by a Portuguese merchant, whilst Percy translated the fourth from the Portuguese, and annotated them all. It is a book of extreme rarity; but there is a copy of it in the Bodleian Library, and occasionally copies occur in booksellers' catalogues, where the title is almost sure to be misprinted. For it to have been mentioned by Scott in such terms is a proof of its interest. Perhaps it may be worth noting that a 'Life of Bishop Percy' owes its paternity to my own pen.

On the death of Mr. Murray in 1843 a short memoir of him, accompanied by a vignette portrait,

appeared in the *Pictorial Times*, an illustrated paper long since extinct.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

COCO.—Is the following one of those absurd guesses with which our literature abounds; or can it possibly be true?—

"Coco is the Portuguese word for a bugbear; it was applied to the fruit from the resemblance to an ugly face which may be traced at the stalk end."—Southey, 'Omniana,' vol. i. p. 141.

K. P. D. E.

BLUCHER'S WORDS ABOUT LONDON.—At the ceremony of the opening of the German Exhibition on May 9 allusion was made to these words by either Mr. Whitley (*Times*, May 11, p. 11) or by Mr. G. A. Sala (*Hermann*, May 16, p. 1), and their meaning was taken to be that usually given them in this country, viz., "What a splendid city to sack!" But in the *Pall Mall Gazette* of May 11, among its remarks upon the opening, I find:—

"By the way, it was rather amusing to see with what calm confidence several of the speakers interpreted old Blücher's historic remark on London Bridge, 'Was für eine Stadt! Was für Plunder!' with 'What a city to sack!' Of course, that is the accepted interpretation in this country; but in educated German circles it is still often a matter of discussion as to whether the blunt old soldier gloated over the idea of possible 'plunder,' or whether, in looking upon the endless stretch of dull and grimy and by no means wealthy-looking houses, he did not use the word 'Plunder' in its very common application, and simply meant to say, 'What *rubbish* it is!'"

Now a little more knowledge of German would have saved the writer from making these remarks. *Plunder* in Modern German *always* means useless furniture or lumber, or anything useless and valueless, and never *plunder* = booty; and Kluge believes the verb *plündern* (to plunder) to be derived from the late M.H.G. *plunder*, which meant (useful) furniture, clothes, linen, &c., so that the original meaning of the verb would be to take away these things.* It is clear, therefore, that if Blucher said "Was für Plunder," his words must have been devoid of the slightest ambiguity to every German, for the only possible meaning would be "What rubbish!" But that the Germans do not understand him to have said this, and do understand him as we have always understood him, is evident from what his great-grandson, Prince Blücher of Wahlstadt, to whose presence at the ceremony this allusion was due, is reported by the *Times* to have said in answer, viz., that "the idea had been expressed only in jest."

There can be no doubt, therefore, that Blücher did not say "Was für Plunder!" But what was his exact words? This I cannot say; but the version given in *Hermann* (*l.c.*) is "Das wäre die Stadt zum Plündern!" F. CHANCE.

Sydenham Hill.

ROYAL BIRTH.—It is worthy a note in 'N. & Q.' that the young King of Spain, aged five years on Whitsun Day last, is the only instance known in history of one being born a king.

On the same Whitsun Day a remarkable event occurred in our own country. The Duchess of Fife gave birth to a daughter. This, I believe, is the first instance in the history of England of a great-grandchild, in direct descent to the throne, being born to the reigning sovereign.

J. STANDISH HALY.

Temple.

ST. GILES, CRIPPLEGATE.—As the above-named grand old church is open daily to visitors from 10 A.M. to 4 P.M., it is only natural that many persons should take advantage of the opportunity thus offered to inspect the numerous interesting mural monuments and the splendid series of stained-glass windows, but especially the bust and memorial of the immortal poet John Milton and the tablet sacred to the memory of Foxe ('Book of Martyrs'). Fore Street has undergone a wondrous transformation of late years, so that the quaint old houses with projecting fronts against the church are rendered more than ever conspicuous in marking a sharp line between the ancient and the modern style of building. Above the old archway adjoining are those familiar symbols which were so often in vogue by our forefathers, viz., the hour-glasses, skulls, and crossbones, with the following inscription:—

Edward Dobson
Iohn Clarke
Isaac Bennett
Thomas Conny
} Church Wardens.

AN. DNI. 1660.

D. HARRISON.

FRENCH REGIMENTS OF THE LINE AT WATERLOO AND IN THE CRIMEA.—In the memorable battle of Waterloo the following regiments of the French army were engaged, viz., 1st, 2nd, 3rd, 5th, 8th, 10th, 11th, 12th, 17th, 19th, 21st, 25th, 27th, 28th, 29th, 45th, 46th, 47th, 51st, 54th, 55th, 61st, 72nd, 84th, 85th, 92nd, 93rd, 95th, 100th, 107th, and 108th. In the Crimean war, as our allies, were the 1st, 5th, 6th, 7th, 9th, 10th, 11th, 12th, 14th, 18th, 19th, 20th, 21st, 23rd, 24th, 26th, 27th, 28th, 31st, 33rd, 34th, 35th, 40th, 41st, 42nd, 43rd, 44th, 46th, 47th, 49th, 50th, 52nd, 56th, 57th, 61st, 63rd, 64th, 70th, 76th, 79th, 80th, 82nd, 84th, 85th, 86th, 89th, 90th, 91st, 92nd, 94th, 95th, 96th, 97th, 98th, and 100th. The first list is taken from 'A Voice from

* Prof. Skeat does not seem to have been aware of the existence of this M.H.G. *plunder* (or *blunder*) in the meaning I have given it, for he derives *to plunder* from N.H.G. *Plunder*, in the sense of "worthless household stuff," so that the verb would mean "to strip a household even of its least valuable contents." Is not this somewhat far-fetched?—and I have shown it to be unnecessary.

Waterloo,' by Sergeant-Major Cotton, 1849, and the second from the *Times* Parisian Correspondent's letters. JUSTIN SIMPSON.
Stamford.

[See 6th S. xi. 240, 333.]

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CAPT. LUKE FOXE.—I am at present engaged in editing for republication by the Hakluyt Society the 'Voyages of Captains Luke Foxe and Thomas James to Hudson's Bay in 1631.' I am anxious to discover the present whereabouts of the original log-book of the former, which I believe to be somewhere in existence, though I have ascertained that it is not preserved at the British Museum, the Public Record Office, the Admiralty, or Trinity House. Probably, therefore, if it exists it is in private hands; but the Reports of the Historical Manuscripts Commission do not seem to throw any light upon the matter. There are, however, in the British Museum copies of the journals both of Capt. Luke Foxe and of his sailing master Yourin (Additional MSS. No. 19,302). It may be inferred that these copies were made by and the property of George, the second Earl of Mountnorris, as they were purchased at the Arley Castle sale in December, 1852. Both the copies are on paper water-marked 1813, which implies that the originals were then in existence. I am anxious to ascertain where they now are. MILLER CHRISTY.
Chelmsford.

THE LAIRD OF DURY.—Who was the Laird of Dury mentioned in the notice about the relics of Queen Margaret, *ante*, p. 252? F. N. R.
Salerno.

BELL-FOUNDERS.—I shall feel obliged by reference to the Wimbish family of bell-founders other than the slight notice in North's 'English Bells and Bell-lore.' I have an impression that some publication gives a considerable amount of information respecting the mediæval founders who resided at Wimbish. I. C. GOULD.
Loughton.

WOLSTON BROCKWAY.—Can any reader give information, for the benefit of an American clergyman now in London and of others in the U.S., concerning Wolston Brockway (or his ancestors in England), who migrated from Ipswich, Suffolk, in 1659, to America, where he has many descendants, or of any present English family or person of this name?
A. A. BROCKWAY, M.A.

BOOK WANTED.—In Doddridge's 'Works' (Leeds, 1803 edition), vol. iv. p. 128, reference is made to a work by General Robert Monro, under the title of 'Military Discipline learned from the Valiant Swede,' and published in 1644. The book is not in the British Museum Library, neither is it in the Advocates' Library. General Monro's 'Expedition with the Worthy Scots Regiment,' &c., was published in 1637. I had imagined that perhaps Dr. Doddridge referred to it, but the year of publication will not permit of this assumption. I am very desirous of seeing the 'Military Discipline,' and shall be pleased to be favoured with information about it, either through 'N. & Q.' or direct. JOHN MACKAY.
Bensheim, Hessen, Germany.

SILD : SILL.—Derivation wanted of this word for the herring. The first form is the Icelandic, Norwegian, and Danish; the second is the Swedish. NELLIE MACLAGAN.

REFORMADOES. — Who and what were these, spoken of in the following notice?—

"[1642], xvii. Die Iunij.—By vertue of an order this day made in the House of Commons, the Officers and Reformadoes listed by the Adventurers for Ireland, are hereby required to take notice, that they are on Tuesday next (at 9 a clock in the morning) to heare a Sermon, and take the Protestation at Saint Laurence Church neere Guild-hall, London, and then to enter into pay at Guild-hall aforesaid.—H. Elsing, Cler. Parliam. D. Com."
H. H. S.

[Reformado, or Reformed Officer, is "an officer whose company or troop is disbanded and yet he continued in whole or half pay; still being in the way of preferment, and keeping his right of seniority. Also a gentleman who serves as a volunteer in a man-of-war in order to learn experience and succeed the principal officers" (Philips's 'New World of Words' for 1706). *Reformades* is used by Bunyan in 'The Holy War.' See 'N. & Q.,' 3rd S. vii. 282.]

ROBERT SAMBER.—I want to get some information about Robert Samber, who I believe translated an edition of Perrault's 'Prose Tales' some time during the last century. There is an American edition, dated 1795, seventh edition, Englished by R. S. Gent. This I take to be a reprint of Robert Samber's first translation. CHAS. WELSH.

ARUNDELIAN MARBLES.—How do we ascertain their date? It is said they were composed sixty years after the death of Alexander, fourth year of the 128th Olympiad; but how is that known? They make no mention of the Olympiads.
C. A. WARD.
Walthamstow.

TRINITY WEEK.—Dr. Brewer, in his new publication, 'The Historic Note-Book,' has the following under the heading "Trinity Week": "Hebdomada Trinitatis, the week which begins with Trinity Sunday." The value of Dr. Brewer's

books is very greatly discounted by the general absence of authorities. In the present instance no authority is cited, and it does not seem at all probable that such an expression as "Hebdomada Trinitatis" could be found to have been used by any respectable ecclesiologist. Trinity Sunday is the octave of Pentecost; but where is there evidence of Trinity Sunday having itself an octave? Can Dr. Brewer or any other contributor to 'N. & Q.' give authority for an expression which would certainly seem to imply that a Trinity octave had been at some time or other recognized by the Church? Even Trinity Monday, though often mentioned by secular writers, seems never to have been recognized by any ecclesiastical authority whatever as a day to be observed. COMBERPATCH.

'THE BANKS OF THE LOIRE.'—Where is this oil painting of Turner's? He exhibited it in the Great Room of the Royal Academy in 1829. It was No. 19 in the Catalogue that year; and the *Athenæum* of May 27, 1829, said of it: "It is a gem of the first water, brilliant and beautiful." The *Gentleman's Magazine* for June, 1829, called it "another specimen of aërial brilliancy of effect"; but I cannot find any subsequent mention of it.

GEO. WASHINGTON MOON.

RUEN.—I find this word in a very absurd old book, 'The Secretes of Maister Alexis of Piemount,' 1558, translated out of French by Wyllyam Warde. At p. 29 the following recipe occurs: "Take of the ruen of a hare, and having frayed and consumed it, in hote water, give it to the woman to drinke." Against *ruen* there is this marginal note: "Coagulum Leporis, de la pressure de lievre." This seems to mean that *ruen* is rennet. We know what this is,—a preparation from the fourth stomach of a calf, used to set up fermentation in milk for cheese-making. The modern French for it is *présure*. Wright, in his 'Dictionary of Obsolete and Provincial English,' quotes the recipe, but offers no word of explanation. Surely a hare's stomach was never used as rennet. Can any reader of 'N. & Q.' give me another instance of *ruen*?

J. DIXON.

QUOTATION WANTED.—Somewhere about 1856 I read in a magazine some lines beginning:—

> Love has left its mournful traces
> On that fairest of all faces;
> Evermore by sin and sorrow
> I am older than of yore.

Can any reader of 'N. & Q.' oblige me with a reference as to where they occur? B. G. E.

TOWERS FAMILY.—Can any one inform me if there are any living descendants of George Towers, of Bristo, who in 1573 took down the confession of Hepburn of Ormiston concerning the murder of Darnley? I know he was of the Inverleith family. W. LYON.

DIGHTON CARICATURE.—Can any of your readers who may be collectors of Dighton's caricatures tell me if he executed an etching of a city gentleman about the year 1807, with the motto underneath, "Sell and Repent"? If so, is it known, may I ask, who the etching represents?

S. M. MILNE.

BYRON'S LOVE-LETTERS.—Are there any extant; and if so, where are they hidden away? One only have I ever discovered, which I give in my 'Cupid's Darts; or, Remarkable Love-letters,' 1884, with the following prefatory note:—

"Byron's intimacy with the Marchesa Guiccioli is known to all who are familiar with his life. The following letter is all the more interesting, as it is the only one of this nature belonging to the great poet I could succeed in finding. Mr. Scoones, whom we have to thank for its publication, writes regarding it: 'This letter was written in a copy of 'Corinne' during Madame Guiccioli's absence from Bologna, it being Byron's whim to sit daily in her garden, among her books, at the usual hour of his visit.'"

The letter is dated August 25, 1819, and is in English. The *Publishers' Circular*, in a note on the above work, said:—

"It is a curious fact that the specimen given of Lord Byron's letters should be, according to the author, 'the only one of this nature that I could succeed in finding.'"

Is the poet's epistolary proposal to Miss Milbanke to be found anywhere? Miss Mathilde Blind's "selected" edition of his letters (1886) is as disappointing on this point as all such previous works. J. B. S.

Manchester.

SOUTHEY ON NATIONAL EDUCATION.—I have been interested in finding that as early as 1812 Southey foretold national education.

"Whenever public education shall become a part of the established system of England (as sooner or later, in spite of every political *Mallenebros*, it must), it would be wise and just to inculcate a belief, that of all property public property is that which should be held most sacred."—'Omniana,' vol. i. p. 123.

K. P. D. E.

THE WHELER CHAPEL.—Will you or any of your correspondents be good enough to inform me whether this chapel, which Sir George Wheler built about 1693—I believe for the use of his tenants at Spitalfields, in the parish of Stepney—is still in existence? Was it ever endowed or made parochial?

DUNELM.

ANGUS.—May I solicit the aid of my fellow readers in tracing the origin of the family name Angus? There appear to be two branches of this family, English and Scottish. Which is the chief? Are there any pedigrees existing? W. A.

"PRIEST" USED FOR "CLERGYMAN."—Mr. Sidney Cooper, R.A., in the autobiography which he has published under the title of 'My Life,' tells of the difficulties he had to contend with when a boy in

getting his pencils cut, as he had no knife, and no money to buy one. A gentleman who used to cut them for him being ill, he did not know what to do, but, he says, "At last a very serious-looking man sauntered by with his hands clasped behind his back. I said to myself, 'That 's a priest.' In those days the boys called all the parsons priests, and I could see that he was a clergyman of some sort." He stopped him, not knowing who he was, and the priest, when asked, very kindly cut the boy's pencils for him. The priest was the Archbishop of Canterbury, Manners Sutton. A neighbouring clergyman, a native of Cumberland, informs me that in that county the clergy are commonly called priests at the present day. This usage is new to me; does it prevail elsewhere?

W. E. BUCKLEY.

SOURCE OF QUOTATION.—Can any reader of 'N. & Q.' supply reference for following quotation, which I recently came across in Miss Edgworth's 'Absentee' (ed. 1812)?—

> Tutta la gente in lieta fronte udiva
> Le graziose e finte istorielle
> Ed i difetti altrui tosto scopriva
> Ciascuno, e non i proprj espressi in quelle;
> O se de proprj sospettava, ignoti
> Credeali a ciascun altro, e a se nol noti.

S. H.

OLD BIBLES.—Will some reader, learned in old versions of the Scriptures, inform me in which edition of the Bible the passage in Daniel iii. 4 is translated, "the beadle cried out with all his might," &c? I have a note that it occurs in an edition of 1551. Query the "Great Bible," Cranmer's version (so called)?

I. C. GOULD.

Loughton.

MITFORD.—Was Miss Mitford, authoress of 'Our Village,' related to either Mitford the historian, or Rev. J. Mitford who edited an edition of Thomas Gray's 'Poetical Works?'

A. O. W.

A CATALOGUE OF MINISTERS.—In Sims's 'Manual,' 1861, p. 418, appears a notice of "A Catalogue of Ministers ejected out of their Livings for Conscience' Sake," Lond., 1663; but the absence of the compiler's name makes it difficult to trace a copy of the work as finding a place in the British Museum Library. May I beg, therefore, the favour of a reply in 'N. & Q.,' furnishing any particulars of the said volume?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

"ALMOST QUITE."—In the days of my youth I was told that the redundant use of *quite* in such phrases as "almost quite gone" was a modern error. This assertion is certainly inaccurate. Is it known when the phrase first obtained currency?

Y. B.

'IMAGE OF BOTH CHURCHES.'—A book (black-letter), without title-page, was lately purchased amongst others by auction. From the heading to the text it appears to be entitled "Image of both Churches, a brefe Paraphrase of copendyous Elucidacion upon the Apocalypse or Reuelacion of Saynct John the Evangelist, gadred out of the pure scripturs and syncere worde of God by John Bale, an exile also in thys lyfe, for the testimony of Jesu"; and at the end of the volume, "Imprinted at London by Jhon Daye, dwellinge at Aldersgate, and William Setes, dwelling in Peter Colledge. These bokes are too be sold at the new shop by the little Conduite in Chepeside." Can any reader of 'N. & Q.' kindly give me the date of publication of the above work and its pecuniary value?

WM. MOORE.

1, Cavendish Street, Grimsby.

[The date of the first edition is 1550. A copy has been sold for 1*l.* 13*s.*]

THOMAS À KEMPIS AND DANTE.—In the first book of the 'Imitation,' chap. xxiv., certain punishments are foretold for certain sins almost identical with those given by Dante in the 'Purgatorio.' Is Thomas à Kempis likely to have read Dante; or were these and like punishments taught by the Church?

H.

Replies.

UNDERGROUND PASSAGES.

(7th S. xi. 449.)

MR. STEABBEN may rest assured that the tales so widely current in connexion with ancient buildings of "underground passages" leading from them in different directions are, as a rule, utterly baseless. These passages are commonly nothing more than sewers, on the formation of which our forefathers in "the dark ages" bestowed far more pains than, till quite recent times, we have done. If one asks when were these supposed passages made, by whom, and for what purpose, no satisfactory answer is ever forthcoming. They are usually attributed to the "old monks," with vague hints as to the "dark doings" for which they were supposed to open a way. All these may as safely be discredited as the absurd legend of a subterranean passage from Hampstead Heath to St. Albans, sixteen miles as the crow flies, used by Turpin to cover his retreat from the scenes of his highwayman's exploits. Have those who give currency to these ridiculous tales ever given a moment's consideration to the probabilities of the case? Supposing there were monks at Luton—which there were not—what possible purpose would be served by an underground passage from beneath the altar of the church to an adjacent castle? What was there to hinder the supposed monks travelling by road in the light of day?

They had nothing to conceal; and if a bold highwayman like Turpin may have had sufficient cause for hiding himself on occasions, how did this underground passage, by which he is supposed to have made his escape from pursuers, come into existence? To be of any real service, the tunnel must have been high enough and broad enough to receive his horse as well as himself. The construction of such a tunnel would be no light matter even in these engineering days—a century and a half ago it would be simply impossible. Is it supposed that Turpin made it himself; or, if not, who did, and why? Before any "sketch," either short or long, of the history of these burrows is undertaken, it must be shown that they exist. MR. STEABBEN seems to think that they "abound."

E. VENABLES.

Stories of underground passages should be received with suspicion. There is a disposition in the human mind to invent them. As Hamlet says, "'tis as easy as lying." On the shore of Wigtownshire I have been assured that there was a passage from thence to the Isle of Man under the sea, distant thirty miles. At the Giant's Causeway I learned that there was a passage under the sea to the Isle of Rathlin, distant eight miles. At Sorrento I was assured there was a passage under the sea to the Isle of Capri, about four miles. Even in Egypt, at Assouan, I was told of a passage under the Nile to the Island of Elephantine. And now we hear of one from Hampstead to St. Albans, about eighteen miles as the crow flies.

Incredulus, &c. J. CARRICK MOORE.

There are a number of these passages in this city. One is said to connect the castle with the cathedral, a distance of nearly half a mile. In digging a new drain at the back of a house of mine in Bedford Circus, my men came upon one this very day (9th June). The top of it was seven feet below the surface; the walls, built of solid masonry (local red sandstone), were nearly three feet thick; the passage-way was about three feet wide, and there was room to walk somewhat stoopingly. "The city 's riddled with 'em," remarked my man, as with an effort he shifted one of the old stones.

"There is an underground passage leading from Larkbeare House, in the suburbs of this city (demolished last year), to the Cathedral, and hence to the Castle. A convent was founded at Larkbeare in A.D. 1284, and the tunnel, tradition says, was used by the nuns for the purpose of attending the Cathedral services. This passage traverses the whole of Holloway Street—hence its name, *Hollow way*. From the Cathedral it runs under the Close, Bamfylde Street, and High Street as far as the London Inn Square. A branch from there leads to the Castle. The pipe conveying water from St. Anne's Well to the Cathedral, the Deanery, and the Bishop's Palace is laid in this subterranean passage, portions of which can be readily traversed. Human bones, armour, swords, spears, and other weapons have been found there. While engaged in digging for a gaspipe outside the Clarence Hotel in the Cathedral Close, for the purpose of illumination during the Jubilee celebrations of 1887 the workmen broke into an underground passage. Again, when excavations were made a few years ago for the foundations of the new post office in High Street, the tunnel was broken into, and a portion of the base of the building now projects into the passage."

These particulars have been given in an Exeter newspaper recently. HARRY HEMS.

Fair Park, Exeter.

It is popularly supposed that there is an underground passage from an old house at Melwood (on the site of an ancient Cistercian priory) to some point at Epworth, about a mile and a half away. Whether such a passage really exists, and if so of what length it is, I cannot say.

Mortimer's Hole, at Nottingham, is of course well known, and besides this there are other underground passages in that town. Under one in Wheeler Gate, in which I once resided, there were two large cave-cellars in the solid rock, and a passage (also in the rock) between them at a considerable depth below the foundations of the house. Such cellars and passages are, I understand, common in the town. C. C. B.

I enclose an article culled from the Exeter *Evening Post* of June 8 which might help your correspondent MR. A. STEABBEN in his search for information as to subterranean passages. If he requires further particulars, I might probably be able to obtain them for him. A. RICHARDS.

[The extract is supplied above.]

RICHARD COBDEN'S DESCENT (7th S. xi. 429). The following genealogical memoranda about the Cobdens of Sussex and Hants may serve to point out the statesman's probable line of descent.

Richard Cobden, of Midhurst, Sussex, mercer, is the earliest of the name whose will is proved in the P.C.C. Will dated 13 May, 1672, proved November 27 following. His wife's name was Frances, who survived him. They had issue two sons, Richard and William, and two daughters, Edith and Mary, the last both unmarried at the time of their father's death.

This Richard Cobden, senior, had a brother, Edward Cobden, of Singleton, Sussex, living in 1672, who is thought to have been ancestor of Edward Cobden, chaplain to the king and Archdeacon of London, who died in 1764.

Richard Cobden, of Midhurst, mercer, eldest son of the foregoing, appears to be the "Richard Cobden, junior," who paid hearth money in 1670. His will is dated 6 April, 1709, proved in P.C.C. 10 May, 1709. He was married twice at least. One wife may have been Sarah Peters, of St. Martin's in the Fields, Middlesex, spinster, aged thirty-four, who married Richard Cobden, of St. Giles's in the Fields, in 1671 (Mar. Lic. Fac.

Office, September 8, 1671); but in that case his description in the licence as widower would denote an earlier marriage also. His last wife was certainly Mary Cobden, of St. Botolph, Bishopsgate, widow (Mar. Lic., August 22, 1682), who survived him, and was still living at Midhurst in May, 1725. His issue named in his will were:—

1. Richard Cobden, of Midhurst, mercer. Will dated May 1, 1725, proved in P.C.C. November 20, 1728. Died *s.p.* His widow, Elizabeth, was living at Midhurst in March, 1738.

2. John Cobden, of Sidlesham, Sussex, mealman. Living in April, 1709. Dead before May 1, 1725. His widow, Mary, was living at Sidlesham in May, 1725. They had issue a son, Richard Cobden, who was under age in May, 1725.

3. William Cobden, of Petersfield, co. Southampton, mercer and ironmonger. Will dated March 25, 1738, proved in P.C.C. May 8 following. His wife's name was Rebecca, who survived him, and they had issue Richard Cobden, Rebecca Cobden (then, apparently, the wife of William Clement), Hannah Cobden, Mary Cobden, the last two daughters being under age in 1738.

4. Margaret, wife of William Lutman, of Chichester, saddler. Married before April, 1709. Living in May, 1725, with issue.

The Hampshire Cobdens derived from William, second son of the first-named Richard Cobden, senior, and Frances his wife.

This William Cobden was Rector of Illesfield, co. Hants. He matriculated at Oxford July 19, 1662, then aged eighteen; B.A. New Inn Hall, February 9, 1665; M.A. October 29, 1668. Will, in which he styles himself "Rector and Parson of the Rectory Parish Church and Parsonage of Elsfield, co. Southampton," is dated March 15, 1701, proved in P.C.C. January 26, 1702/3. His wife, Mary, sister of Richard and John White (she appears to have been his second wife) survived him. He had issue, probably with at least one daughter, two sons, viz.:—

1. William Cobden, Rector of Lurgasall, in Sussex. Matriculated at Oxford March 28, 1688, aged seventeen; B.A. New Inn Hall, October 22, 1691; M.A. Lincoln, June 9, 1694. Will dated April 15, 1719; proved June 3, 1724. He seems to have been unmarried.

2. Richard Cobden, of Yateley, Hants., clerk, Rector of Lasham, Hants. Matriculated at Oxford March 13, 1694/5, then aged fifteen; B.A. University, October 15, 1698; M.A. July 8, 1701. Died October 4, 1713. Monumental inscription at Guildford, Surrey. Admon. (P.C.C.) November 18, 1713. His wife was Elizabeth, daughter of John Grayle. She died in 1718, aged thirty-two. Monumental inscription at Guildford.

Their only child, William Cobden, of Tunworth, Hants, clerk, matriculated at Oxford March 4, 1723/4, then aged seventeen; B.A. Balliol, October 17, 1727. Will dated February 9, 1737, proved in P.C.C. May 30, 1738.

Another Richard Cobden matriculated at Oxford December 14, 1666, aged seventeen; B.A. New Inn Hall, June 8, 1670; M.A. April 10, 1673. He was son of John Cobden, of West Wean, Sussex, but I do not know his precise connexion with the Cobdens of Midhurst.

Does any one know the Cobden arms?

The Rev. William Cobden, Rector of Illesfield, mentions in his will "Rebekah, the wife of Henry Pincke, Vicar of Dammerham, in Wiltshire." He does not call her his daughter, but I have strong, almost conclusive, reason for believing that she was so, possibly by a first marriage. The Rev. William Cobden, of Lurgashall, expressly names in his will "my brother-in-law, Henry Pink, of Dammerham, clerk," and "my cousins" (*i. e.*, nephew and niece), "Henry Pink the younger and Dorothy Pink, of Dammerham." Now on the tomb of the Rev. Henry Pincke and his wife Rebeccah, at South Damerham, Wilts, the arms of the husband and wife are impaled. Those of the wife are "two lions passant, crowned," tinctures not apparent. Unless it can be shown that the Rev. Henry Pincke was "brother-in-law" of the Rev. William Cobden in some other way than by this marriage, these arms, I take it, will be the arms of the Cobdens. W. D. PINK.

Leigh, Lancashire.

HOGARTH'S 'MIDNIGHT CONVERSATION' (7th S. xi. 447).—I cannot point out the habitat of the original of this picture, but it may be well to put on record in 'N. & Q.' where several renderings of the same subject, all alleged to be the work of Hogarth, are. In the *Athenæum* for August 6, 1881 (No. 2806), a correspondent, dating from Mount House, Milverton, Somerset, writes, stating that he has in his possession a sketch in oil of the 'Midnight Modern Conversation,' painted by Hogarth. It is on fir or deal wainscot panel, 20 in. by about 13 in., and differing in certain details, which are particularized, from the published print. The editor of the *Athenæum* remarks that this affords another instance of the painter's habit of multiplying sketches, studies, or versions in oil of his designs, and adduces the following examples of the 'Midnight Conversation,' as given by Mr. J. B. Nichols: 1, Given by the painter to Mr. J. Rich; 2, At Petworth; 3, A copy found at an inn in Gloucestershire, since belonging to Mr. J. Calverley, of Leeds; 4, A sketch sold at J. Ireland's sale, and afterwards in the possession of Lord Northwick. Mr. Henry G. Bohn, the publisher, writing to the *Athenæum* the week after the above letter appeared, stated that he believed he possessed the original of the picture, of full Hogarthian dimensions, being 3 feet high by 4 feet across, and

highly finished in the painter's early silvery style. The picture formerly belonged to the great Earl of Chesterfield, from whose collection it passed into the hands of Mr. Bohn. He also stated that during the last forty years he had seen three or four copies of the picture in question about the size of the engraving, or somewhat larger, but none of them seemed to him to bear the impress of the master. Mr. Bohn had been unable to trace the whereabouts of any of the pictures mentioned by Nichols.

I may add that I myself have come across two versions of the picture, both of which are claimed to be by the hand of Hogarth. The one belonged to the late Mr. Thomas Stevenson, the well-known engineer of the northern lighthouses, and father of Mr. Louis Stevenson, the novelist. I have no doubt it is in possession of his family yet. The other belongs to Mr. J. R. Haig, of Blairhill, Dollar, N.B., and I saw it in his house only a few weeks ago. J. BALFOUR PAUL.

32, Great King Street, Edinburgh.

According to J. B. Nichols's 'Anecdotes of William Hogarth,' 1833, this picture was then in possession of a William Wightman, Esq., of Hampstead. In a foot-note it is stated that this is "from the information of J. Twining, Esq." The previous ownership, from the date the picture was painted in 1735, is supplied by the same authority. Mr. Nichols writes, "A copy of this picture, Mr. John Ireland was informed, was some years since found in an inn in Gloucestershire, and was afterwards in the possession of J. Calverley, Esq., of Leeds." But in Dr. Trusler's 'Hogarth Moralized,' 1831, there is a foot-note, by John Ireland, to the explanation of this picture, as follows: "I have been told that the original picture was some years since found in an inn in Gloucestershire, and is now in possession of J. Calverley, Esq., of Leeds." Your querist, MR. A. ROLFE HODGES, however, may know all this, and perhaps have later information about the picture.

C. H. R.

EDWARD ELTON, B.D. (7th S. xi. 298, 416).—There is a library of chained books in the old grammar school at Cherbury, in Shropshire, which contains two of the works of the Rev. Edward Elton; one being 'The Triumph of a True Christian,' based on Romans viii. (1623), already mentioned, and the other a treatise on Colossians vii. (1620).

A word or two regarding this library may be of interest. It comprises a portion of the library of chained books which was formed in Montgomery Castle, three miles distant from Cherbury, by the Rev. George Herbert, the poet and "singularly excellent divine," brother of Lord Herbert of Cherbury. The Rev. George Herbert was born 1593 and died 1635, and the library was dispersed when the castle was destroyed by Cromwellian soldiery. Isaac Walton, his biographer, says, "The late rebels burnt or destroyed the choice library which Mr. Herbert had fastened with chains in a fit room in Montgomery Castle, being by him dedicated to the succeeding Herberts." But there is abundant evidence in the books now in Cherbury Grammar School that they consist of the scattered volumes from the castle, many of them being in chains still, and others bearing traces of the fastenings which have been torn out of the bindings. They were placed in the school by its founder, the Rev. Edward Lewis, vicar of Cherbury (1629–1677), who held the living for close upon half a century, during one of the most trying periods of Church history. The collection contains 207 volumes, of dates ranging from 1530 to 1684, and comprise many theological works, including a folio copy of Bishop Jewel's 'Defence of his Apology,' dated 1570. There is also a black-letter folio copy of Chaucer, dated 1598, and inscribed on the fly-leaf "Ed. Herbert"—presumably Lord Herbert of Cherbury.

The Rev. Edward Elton may be accounted as one of the standard theological writers of his day; or at all events seems to have been so accounted by his contemporary who established this library. One of his treatises, 'The Triumph of a True Christian,' seems to have run through two editions, one in quarto, 1623, and the other in folio, 1633, as quoted by C. K., to whom I am greatly obliged.

My information respecting the Cherbury library is chiefly taken from an article in the *Journal* of the British Archæological Association, 1883.

HERA.

Watt's 'Bib. Britt.' contains the appended list of works by this divine:—

Exposition of the Epistle to the Colossians. Lond. 1615, 4to.

Exposition of the seventh chapter of the Romans & divers Sermons. Lond. 1618, 4to.

Exposition of six of the Commandments. Lond. 1619, 8vo.

Exposition, or Sermons on the eighth chapter of the Romans. Lond. 1623, 4to.

J. F. MANSERGH.

Liverpool.

DAIKER (7th S. xi. 47, 194, 277, 357).—The Northern name for the corn-crake, *daker-hen*, was provincial in 1559; see "Elyot, in v. Crex" (Halliwell-Phillipps). Cooper's 'Thesaurus,' 1573, *sub* "Crex," has: "A byrde, by Aristoteles description seeming to be that is called a Daker henne." In the Rev. C. Swainson's 'Folk-lore of British Birds' (F. L. S., 1885) it is remarked: "The appellation has been derived from the Norwegian *Akerhoene*, (*i. e.*, the cock of the field); Danish *Akerrize* (*i. e.*, king of the acre); but it seems more probable that it has its origin from the bird's cry.

In the North of England I have always heard the word pronounced *dăaker*, and the cry of the bird, *ker-r-r-rake*, reminds one of κρέξ, which is probably a different bird, though its name, evidently onomatopoeic, shows that it had a similar cry. Whence, however, comes the *da-* in our dialect name?

The verb *daiker* is used by Sir W. Scott in his 'Heart of Midlothian,' ch. ix. *sub fin.* "'The deil 's in the daidling body,' muttered Jeanie between her teeth; 'wha wad hae thought o' his *daikering* out this length?'"

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

WILLIS'S ROOMS (7th S. xi. 144, 213, 373, 418, 458).—I copied from Cunningham's 'Handbook for London,' 1849. I only wished to correct MR. WHEATLEY'S impression that I had "made the insertions" which he considers so incorrect. But is there really any reason to doubt that White's and Brooks's were meant by the Old and Young Clubs? White's was established 1730, and Brooks's had come into existence shortly before the date of the letter, viz. in 1764.

MR. WHEATLEY doubts whether Almack's occupied the whole space from Pall Mall to King Street. If, however, he will look at Marlborough Chambers he will find that they run back a very long way; and it is a significant fact that they are now under sale, at the very time Willis's Rooms are in the market. The style of architecture of the building points to the conclusion that it was the old entrance to Almack's from Pall Mall, and that the very balcony was before the windows out of which Walpole described the Maccaronis as lolling in 1773. As I stated in my previous note, I believe there was only *one* Almack's proper, extending from Pall Mall to King Street. It is very likely that there were several clubs holding meetings in the building.

J. STANDISH HALY.

Temple.

CHRISM CROSS (7th S. xi. 387).—In the Roman rite, when a church is consecrated twelve crosses are marked at intervals on the walls of the building, and in the course of the ceremony of consecration these are anointed with chrism, and candles burning are affixed in front of them. These candles are lighted on the anniversary of the dedication of the church. Such crosses are to be found in pre-Reformation churches, as, *e.g.*, here in St. Andrews and at Stirling, and, of course, in any modern Catholic church which has been consecrated—but not otherwise. The consecration service, as given in the Roman Pontifical, is very long and elaborate.

GEORGE ANGUS.

St. Andrews, N.B.

In the *Archæologia*, vol. xlviii. pp. 456 *sqq.*, there is an exhaustive article by Prof. Middleton, on "consecration crosses," in which there is ample illustration of the subject. One paragraph will show the lines which the examination takes:—

"I will therefore only remark that an important part of the service consisted in crosses marked upon the walls by the officiating bishop with oil of chrism, at twenty-four different places, distributed equally throughout the building; that is, three crosses on the north, south, east, and west walls respectively, both inside and out (cf. Durandus, 'Rat. Divin. Off.,' l. i. c. vi.). The number twenty-four is not specified in the rubric of the eleventh century Pontifical (referred to in Mr. Gage's paper, *Archæol.*, vol. xxv. p. 235), which only says: 'Deinde in circuitu Ecclesiæ per parietes a dextro et a sinistro faciens crucem cum pollice de ipso crismate, dicens,' but this number appears to have been used from very early times."

In the rubric of the Pontifical, which is before me, there occurs:—

"Item depingantur in parietibus Ecclesiæ intrinsecus per circuitum duodecim cruces, circa decem palmos super terram, videlicet tres pro quolibet, ex quatuor parietibus. Et ad caput cujuslibet crucis figatur unus clavus, cui affigatur una candela unius unciæ." (Venet., 1740, pp. 173–4.)

ED. MARSHALL.

MADAME VESTRIS (7th S. xi. 348).—There are many allusions to this famous actress in the 'Life of Charles J. Mathews,' by Charles Dickens. Charles Mathews married her on July 18th, 1838, at Kensington Church, she being at the time some six years older than he was, having been born in 1797. Their union seems to have been one of the happiest kind until terminated by her death, which took place at Gore Lodge, Fulham, on August 8th, 1858. In the book are several letters written by him to her during his imprisonment for debt at Lancaster Castle, a few days before her death.

I can remember in my boyish days seeing Madame Vestris on the stage at the Haymarket Theatre in 1844, and at the Lyceum Theatre in 1848. She had a beautiful complexion, and looked in the prime of life, and was a charming actress, sometimes wearing a blue velvet dress, as in 'Old Heads and Young Hearts,' or as Lady Teazle in the 'School for Scandal.' In 1848 I saw her enacting the part of Theseus, at the Lyceum Theatre, in 'Theseus and Ariadne,' and was rather struck with her *tout ensemble*, which consisted of a brass helmet, greaves upon her legs, and sword in her hand, to represent the great legendary hero.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256, 412; x. 96, 454; xi. 176, 457).—The following pamphlet may be added to the list of prison-written works:—

The | Whore Unvailed, | Or the Mistery of the Deceit of the | Church of Rome, | Revealed. | Being | A brief Answer to a Book Entituled, The Recouciler of Religions; or a Decider of all Controversies in matters of Faith, Written by a professed Roman Catholick, who subscribes

his name A. S. in which he endeavoured to prove the Church of Rome to be the true Church; But what his arguments therein produced are worth for his purpose, may be here seen in this following Treatise. | Also his Reflections upon the Principles of the People called Quakers, Answered. | With a brief Discovery of the true Church, in which the Doctrine of Perfection is vindicated, by sound (Scripture) Arguments. | By a Servant of the Lord, Josiah Coale | .....Printed in the Year, 1665.

This is a pamphlet of fifty-one pages, three of which are occupied by poetry, thus headed: "These following Lines are sent to all Sectaries (in Christendome, who have been killing and destroying one another about Faith and Worship) but especially to the Church of Rome." The signature is "J. C.," and appended is, "Written in Bridewel, near Lanston, in Cornwall, the 11th Moneth, 1664." There is, however, no reference to the imprisonment in the work. It is stated in 'Bibliotheca Cornubiensis,' i. 74, that Josiah Coale died in London in 1668, in his thirty-sixth year.

A. F. R.

I append particulars of another "prison book": "The Bee Reviv'd: or, the Prisoners Magazine. For the Benefit of the Compiler, a Prisoner for Debt in Whitechapel Jail," London, 1750, 8vo., pp. 268. DANIEL HIPWELL.

RASTELL (7th S. xi. 366).—Johnson, who quotes Ames, in his 'Typographia' (1824) states that it was John Rastell, died 1536, who married Elizabeth, the sister of Sir Thomas More, and left two sons, William and John; "the former of them succeeded his father as a printer, and the latter was in the commission of the peace" (vol. i. p. 489). Concerning the above William Rastell—who "Herbert imagined.....did not print much beyond the year 1534," and who eventually became "one of the Justices in the Court of Common Pleas"—it is said that his wife was Winifred, the daughter of John Clement, Esq. (p. 509).

J. F. MANSERGH.

Liverpool.

John Rastell, Arm., justice of West Wales (son of John Rastell, the printer, and brother of William Rastell, the judge), was bailiff for the borough of Tenby in 1551. He served as mayor of that same town in 1552, 1553, 1558, 1561, 1571. He married Eliza Clarke (who her parents were is unknown). His daughter Elizabeth married Robert Longhor, "Doctor of Lawe," of whom George Owen, in his 'History of Pembrokeshire,' writes:—

> "Born in Tenby, was for his learning of great estimacion, and held the cheyre in Oxford for many yeares, besides other chiefe places in the Universitie, till he was worthielie advanced to the Chancellor of Yorke, holding which place he died the 3rd of June, 1585, at Tenbie."

The son of Dr. Longhor by Elizabeth, the coheiress of John Rastell, was Robert Longhor (of Crabhole on Milford Haven, and Tenby), who was M.P. for the Pembrokeshire boroughs in 1601, and served as High Sheriff for Pembrokeshire in 1630, for which year recent lists erroneously give John Langharne. EDWARD LAWS.

Tenby.

If memory be not at fault, there appeared in the *Rambler*, some time between 1852 and 1857, an article on Dr. Donne, in which that writer's 'Pseudo-Martyr' is criticized, and wherein the poetic dean is said to have been a descendant of Sir Thomas More. Five-and-thirty years is a long time to carry things of this kind in the mind. There may be a mistake, but we think on examination it will turn out that our memories have not played us false. N. M. & A.

BLAKE'S 'HOLY THURSDAY' (7th S. xi. 336, 475).—The following is from Edwards's 'Words, Facts, and Phrases':—

> "Holy Thursday was formerly called Shere Thursday. In the 'Liber Festivalis,' Caxton, 1483, the reason is thus given: 'It is also in Englysshe called Sherthoursday, for in olde fader's dayes the people wolde that day shere theyr hedes, and clyppe theyr berdes, and polle theyr hedes, and so make theym honest ayenst Ester day.'"

I find the following in the 'Prayer Book Interleaved':—

> "The term Maundy Thursday is said to be derived from Dies Mandati, either because Jesus washed the Apostles' feet and *commanded* them to do likewise, or because he *commanded* his Apostles to observe the institution of the Lord's Supper."

Dr. Brewer, in his 'Dictionary of Phrase and Fable,' says that "Holy Thursday is the day of our Lord's ascension." CELER ET AUDAX.

The day referred to is undoubtedly Ascension Day. Hampson, in his 'Medii Ævi Kalendarium,' observes (p. 200):—

> "Good Friday having formerly been called Holy Friday.....Holy Thursday and Ascension Day are synonymous. If proof were wanting, Peter Langtoft writes, 'Apres la sainte feste del Assensioun, maunda *ly* reis Edward,' &c.; and Robert of Brunne translates:—
>
> After the haly Thursday the king sent his send
> Messengers of way, for barons of the lond.
>
> 'Chron.,' p. 200."

F. C. BIRKBECK TERRY.

If used for Maundy Thursday, simply = Thursday in Holy Week. The correct title, as in Missal and Breviary, is "Feria Quinta in Coena Domini."

GEORGE ANGUS.

St. Andrews, N.B.

HOODS (7th S. xi. 127, 229, 393, 477).—I am sorry C. W. W. has repeated his description of university hoods as "agnostic badges." The taste and charity of the words are both very doubtful; but I confine myself to their bad logic. For what do they mean? If they do not mean "badges of agnosticism" they have no meaning. But a hood is a badge of no such thing; it is a badge of a

degree. No doubt graduates may be agnostics—I am afraid a great many are; but for C. W. W. to apply his description rightly to that which they wear as graduates he must show not only that they are all agnostics, but that they are so because they are graduates. A soldier or a sailor may be an agnostic. Probably many also of those are; but C. W. W. would at once see the absurdity of calling a military or naval uniform an "agnostic badge." It is not less absurd to use the words of a hood. C. W. W. must really pardon me if I say that such wild talk should be confined to conversation with an illogical interlocutor.

It would be perfectly arguable that officiating priests should cease to use their hoods, except divinity hoods—or rather, to speak correctly, that the regulations requiring them to do so should be withdrawn—because other degrees have almost, or quite, lost the quasi-ecclesiastical character which they once possessed. But this was not the ground which C. W. W. took up.

C. F. S. WARREN, M.A.

Longford, Coventry.

DOBRUDSCHA (7th S. xi. 427).—Dr. Charnock, in his 'Local Etymology,' says that the name is derived "from Turc. *Dobridjè*, also *Dobrizin*, by some from the name of a Tartar race by which it was peopled ('Géog. Univ.,' Brux., 1839)." He goes on to say:—

"The name is probably of Slavonic origin. *Dobra* in Slav. means 'good,' whence Dobra (Agathopolis), a town in Poland, and Dobra in Hungary and Transylvania; Dobre in Poland; Dobra, a river rising in Illyria; Dobra Venedik, a town of Dalmatia; Dobravitz, a burg in Moravia; Dobrawitz and Dobra Woda, two burgs in Bohemia; and Dobraschka or Dobruzka, a town in the same kingdom; also Debreczin or Debreczyn, a town in Hungary; perhaps from *dobroczyn*, a good trade, commerce, 'eine gute handlung.'"

F. C. BIRKBECK TERRY.

This name, applied to the territory south of the Danube delta, which is derived from the Slavonic adjective *dobry*, *i. e.*, good, excellent, has been sometimes explained as the "land of the good," but refers, more likely, to the fertility of its soil than to the original excellency of its inhabitants. According to Šáfarik's 'Slavonic Antiquities' (German edition, by Wuttke, vol. ii. p. 216),

"Dobric, as the name of a plain between the Black Sea and the Danube, near its mouth, is first mentioned by Chalkokondylas (*c.* 1444), and said to be derived from its first owner, Dobric (1388). Still, according to Archbishop Daniel's 'Chronicle' (1330), there was also a plain Dobric in Bulgarian Moravia. Hence that proper name may be a mere tradition based upon the adjective *dobry*, good."

H. KREBS.

Oxford.

The Dobrudscha, more correctly the Dŏbrătcha, means the "good pasturage." It may be regarded as a Turkish name, *dobra*, good, being one of the very few Slavonic words systematically used by the European Turks. Regarded as a Turkish name, the suffix would be *tchia*, pasturage, otherwise it might be explained as the commonest of Slavonic formatives. (See Cihac, 'Dict. Daco-Romane,' p. 97, and Minchin, 'Balkan Peninsula,' p. 351.)

ISAAC TAYLOR.

THE SENTENCE FOR WITCHCRAFT (7th S. xi. 449).—I can understand his critics' opinion of NEMO'S law if he writes as he has done. Even history should have told him that there was a third crime punishable by burning—but under ecclesiastical law—namely, heresy. But witchcraft was accounted heresy. Bodin and others, as noted by R. Scot in his 'Witchcraft,' bk. ii. chap. ix., say of witches:

"They denie God, and all religion.

"*Answere.* Then let them die therefore, or at the least be used like infidels or apostataes."

So Pope Julius II., as told in the same, bk. xii. chap. vi., says, speaking of witches and wizards:—

"Our pleasure therefore is, that all impediments that maie hinder the inquisitors office be utterlie removed .....least this blot of heresie proceed to poison and defile them that be yet innocent."

Thus abroad (bk. ii. chap. viii.)

"the inquisitor Cumanus in one yeere [1485] did shave one and fourtie poore women, and burnt them all when he had done."

Worse is stated in a book on 'The Occult Sciences,' 1855, p. 168:—

"In one quarter of the year 1515 five hundred witches were burnt in Geneva alone: more than a thousand were burned within a year in the diocese of Coma."

When Dr. Fian was accused in Scotland, before James VI., of witchcraft, he was put to the

"torment of the bootes.....[so] that his legges were crusht and beaten together.....and the bones and flesh so brused, that the bloud and marrow spouted forth in great abundance."

He was strangled, and his body burnt, according to law, January, 1591. But in England it was enacted, 33 Henry VIII., cap. viii., that witches should suffer death as felons, and this, repealed by 1 Edward VI., cap. xii., was re-enacted in 5 Elizabeth, cap. xii. In some way or other, however, burning for witchcraft was again had recourse to, the first case that I have heard of being that of Mother Lakeman, at Ipswich, in 1645.

BR. NICHOLSON.

The usual doom of witches, both in England and on the Continent, was certainly burning. "What say the laws of England?" asks Mather, in Longfellow's 'Giles Corey'; and Hathorne answers:—

They make Witchcraft
Felony without benefit of clergy.
Witches are burned in England.

Margaret and Philippa Flower were burnt at Lincoln in 1618 for practising witchcraft at Belvoir. Dr. Réville (quoted by Conway) says that in the year 1485, and in the neighbourhood of Worms

alone, eighty-five witches were burnt, and more than two hundred in the diocese of Como in the year 1523. Mr. Conway, in his fearful enumeration of these atrocities, states that in 1657 the witch-judge Nicholas Remy boasted of having burnt nine hundred persons in fifteen years. The English law on the subject, as it existed previously to 9 Geo. II., c. v., which repealed the harsher statutes, is thus stated in Granger's 'Law Dictionary' (London, 1835), under the head of "Conjuration":—

"All these [*i. e.*, conjurers, witches, and sorcerers] were anciently punished in the same manner as *hereticks* by the writ *de hæretico comburendo*, after a sentence in the ecclesiastical court; and they might be condemned to the pillory, &c., upon an indictment at Common Law. 3 Inst. 44, H.P.C. 38."

C. C. B.

In Scotland witches were sometimes hanged, or drowned, or burnt. Just under my windows here is the "Witch Lake," in which witches were drowned. The late James Grant, in the notes appended to his novel 'Jane Seton,' says :—

"Within two years after the publication of James VI.'s 'Demonologie' twenty-one witches were condemned to the flames at Aberdeen.....The last witch in Scotland .....was burned in 1722."

GEORGE ANGUS.

St. Andrews, N.B.

Brand's 'Popular Antiquities,' iii. 29, gives instances of male and female witches burnt at Edinburgh in the last decade of the sixteenth century, on the authority of 'Birrell's Diary.'

EDWARD H. MARSHALL, M.A.

Hastings.

MISTRANSLATIONS: "ALLA GIORNATA" (7th S. xi. 185, 351).—Coincidence has so often favoured me that I have delayed replying to the challenge at the last reference for the chance of some instances of the very common use of this expression turning up to serve for quotation. As I have not been lucky in this case,* I will mention such few instances as I can recall in which I have heard or seen in print *alla giornata* more or less frequently used: (1) He is working at day-work; (2) he is living from hand to mouth; (3) he has a very small business; (4) he is not married, or tied to any one mistress in particular; (5) (less frequently) it is used as equivalent to *giornalmente*=daily.

I have, of course, confined myself strictly to the uses of *alla giornata;* naturally the word *giornata* has still more varied applications, but with these we have nothing to do here. I fancy one or two of the interpretations quoted by ESTE refer to this, but I am by no means concerned to defend the aberrations of dictionaries.

* Except in one very ordinary instance in *L'Illustrazione Popolare* of June 14, p. 374,—"viveva alla giornata come la rondine"=she picked up something to live on from day to day like a swallow.

The reason why I was curious to see Lady C. Bury's book was for the sake of discovering in what sense her title was applied, because it was the English rather than the Italian that puzzled me. I could conjure up a romance out of any of the meanings I have quoted, but the words 'To the Day' convey no idea whatever to my mind. But the London Library does not possess it, and I cannot find it at the British Museum.

R. H. BUSK.

STEEL PENS (7th S. xi. 219, 371).—See also 7th S. v. 285, 396, 496; vi. 57, 115, 272. The earliest metallic pen yet discovered is that described by Mr. Charles Waldstein, in his paper, 'Is it Aristotle's Grave?' in the current number of the *Nineteenth Century*. "A metal pen (the only specimen I have heard of as having been found in Greece) about two inches long, cut and slit like a quill pen, and no later than the third century B.C." (p. 848). Q. V.

PORK MARROW POISONOUS (7th S. xi. 408).—I remember being told when a child that the spinal cord (miscalled "marrow") out of the backbone in a piece of beef would "make you deaf" (Winterton, Lincolnshire). J. T. F.

Bp. Hatfield's Hall, Durham.

"REST AND BE THANKFUL" (7th S. xi. 266).—Lest I fall into the condemnation of brother Scots, let me hasten to say that "Glencrae" should, of course, be *Glencroe* at the above reference. I must blame my handwriting; for apparently the 'N. & Q.' reader, like Mr. Pennell, has not consulted his Wordsworth.

WILLIAM GEORGE BLACK.

MIRAGE (7th S. xi. 327).—Miss M. M. Howard, in her 'Handbook to Hastings and St. Leonards,' Hastings, 1864, pp. 191, 192, has a notice of "a species of Fata Morgana, which was visible at Hastings in 1797, taken from the *Philosophical Transactions*, vol. lxxxviii. p. 357. There is a notice of "an unusual example of aerial spectres" at Brighton, November 28, 1804, in Sir D. Brewster's 'Natural Magic,' "Fam. Libr.," pp. 146, 154; also of an instance of "the phenomenon of Dover Castle seen on the Ramsgate side of the hill," in 1806, with figures (pp. 136–8, 151); also of the "aerial troopers seen at Souterfell" (pp. 131–3, 152); also of "the inverted image of a ship beneath the image" of the real one, which was beneath the horizon, at Allonby, with figures (pp. 138–40). There is an examination of the phenomenon at Hastings, as above, pp. 135, 136.

ED. MARSHALL.

Your correspondent asks if any one has ever seen a "mirage" on the coast of the British Isles. I witnessed a beautiful one at 4 A.M., in July, 1887. For half a mile of horizon I saw a long straight line about ten degrees high, above which I saw

several vessels apparently at anchor. While I was watching the smoke of a steamer was quite plainly seen till it passed some trees. The glitter of the rising sun on the waves was most clear and beautiful. This I saw over Felixstowe, in Suffolk, from Playford distant in a straight line about eight miles. MANFRED BIDDELL.

There is a long detailed account of a mirage seen off Ramsgate, quoted in 'Encyclopædia Londinensis,' 1807 (*s.v.* "Mirage"), from Prof. Vince's Bakerian Lecture, 1798, reported in *Phil. Transactions*, vol. lxxxix. p. 13.

A. COLLINGWOOD LEE.

Some instances of mirage resembling the *fata morgana*, and occurring on the coasts of Great Britain, will be found detailed in 'Earth, Sea, and Sky' (1859), by the Rev. John M. Wilson. See also the 'Penny Cyclopædia,' *s.v.* "Mirage."

J. F. MANSERGH.

Liverpool.

DURRELL AND POPHAM OF LITTLECOTE (7th S. xi. 449).—This name is spelt variously Darell, Darrell, and Dayrell, but I have never seen Durrell before. The story has often been mentioned in 'N. & Q.,' and authorities asked for. Several references were given, but they all trace up in the end to Aubrey's 'Letters,' and no special book, such as MR. WELCH inquires for, was ever named. The story was brought into notice by Scott's ballad, founded on it, in 'Rokeby,' and the version given in his notes. Since then it rises up at intervals, as all these things do.

As to the date, or supposed date, MR. WELCH'S informants are quite wrong in putting it "three generations ago"; as a "generation" is usually calculated, this would be only one century. But it is, at any rate, certain that Littlecote passed from the Darells to the Pophams just *three* centuries ago. See Burke's 'Extinct Baronetage,' *s. v.* "Darell," where it is stated that William Darell, who alienated the estate, died in 1590. Haydn's 'Book of Dignities' says, Sir John Popham, who received it, did not become C.J. till 1591; but one year's error may, perhaps, be pardoned, and according to Scott's notes Darell died only a few months after the alienation.

C. F. S. WARREN, M.A.

Longford, Coventry.

There is a communication on 'Littlecott, Sir John Popham,' in 'N. & Q.,' 1st S. viii. 218, by a no less authority on matters of legal history than the author of the 'Lives of the Judges.' In vol. xi. p. 394, CL. HOPPER refers to Waylen's 'History of Marlborough.' At 5th S. x. 112, MR. PICKFORD refers to Burke's 'Commoners' for the statement that the Littlecot estate was purchased of the Darells by Sir John Popham. The story, as given to Sir Walter Scott by Lord Webb Seymour for the ballad in 'Rokeby,' canto v. xxvii., appears in the notes to that poem. It is also examined in comparison with other similar stories in Chambers's 'Book of Days,' vol. ii. pp. 554–6.

ED. MARSHALL.

MR. J. CUTHBERT WELCH will find a great deal of information respecting "Wild Will Darrell" (not *Durrell*) in Mr. Hubert Hall's 'Society in the Elizabethan Age,' with an elaborate defence of the man's character, and an appendix of nearly one hundred pages of his correspondence. A somewhat sensational account of his crimes is given by Mr. W. Outram Tristram in his very pleasant book 'Coaching Days and Coaching Ways.' Mr. Tristram's principal object in retelling this story appears to be the restoration to its original blackness of the traditional portrait of Darrell, which Mr. Hall had retouched almost to the likeness of an angel of light. In this, with the aid of Mr. Herbert Railton, Mr. Tristram succeeds—with the "general reader" at any rate. Whether his portrait or Mr. Hall's is the more correct historically I cannot say. Mr. Tristram, by the way, prefaces his account with the statement that "Scott told the story to the general world in a fine foot-note to 'Rokeby,'" but there is no note of the kind in my edition of the poem. C. C. B.

LELAND'S 'GYPSY SORCERY' (7th S. xi. 199, 345).—MR. BLACK has done the readers of 'N. & Q.' a good service in clearing up the mistake about the word *gad*. I am inclined to think, however, that he is a little astray in speaking of goads as being still in use by ploughmen of the present day. When the teams of eight and four animals of the long ago went out of fashion, goadmen and goads, of necessity, passed away also. Can it be that MR. BLACK has in his mind the paddle (Burns's "murd'ring pattle"), a little spade, not unlike that used by mole catchers, which continues, for obvious reasons, to be carried by all ploughmen?

J.

Glasgow.

WHALES' JAWS (7th S. xi. 166, 293, 412).—I am afraid I have hit on the wrong Seaton in my note at the last reference. I had forgotten the Seaton (Seaton-Carew) on the south-east coast of Durham, which being so near the coast is gradually encroached on by the sea, and thus seems to be the more probable spot to which the bellowing whale was towed by the crew of the ship sailing from Stockton to Newcastle. In fact, I find Mackenzie in his 'Durham' places, without comment, the incident in a foot-note under Seaton-Carew. Seaton on the north-east lies a little inland. N. E. ROBSON.

There are three pairs of these in this parish. We are not far from the Humber, and I suppose the whales have at some time or other come up

the river and been killed near here. I was amused some few months ago by having one of these bones pointed out to me (by a slip of the tongue) as "the whale-bone of an ass!" C. C. B.

Epworth.

At Shaldon, a picturesque little village, situated on the western bank of the river Teign—just where the latter flows into the English Channel—is a house known as Hunter's Lodge. The gateway to its garden entrance is formed by a large pair of whale's jaw-bones. The name "Hunter's Lodge," outside the house, is composed wholly of leg of mutton knuckle-bones. HARRY HEMS.

PIGEONS: NO GALL (7th S. xi. 368, 434).—Jean Raulin, a post-mediæval preacher, who died at Paris in 1514, gave as the first of seven reasons why the Holy Spirit chose the form of a dove, "A dove is without gall and is harmless, and therefore represents the character of those born of the Spirit" (see Baring-Gould's 'Post-Mediæval Preachers'). Pliny asserted that at Chalcis, in Eubœa, the cattle had no gall, and that the horse, mule, ass, stag, roe-buck, wild boar, camel, and dolphin were in like case (Bk. xi. chap. 74).

ST. SWITHIN.

To the references to the popular belief that the pigeon is destitute of a gall, the following may be added from the ballad of 'Captain Wedderburn's Courtship,' in Jamieson's 'Popular Ballads of Scotland,' vol. ii. pp. 159–165. Among the "dishes three" which the Lord of Roslin's daughter demands of her suitor for her wedding-supper before she will listen to his suit, is "a bird without a ga." Her demand is easily supplied by her ravisher:—

For sin' the flood of Noah
The dow she had nae ga.

To these lines the learned editor appends the following note: "The peasants in Scotland say that the dove that was sent out of the ark by Noah flew till she burst her gall; and that no dove since that time ever had a gall."

EDMUND VENABLES.

THE HARP IN ENGLAND AND SCOTLAND (6th S. xii. 244, 310).—The following items, excerpted from Miss Strickland's 'Queens of England,' vol. ii. p. 130, deserve to be added to the details supplied at above references:—

"Henry was himself a performer on the harp from an early age. He likewise was a composer, delighting in church harmony, which he used to practise on the organ. That he found similar tastes in his royal bride is evident from an item in the Issue rolls, whereby it appears he sent to England to obtain new harps for Katherine and himself in the October succeeding his [illegible]. By the hands of William Menston was paid £8. 13s. 4d. for two new harps, purchased for King Henry and Queen Katherine.' If the reader is anxious to know who was the best harp-maker in London at this period, complete satisfaction can be given, for a previous [illegible] another harp sent to Henry when in France, 'purchased of John Bore, harp-maker, London together with several dozen harp-cords, and a harp case.'"

J. B. S.

Manchester.

MUCKLESTONE, CO. SALOP (7th S. xi. 307).—There is a pedigree of Muckleston of Merrington (a township in the parish of Preston Gubbalds, in the county of Salop), in Burke's 'History of the Commoners,' vol. i. p. 168, 1836. It would appear from this that the family was one of considerable antiquity in that county, and was at the date represented by the Rev. John Fletcher Muckleston, D.D., Prebendary of Lichfield, who had surviving male issue. The arms are given as, Vert, on a fesse arg., between three greyhounds' heads erased of the second, three crosses pattée gules. Crest, a greyhound's head erased ppr. collared gules. No pedigree of the family is given in Burke's 'History of the Landed Gentry,' 1871.

There is a large parish named Muckleston, or Muxton, in Staffordshire and Shropshire, four miles distant from Market Drayton, and from its church tower local tradition asserts that Queen Margaret of Anjou witnessed the defeat of the Lancastrians at the battle of Blore Heath in 1459.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

For Muckleston of Merrington, Salop, see Burke's 'History of the Commoners,' vol. ii. p. 168.

F. D.

RICHARD OF CORNWALL (7th S. x. 467; xi. 14, 135, 295).—According to the German authorities, viz., Johann von Tritheim's 'Annales Hirsaugienses,' the monk of Kirschgarten's 'Chronicon Wormatiense,' and Rymer's 'Fœdera,' as quoted by George Christian Gebauern in his 'Life and Memorable Acts of Richard, Roman Emperor Elect, Earl of Cornwall and Poitou,' written in German, and published at Leipzig in 1744, in 4to. Richard was married on June 16, 1269, in the imperial palace at Kaiser's-Lautern, in the Palatinate, to his third wife, Beatrice, daughter of Philip von Falkenstein, Hereditary Chamberlain of the Empire. Soon after the marriage, Richard, failing to induce the electors to confer on him the imperial dignity, finally retired from Germany, and arrived with his wife in England, at Dover, on August 3, 1269. By her, who survived him, he had no issue. She deceased October 17, 1277, and her body was interred before the high altar in the church of the Grey Friars (Minorites) in Oxford. B. W. GREENFIELD.

4, Cranbury Terrace, Southampton.

FREDERICK II. OF PRUSSIA (7th S. xi. 426).—Was the preacher so far wrong? The patronage given to the Jesuits after their expulsion from Roman Catholic countries, and his general tolerance in religious matters do not make up for the odious

ness of Frederick's personality. Consider his behaviour to his wife—in truth, not in Carlyle's misrepresentation. Read Macaulay's essay; read the stories of his brutality and buffoonery in any ordinary life, and "the Protestant hero" does not seem a very nice character.

EDWARD H. MARSHALL, M.A.

Hastings.

Miscellaneous.

NOTES ON BOOKS, &c.

Winchester Word-Book. A Collection of Past and Present Notions. Compiled by R. G. K. Wrench. (Winchester, Wells; London, Nutt.)

IT is nearly four years since the "notion exam." at Winchester College was abolished, by order of the present head master. This examination consisted in a severe test of the knowledge acquired by the fortnight-old "new man," who was supposed in that time to have possessed himself of the entire vocabulary in use throughout the school, and commonly known as "notions." In "Commoners" he was obliged to pick up the new language as best he could; in "College" a more ingenious method of inculcation was in vogue. A "pater" was assigned to each new man on his arrival, and the pater was responsible for his son's efficiency in "notions." At the end of the fortnight pater and son were brought up together before their prefects, whose wrath was visited upon the pater for every notion the son did not know; and as there was every probability that the pater would pour out his vial in turn upon the son, a failure in the examination paid the latter even less than the former.

The "notion exam." has had its day. It is said that a small boy who was to enter the school in September spent all his summer holidays in abject terror at the thought of the fearful scrutiny to come, and the chastisement which might possibly follow it. Whether this be true or not, the fact remains that in 1887 or thereabouts to examine a new man in his notions was declared "non licet." It is, therefore, most fitting that a collection such as Mr. Wrench's should have been compiled just at this time, and an attempt made to preserve a language not in any sense "a rude mode of disguising English," or merely "a puerile specimen of work," as the compiler of the 'Slang Dictionary' would have it, but an extremely interesting collection of relics of Old and Middle English. Such relics, for instance, are "clow," a box on the ear (still surviving in Gloucestershire dialect); "poser," an examiner (also at Eton); "scob" (escabeau, scabellum); "thoke," an idling (very old English), and many others whose derivations are more obscure. And, as Mr. Wrench remarks, this is as perfectly "tug" English to the present generation as it was to their forefathers three centuries ago. They, probably, like their descendants, were often enough "deadbrum" because "battlings" had been "sconced" once too often for them—they, too, were "tunded" if they were "spree" enough to "splice" a "snack" in a prefect's "duck"—and amongst them, too, was to be found the *rara avis* who was "jig" enough to "jockey" his whole "div." in one "half," and "run cloisters" at the end of it.

Consequently, the 'Winchester Word-Book'—which, by the way, is illustrated and printed in the most charming style—deserves to be looked upon with respect by philologists as well as Winchester men; and we heartily wish Mr. Wrench success in his enterprise. One or two words might be eliminated with advantage, such as "pi," "pax," "frater," &c. (common enough at t'other schools), and "sorry," and a few good notions inserted, *e.g.*, "go circum" (made historical by Ken, though now obsolete), "run cloisters" (*i.e.*, to be put up two divisions in the school in one term) and "pater," in the technical sense noticed above, which surely ought to be recognized, though strictly only a "college notion." A second edition, however, no doubt destined to appear not long hence, will easily put these slight defects to rights.

The Works of Sir William Stirling-Maxwell, Baronet. Vols. V. and VI. (Nimmo.)

WITH the appearance of these two volumes the new and superb library edition of the works of Sir William Stirling-Maxwell is completed. On the merits and beauties of the earlier volumes, containing the 'Annals of the Artists of Spain,' we have already dwelt. Vol. V. gives 'The Cloister Life of the Emperor Charles V.,' including the author's last notes, and some notices of the emperor hitherto unpublished. It is illustrated with eight mezzotint engravings and five illustrations in colours, representing the scene of the emperor's retreat. Vol. VI. consists of 'Miscellaneous Essays and Addresses,' especially interesting to our readers, since they are principally on historic and antiquarian subjects, and contain more than one reference to 'N. & Q.' In this volume are six mezzotint engravings, one of them a fine portrait of the author, a biographical notice, and an elaborate bibliography of his writings, many of them published in very small editions, and all of them counting among rarities. It is difficult to avoid thinking of the pleasure Sir William would have derived from contemplating an edition so conformable to his taste. A veritable epicure in such matters, he issued his separate works in forms more or less elegant. His own accumulated treasures have been used to enrich the present edition, the designs for which are of his own selection. Only within recent days has it been possible, however, to produce volumes such as now appear. Of the miscellaneous essays, many are new to us. His 'Cloister Life' is, of course, a work of recognized value. We congratulate Mr. Nimmo on the completion of his task, and cannot refrain from a speculation as to what author will be the next to receive such enviable service of posthumous honour.

Edward VI. and the Book of Common Prayer. With an Examination into its Origin and Early History, by Francis Aidan Gasquet, O.S.B., and Edmund Bishop. (Hodges.)

OUR readers have, we trust, not forgotten Mr. Gasquet's learned book on the suppression of the English monasteries. It is a work which, from whatever point we view it, contains much new knowledge. By his present work the author has shown that his acquaintance with our unpublished records is not confined to documents of a single class. The book is in no sense controversial. If, indeed, the title-page did not indicate that Mr. Gasquet was a Benedictine monk, most persons might read the volume before us without discovering to what body of Christians its author belonged. 'N. & Q.' never ventures into the thorny paths of religious controversy, but the Anglican Prayer Book has a secular as well as a religious side. No one can properly understand the history of the sixteenth and seventeenth centuries without some knowledge not only of the contents, but also of the origin of this memorable work. Unlike most books of devotion, it has a legal as well as a religious aspect.

The Prayer Book now in use is in most particulars the same as that which is commonly known as the second book of Edward VI. This second book was the same as the first book, but with certain modifications,

mostly in the direction of a more advanced Protestantism. The first book is known to have owed its origin in a great measure to Cranmer. Some of it may have been written with his own hand. It is probable that the whole was produced under his auspices. The common opinion has been that its compilers had the old English service-books before them—the missals, breviaries, pontificals, and manuals of the unreformed time—and from these compiled the Book of Common Prayer for Protestant use. The authors of the volume before us do not deny this *in toto*, but they maintain that the reformed volume in a great degree owed its origin to the various service-books which had already been issued by continental Protestants. The authors have a surprising knowledge of the devotional literature of Germany in the early days of the Reformation, and they argue their case with great learning. On a subject so obscure, and where almost every fact and date bristles with controversy, it would be dangerous for us to do more than state the conclusions at which the writers have arrived. If they have proved their case, it must make something like a revolution in the literary aspect of the question. We cannot doubt that their statements will be carefully examined, and that if errors have been made they will be ruthlessly exposed. All that we can desire is historical truth. We are extremely glad that the authors have written as scholars, and that the *odium theologicum* is entirely absent.

Records of Walmer, together with the Three Castles that keep the Downs. By Rev. Charles R. S. Elvin. (Gray.)

THIS is a sumptuous quarto relating to a place well known in recent annals. Walmer is well worthy of a history, were it only from the fact that its castle was the favourite residence of "the Great Duke" and the place where he died. It has, however, other and earlier claims on our regard. Though a place of little note in the Middle Ages, it became important during the troubled period when Charles I. and his Parliament were in their death grapple. When the fleet revolted to the royal service, some months before the execution of the king, Walmer may be said to have been the scene of this change of front. It was here that the Parliamentary admiral was turned adrift. Mr. Elvin is a careful historian. We have found no errors, and he has given us much interesting information as to modern days of a kind which, we regret to say, is but rarely found in town histories.

A Handbook for Travellers in Durham and Northumberland. New Edition. (Murray.)

IT is hardly necessary for us to praise a book of this nature. Mr. Murray's handbooks have long outgrown the time when reviews are needed. There is no part of England more interesting than these two northern shires. Unlike some of our counties, which seem to have stood aside and let the world drift for long periods of our history, Northumberland and Durham are concerned in every political and social movement from Agricola to George Stephenson. Kelt and Roman, Dane and Norman, have left their traces superimposed in the relics of earlier men who were none of these, but probably of the great Tauranian stock. Durham, with its stately line of Prince Bishops, from Ralph Flambard, the warlike Norman, to William van Mildert, the mild and gentle clergyman, on whose death, in 1836, the Palatinate jurisdiction ended, is a subject to which an antiquary might profitably devote a lifetime. Memorials of the power of that great see are scattered over the whole of the north of England. The northern abbeys have a history of their own much diverse from that of more southern counties. The near neighbourhood of the Scotch compelled their inmates in many cases to take military precautions. At times they were, what a Spanish writer says a good man's heart ought to be, half church and half fortress.

To any one who loves the north country, its history and associations, it was natural to turn to the paragraph descriptive of Mainsforth, once the abode of Robert Surtees, the historian of the bishopric of Durham. His name is venerated by antiquaries, but is unheard of—perhaps, indeed, unknown—to most south country folk. The writer of the guide speaks of his work as "one of the best existing specimens of a county history." There are points in which Surtees's great work surpasses all others. In the matter of style and poetic sentiment we know of no work of the character that can be in any way compared with 'The History and Antiquities of the County Palatine of Durham.' The book is well furnished with maps. It is, indeed, not only a volume to carry in the pocket when we visit the north, but should stand on a handy shelf for constant reference.

MR. JAMES L. BOWES has printed for private circulation *A Vindication of the Decorated Portion of Jesus* in which he answers some strictures of Prof. Morse. His vindication is earnest, and as the book is got up in the luxurious fashion to which Mr. Bowes has accustomed us, it will be not the least esteemed among its author's works.

MR. ARTHUR H. D. ACLAND, M.P., Hon. Fellow of Balliol Coll., Oxon., has published (Stanford) a book *to the Choice of Books* which will be useful to the young student driven to trust to his own resources. It does not, of course, pretend to completeness, and it challenges much dissent. As its index is full and it gives prices it will be of use to a very large number of individuals.

MR. HENRY LITTLEHALES, of Clovelly, Berkley Road, purposes reproducing in facsimile the Durham 'Liber Vitæ,' and seeks subscriptions.

Notices to Correspondents.

We must call special attention to the following notice.

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, and the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ANONYMOUS WORKS (7th S. xi. 223).—In consequence of the length to which the Index to the volume now completed extends, it is impossible to insert under this heading the list given at the above reference. The work shall be indexed as replies appear.

KILRUSH ("*Er* pronounced *ar*").—A full list of the English words in which *e* before *r* takes the sound of *a* would be serviceable.

CORRIGENDUM.—P. 497, col. 2, l. 27, for "7th S." read 6th S.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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with No. 290, July 18, 1891.

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'The Calling of the Sea' (7th l. IX. 149, 213; XI. 151, 372).

"About the line [in 'Enoch Arden'], 'There came so loud a calling of the sea,' he+ observed: 'The calling of the sea is a term used, I believe, chiefly in the Western parts of England to signify a ground swell. When this occurs on a windless night the echo of it rings thro' the timbers of the old houses in a haven.'"

From 'Alfred Lord Tennyson, a Memoir,' by his son, 1897; Vol. ii. p. 8.

+ i.e. the poet himself.

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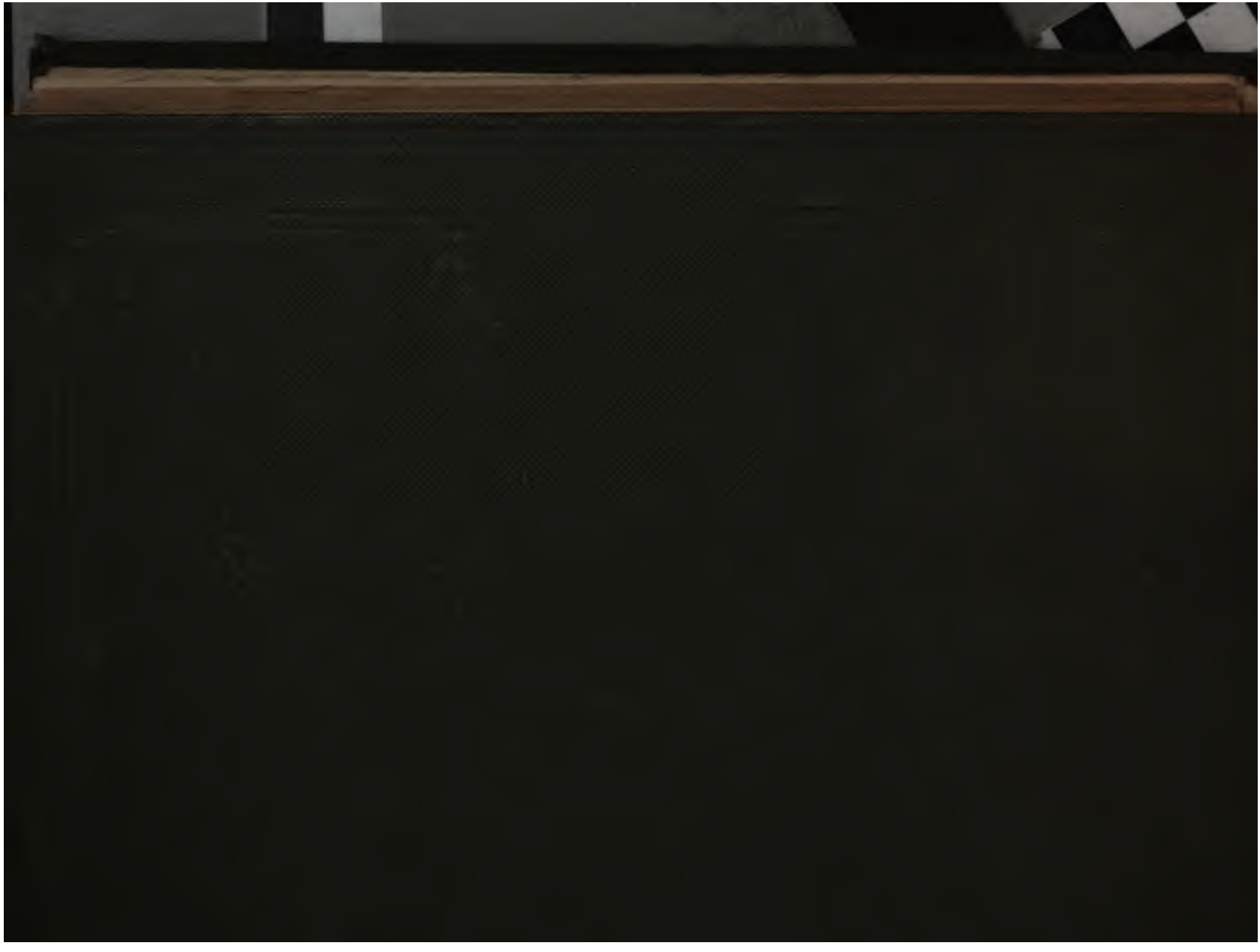
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